

Fur Trade: Bridging Two Worlds

South Dakota State Historical Society Education Kit

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Goals and Materials

CULTURAL CONCEPT

Students will learn to recognize and respect the attitudes of different people.

This kit focuses on the fur trade years, from 1800 to 1850. During this time traders and the Lakota first met and exchanged goods with each other. Both groups traded things they valued lightly and received things they valued highly in return. The traders considered goods such as beads, knives, and blankets mere trifles, while the Lakota valued these items because they made their lives easier. On the other side of the trade, the Lakota did not understand why animal pelts were in such demand. The traders valued the pelts highly because they could make money selling them to other Europeans. In this kit, you will learn why certain things were valued highly by some people, and not at all by others. You will also learn about the ideas each group shared with one another during this very important time in our history. The fur trade was a weaving together of two very different worlds. Where goods changed hands, cultures met and learned from each other.

GOALS

Kit users will:

- Gain knowledge and experience in “reading objects.”
- Explore the interaction of two cultures during the fur trade era.
- Become aware of the mutually dependent and beneficial relationships between the Lakota and the traders, hunters, and trappers.

US HISTORY STANDARDS

This kit follows standards 1A, 1B, and 2D from *Era 4 Expansion and Reform (1801-1861)*. These standards may be found on the internet at <http://www.iac.net~pfilio/>

ECONOMIC STANDARDS 1, 2, 4, 5, 6, 7, 8, 9, 10, 13, 14

These standards may be found in the kit’s copy of: *National Content Standards in Economics*. New York: National Council on Economic Education, 1997.

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Materials

This kit contains:

- | | |
|----------------------------------|----------------------------------|
| 3 pieces of unbleached muslin | 3 pieces of blue & white gingham |
| 1 Green River knife | 1 bag of sinew |
| 3 pieces of red calico cloth | 2 feathers |
| 2 pieces of Hudson's Bay blanket | 1 copper armband |
| 2 stone arrow points | 1 silver bracelet |
| 1 powder horn | 1 spool of red ribbon |
| 1 strike-a-light with flint | 1 horn comb |
| 1 ermine pelt | 1 porcupine tail brush |
| 2 metal awls | 2 silver conchos |
| 3 pieces of buffalo hide | 1 piece of red trade cloth |
| 1 metal flesher | 2 trade mirrors |
| 1 beaver pelt | 4 bags of dried plums |
| 3 pieces of trade silver | 2 vials of porcupine quills |
| 1 example of quillwork | 1 string of trade beads |
| 1 lump of "vermillion" | 1 vial of pony beads |
| 1 beaded moccasin | 1 hair pipe necklace |
| 1 quill flattener | 1 tobacco twist |
| 3 pieces of blue calico cloth | 4 posters |
| 3 buffalo tooth bundles | 1 piece of deer skin |
| 6 leg bands with hawk bells | 3 hanks of beads |
| 1 tomahawk with brass tacks | 2 metal arrow points |
| 2 pieces of mink pelt | 1 bone awl |
| 1 otter fur hair tie | 1 bone flesher |
| 1 strand wild prairie turnips | 1 stone maul head |

ERASING NATIVE AMERICAN STEREOTYPES

How can we avoid stereotypes about Native Americans when we are teaching, selecting textbooks, or designing exhibits and public programs?

Cultural institutions reflect current issues of society. Both museums and schools are wrestling with new sensitivities and concerns with cultural diversity. For instance, at a recent Smithsonian symposium on Contemporary American Indian Art, several Native American artists asked why their paintings and sculpture are rarely shown at fine arts museums, but are more likely to be exhibited at anthropology and natural history museums. Native American artists also question why their work is not combined with other American artists' work in shows on American art (Kaupp, 1990).

In directing an alternative school for Native American children in Chicago, June Sark Heinrich found many misnomers and false ideas presented by teachers as they instructed students about the history and the heritage of Native peoples. She devised ten classroom "don'ts" to help teachers correct these common errors. The D'Arcy McNickle Center for the History of the American Indian at the Newberry Library in Chicago recently began designing a sample checklist for evaluating books about American Indian history.

This *Anthro.Notes* Teacher's Corner combines the two approaches. The questions that follow provide teachers and museum educators with ways to evaluate their own teaching and criteria to evaluate the materials they use.

1. Are Native Americans portrayed as real human beings with strengths and weaknesses, joys and sadnesses? Do they appear to have coherent motivations of their own comparable to those attributed to non-Indians?
2. In books, films, comic strips and curriculum materials, do Native Americans initiate actions based on their own values and judgments, rather than simply react to outside forces such as government pressure or cattle ranchers?
3. Are stereotypes and clichés avoided? References should not be made to "obstacles to progress" or "noble savages" who are "blood thirsty" or "child-like" or "spiritual" or "stoic". Native Americans should not look like Hollywood movie "Indians," whether Tonto from the Lone Ranger days or Walt Disney's recent portrayals. Native Americans are of many physical types and also have European, African or other ancestry. Just as all Europeans or African-Americans do not look alike, neither do Native Americans.

Heinrich urges that television stereotypes should not go unchallenged. For example, "when Native Americans fought, they were thought 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."

Television, especially old movies, often portrays the "Indian" speaking only a few words of English, often only "ugh." Yet anthropologists have carefully documented the complexity of Native American languages. At least 350 different languages were spoken in North America when William Bradford and the rest of the Puritans first stepped ashore in Massachusetts.

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Stereotypes can be defused if teachers check their own expressions and eliminate those such as "You act like a bunch of wild Indians" or "You are an Indian giver." In a similar way, do not use alphabet cards that say A is for apple, B is for ball, and I is for Indians. It may seem trivial, but Heinrich argues that such a practice equates a group of people with things.

4. If the material is fiction, are the characters appropriate to the situations and are interactions rooted in a particular time and place? If they are, a particular group such as the Navajo or Chippewa living at a specific moment in history will be more likely to be brought accurately to life.
5. Do the materials and the teacher's presentation avoid loaded words (savage, buck, chief, squaw) and an insensitive or offensive tone?
6. Are regional, cultural, and tribal differences recognized when appropriate? As everyone knows but does not always put into practice, before the Europeans came there were no people here that called themselves "Indians." Instead, there were and still are Navajo or Menominee or Hopi, or Dakota, or Nisqually, or Tlingit, or Apache. Instead of teaching about generalized Indians or "Native Americans," study the Haida, or Cree, or Seminole.
7. Are communities presented as dynamic, evolving entities that can adapt to new conditions, migrate to new areas, and keep control of their own destinies? Too many classroom materials still present Native American traditions as rigid, fixed, and fragile. For example, some filmstrips and books may have titles like "How the Indians Lived," as though there are not any Indian people living today. In fact, over two million Native Americans live in what is now the United States, about half of them live in cities and towns and the other half on reservations or in rural areas.
8. Are historical anachronisms present? The groups living here prior to the 1540's did not have horses, glass beads, wheat, or wagons. Can your students determine why that is the case and do they understand that these items were all introduced by Europeans?
9. Are captions and illustrations specific and appropriate for a specific time and place? (Wrapped skirts in the Arctic, feather bonnets in the North Pacific Coast, or totem poles in the Plains never existed.) Are individuals identified by name when possible?
10. Are the different Native Americans viewed as heirs of a dynamic historical tradition extending back before contact with Europeans? Similarly, Native American groups should not be equated with other ethnic minorities. The fact is that Native American tribes--by treaty rights--own their own lands and have other rights that are unique to the descendants of the real Natives of America, because they are that. No other minority within the United States is in a similar legal position. Native peoples view themselves as separate nations within a nation. U.S. laws and treaties, officially endorsed by U.S. presidents and the Congress, confirm that status.
11. If you have Native American children in your class, do not assume that they know all about their own ancestry and the ancestry of all Native Americans. All children including Native American children need to be taught about the Native American heritage, which, in a very real sense, is the heritage of everybody living in the U.S. today. Culture and ideas, after all, are learned and not inherent from birth.

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"Checklist," *Meeting Ground*, Biannual Newsletter of the D'Arcy McNickle Center, Issue 23, Summer 1990. The Newberry Library, 60 West Walton Street, Chicago, Illinois 60610-3380. ("Checklist" was based on criteria provided by Center advisor, Cheryl Metoyer-Duran, UCLA School of Library and Information Sciences.)

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(Originally published as the Teacher's Corner in the fall 1990 issue of *Anthro.Notes*, vol. 12, no. 3.)

ANTHROPOLOGY OUTREACH OFFICE
NATIONAL MUSEUM OF NATURAL HISTORY 1996
<http://www.nmnh.si.edu/anthro/outreach/sterotyp.html>

The South Dakota Council on Economic Education (SDCEE) has reviewed *Fur Trade: Bridging Two Worlds* and integrated the **National Economic Education Standards** into the kit's activities and lessons. Postcards are included in the Teacher's Guide so you may request additional information from the SDCEE. The Basic Economic Concepts and the National Economics Standards applicable to *Fur Trade: Bridging Two Worlds* are listed below. The SDCEE is pleased to participate in the development and distribution of this kit and wishes to acknowledge the financial support of the SD Community Foundation.

Basic Economic Concepts

Scarcity and choice

Opportunity Cost and Trade-offs

Productivity

Economic Systems

Economic Institutions and Incentives

Exchange, Money, and Interdependence

Markets and Prices

Supply and Demand

Competition and Market Structure

Income Distribution

The Role of Government

Absolute and Comparative Advantages and Barriers to Trade

International Aspects of Growth and Stability

Economic Freedom

Economic Efficiency

Economic Growth

Profit

Externalities

National Economic Education Standards

1. Productive resources are limited. Therefore, people can not have all the goods and services they want; as a result they must choose some things and give up others.
2. Effective decision making requires comparing the additional costs of alternatives with the additional benefits. Most choices involve doing a little more or a little less of something: few choices are “all or nothing” decisions.
4. People respond predictably to positive and negative incentives. This is true for trade among individuals or organizations within a nation, and usually among individuals of organizations in different nations.
5. When individuals, regions, and nations specialize in what they can produce at the lowest cost and then trade with others, both production and consumption increase.
6. Markets exist when buyers and sellers interact. The interaction determines market prices and thereby allocates scarce goods and services.
7. Prices send signals and provide incentives to buyers and sellers. When supply or demand changes, market prices adjust, affecting incentives.
8. Competition among sellers lowers costs and prices and encourages producers to produce more of what consumers are willing and able to buy. Competition among buyers increases prices and allocates goods and services to those people who are willing and able to pay the most for them.
9. Institutions evolve in market economies to help individuals and groups accomplish their goals. Banks, labor unions, corporations, legal systems, and not-for-profit organizations are examples of important institutions. A different kind of institution, clearly defined and enforced property rights, is essential to a market economy.
10. Income for most people is determined by the market value of the productive resources they sell. What workers earn depends, primarily, on the market value of what they produce and how productive they are.
11. Entrepreneurs are people who take the risks of organizing productive resources to make goods and services. Profit is an important incentive that leads entrepreneurs to accept the risk of business failures.

TEACHER RESOURCE

This kit focuses on the fur trade between 1805-50. Following the Louisiana Purchase of 1803, which more than doubled the US land area, President Jefferson sent Lewis and Clark to “establish the most direct and practicable water communication across the continent for the purposes of commerce.” He also asked them to make note of fur-bearing animals and to get the Indians’ opinions on developing the fur trade. (Wishart, 1992)

When Lewis and Clark returned from their journey, they reported that in the upper Missouri region there were, “streams swarming with beaver, grasslands covered with large buffalo herds, and, most important to our trade company, few if any trading forts.” They were amazed at the abundance of resources in this newly acquired land. The men also discovered that most Native Americans were very receptive to the idea of trade. The Lakota/Dakota/Nakota people had no idea that their participation in the fur trade would lead to such great changes in their land, homes, and traditional ways of life. The reports of Lewis and Clark and others like them acted as a catalyst for the fur trade of the West.

The fur trade consisted of two major production systems. The Rocky Mountain Trapping System was situated in the Rocky Mountains and continued into a small portion of the Northern Great Plains. The most prized fur bearing animal in this system was the beaver. Beaver pelts were much in demand for the manufacturing of top hats. The other production system was known as the Upper Missouri Fur Trade, covering a smaller geographical area, principally east of the Rocky mountains in the Northern Great Plains. Here, beaver were also considered the most valuable pelts until the 1830’s, when the emphasis switched to buffalo hides. (Wishart, 1992) Since the Upper Missouri Fur Trade area included South Dakota, this kit will concentrate on that system.

The three main groups of people who took part in the fur trade were the American Indians, traders, and hunters/trappers. Each group had a beneficial and dependent relationship with the others. From 1805-50, no one group was especially dominant over the others. The most important development that came out of the fur trade during these years was communication. Two very different cultures were able to find common ground without giving up their own identities or engaging in warfare.

This kit focuses on the Lakota, who were the primary Native American trade group in South Dakota during this time period. (Schuler, 1990) Their tribe lived on the prairies of South Dakota, generally west of the Missouri River. The Lakota were known as an “ecosystem people,” which meant that they were dependent on a single ecosystem for their survival. (Wishart, 1992) They were

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also nomadic, and moved from place to place in search of the buffalo that were essential to their culture.

Trade was not new to the People of the Seven Council Fires. They had been trading with other indigenous tribes since prehistoric times. (Smiley, 1990) They were excellent warriors and hunters, who had a wonderful working knowledge of the land they occupied. In the beginning the Lakota hunted with bows and arrows, but later learned to use firearms. Originally, they were the main suppliers of furs; however, this changed when the trappers and hunters improved their own skills. Ironically, it was the Lakota who taught these men those very skills. This would later cause some resentment and conflict.

There were many types of plants and animals that the new visitors had never seen before. The Lakota taught the visitors which ones were safe to use, and which ones were not. They shared different kinds of medicines and treatments with the hunters, trappers, and traders. The Lakota also provided the newcomers with food. In fact, they provided the trading posts/forts with over half of all the food consumed there. The main food source was buffalo meat both fresh and dried, although some corn, milk, and vegetables were eaten. (Wishart, 1992)

The Lakota women were extremely skilled at preparing and tanning the hides of the animals their fathers or husbands had killed. The hide was first scraped clean, then dried in the sun or over a small fire. After this, it would be rubbed with a mixture of liver and brains to make it soft and pliable. (Wishart, 1992) Sometimes, the women would paint colorful designs on the robes which increased their value. (Schuler, 1990) After all this was done, the hide could be stored for months without rotting, a necessity when it sometimes took months to get to the major trading centers. The work of these women contributed significantly to establishing the Lakota as the main American Indian trading partners of this system.

Almost 40% of trappers married Native American women, while another 16% married women with some amount of American Indian heritage. This intermarriage was encouraged by the fur companies for many reasons. First of all, these unions created important alliances between the traders and the Indians; the woman's family would never lack for trade goods as long as she was married to a hunter, trapper, or trader. The trader also acquired a host of in-laws as customers and trading partners. Finally, the women served as excellent translators of language and customs.

The average salary for a hunter or trapper was \$400 to \$500 a year, which would be equal to about \$12,000 today. These men had strength, courage, and endurance. They enjoyed a challenge and yearned for adventure. A love of solitude was also a requirement as they may have to spend

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months at a time alone in the wilderness. Hunters were known for being especially good shots. They were usually in their 20's and 30's, with many being married; although single men were preferred by the American Fur Company. Most of these men came from the rural areas of Canada, the Midwest, and parts of the Upper South. Even as they explored the West, they were completely aware that they were helping to pave the way for new settlement. In fact, after the fur trade, many of these men formed, "a nucleus of a steadily growing pioneer force." (Wishart, 1992)

This group of men respected the Lakota way of life and at times were more than a little Lakota in appearance and habits. When hunters, trappers, and traders first arrived in what is now South Dakota, they wore clothing made of wool or linen and boots. However, these wore out quickly, and so the men turned to buckskin and moccasins. Some hunters and trappers served as interpreters in order to earn more money. These men encountered many dangers from animals, weather, disease, the terrain, and other humans. Over 20% of them ended up dying in the field.

There were many different fur trading companies competing against one another for the highest profits. These companies set up forts in different areas, and hired men known as traders or "bourgeois" (boor-zhwa') to manage them. Fort Pierre Chouteau, located about two miles north of Ft. Pierre, was one of three major depots on the northern Great Plains. The other two were Fort Union and Fort Laramie. (Wishart, 1992) The traders were entrepreneurs which meant they organized, operated, and assumed the risk for a business venture. As in any business, there was no guarantee of success. These men were risk takers.

Traders had to be extremely responsible as they were in charge of thousands of dollars worth of goods and furs. They also had to maintain positive relationships with the fifty to one hundred men at the fort, as well as with the Lakota. This was crucial to the success of the fur trade since the companies that maintained the best trade relations with the Indians had the highest profits. Traders at the fort earned anywhere from \$1200 to \$1500 a year. (This could be compared to about \$36,000 today.) They enjoyed private living quarters and a relatively comfortable standard of living. (Schuler, 1990) These men, along with the trappers and hunters, were "biosphere people." This meant that they could draw support from many areas. They did not rely on a single ecosystem for survival as the Lakota did. (Wishart, 1992)

The People of the Seven Council Fires were curious about and very hospitable toward the newcomers, and there was originally no fear of the visitors on their part. So far, they had been given no reason to be afraid; although this would change in later years. In the beginning, they were very accepting of their visitors from the East because that's all they saw them as—visitors. The Lakota felt

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that these newcomers were permitted to stay and trade on terms set by the Lakota; and that when this period of trade was over, the visitors would return home. This would turn out to be untrue, and the Lakota would later consider this to have been an invasion of their lands.

The visitors from the East were leery and on their guard when they first met the People of the Seven Council Fires because of many reports about settlers being killed during Indian attacks. They described the Lakota as looking “fierce” and “proud,” dressed in moccasins and clothing made of skins decorated with feathers, animal teeth, and quills. Many of the traders and settlers considered the Native Americans to be “uncivilized and savage,” based on their use of stone tools rather than metal ones. Until the fur trade, the Lakota only had access to leather, wood, and stone. Other reasons for this attitude on the part of the Easterners were that Lakota culture permitted a man to have more than one wife, and that the Lakota practiced a religion other than Christianity. However, as a whole, relations were good.

The Lakota traded pelts (beaver, antelope, bear, deer, elk, wolf, fox, weasel, mink, muskrat, otter, raccoon, etc.) and buffalo robes to the traders who, in turn, furnished them with trade goods that would make their lives easier. (Wishart 1992) For example, goods such as blankets, flannel cloth, muslin, linen, cologne water, suspenders, calico, ribbon, shawls, cotton, tin spoons, cups and kettles, hats, shoes, thread, candlesticks, knives, needles, gloves, strings of beads, coffee, sugar, pepper, and tobacco were very popular during this time. (Schuler, 1990) These trade goods were the alphabet letters of the language that broke the barriers between Europe and America. They were like mirrors that reflected the cultures that made them. Both of these groups thought they were getting the better deal. One American Indian leader was quoted as saying, “The French must be a poverty stricken people. You glory in our old rags and in our miserable suits of beaver which can no longer be of use to us.” He also said, “The English have no sense; they give us twenty knives like this for one beaver skin.” At the same time, the traders considered goods such as beads, knives, hatchets, etc. “mere trifles.” (Gilman, 1982) It would have done no good for the traders to try to “buy” the robes or pelts with money. Money had absolutely no value to the Lakota. They couldn’t even use it as a button because there were no holes in it. (Smiley, 1990) Each traded something he valued lightly and received something he valued highly in return. This was a very prosperous time for everyone involved.

The buffalo meant everything to the Lakota. Besides having enormous spiritual significance, this animal provided food, clothing, and shelter. They ate the meat, used the organs as bags and containers, carved tools from the bones, burned the bison droppings for fuel, and used the hides for

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clothing and to make tipis. However, the Lakota had become dependent on the traders' goods, and bringing in buffalo robes was the only way to get these trade goods. What had started out as novelties and luxuries had ended up as necessities. They were torn between their traditional beliefs and values, and the new imported goods on which they had come to rely.

There was a time when thirty to fifty million buffalo roamed the Plains. However, excessive hunting by trappers and native peoples resulted in the decline in numbers of buffalo west of the Rocky Mountains as early as the 1840's. The traders gave the Native Americans a commercial incentive to trade in hides and tongues, and, at the same time, introduced them to firearms. (Wishart, 1992) Later, in the 1870's, railroads were built which created easy access to the herds for hide hunters and "sportsmen." No one understood the implications of these actions until 1890, when less than one thousand buffalo remained. The American Indians never suspected that this near extinction would happen. They thought that the buffalo would be here forever. The very existence of their culture was jeopardized by the near extinction of the buffalo. However, the traders, hunters, and trappers did not have the same values. They wanted to command and control nature—to harvest what was useful and subdue what was not. In their minds, there would always be another resource or a new area in which to make money.

There were many contributing factors that brought an end to the fur trade, the most obvious being the declining numbers of wildlife. The beaver population was seriously depleted. However, they quickly regained their numbers after 1840 when silk replaced beaver felt as the primary material for fashionable hats. One Upper Missouri agent estimated that in 1852, four hundred thousand buffalo were killed in his agency alone. Numbers of hides traded rose from an average of 25, 375 buffalo per year from 1828-1834, to 90,000 buffalo per year by 1840. (Wishart, 1992) The Lakota were not farmers and were forced to find animals other than the buffalo to hunt for food. The decline of the herds also meant fewer robes to trade for the manufactured goods on which the Native Americans had come to rely. Another factor was that more and more settlers were flocking to the new territory in search of a better life for their families. After 1824, the US government began to become involved in the fur trade, deciding who would trade at what locations. Up until that time, the Lakota had felt as though trade took place by their permission. (Schuler, 1990) Traders also had to get licenses that were renewable every one to two years.

The fur trade was, in essence, a weaving together of cultures. The traders, hunters, and trappers adopted native foods and clothing, as they acquired geographic knowledge. At the same time, the People of the Seven Council Fires welcomed the traders' goods and willingly supplied furs in

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exchange. Both groups exchanged information about technology, social organization, and human nature while sharing specialized skills with one another. For a time, everyone benefited from the fur trade. This may have been the one and only time the Europeans and American Indians met on an equal footing. When the fur trade ended, so did many paths of communication. Two worlds parted, not knowing if they would ever be joined together again.

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Fiction

Durbin, William. *The Broken Blade*. New York: Delacorte Press, c1997. When an injury prevents his father from going into northern Canada with fur traders, thirteen-year-old Pierre decides to take his father's place as a voyageur. 163 p.

Libraries: SDD YCL

Durbin, William. *Wintering*. New York: Delacorte Press, c1999. In 1801, fourteen-year-old Pierre returns to work for the North West Fur Company and makes the long and difficult journey to a winter camp, where he learns from both the other voyageurs and from the Ojibwa Indians whose land they share. 191 p.

Libraries: RCP SBR SDD AML SPF EMS WMS MMS

Non-Fiction

Ames, Merlin M. *Sparks from a Thousand Campfires: Days and Nights with the Fur Traders*. Missouri: Webster Publishing Company, c1937. 326 p.

Libraries: SDS SDW

Berman, Ruth. *The American Bison*. Minnesota: Carolrhoda Books Inc., 1992. Discusses the life cycle of the bison, its role in the settlement of the American West, and its near extinction. 48 p.

Libraries: RCP SDH SDS STG USD SDD SGC

Clark, James I. *Shortcut to Peril*. Wisconsin: Raintree Publishers, c1980. Relates the adventure of a beaver trapper who survived for 57 days after becoming lost in the wilderness of British Columbia. 46 p.

Libraries: LVE SPF

Collins, James L. *The Mountain Men*. New York: Franklin Watts, c1996. Describes the exploits of seven men who charted the mountain areas of the American West, including John Coulter, Jim Bridger, James Beckwourth, and Kit Carson. 63 p.

Libraries: MMS YCL

Maestro, Betsy. *The New Americans: European Settlement in North America, 1620-1689*. New York: Lothrop, Lee & Shepard Books, 1996. Traces the competition among the American Indians, French, English, Spanish, and Dutch for land, furs, timber, and other resources of North America. 48 p.

Libraries: SBR SDS

McGovern, Ann. *If you Lived With the Sioux Indians*. New York: Scholastic Inc. 1992. Describes the daily life of the Sioux Indians, their clothing, food, games, and customs before and after the coming of the white man. 80 p.

Libraries: SDF SGC

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Ridington, Robin. *People of the Trail: How the Northern Forest Indians Lived*. New York: Firefly Books, c1978. Explores how the Northern Forest Indians built their lodges, trapped and hunted their food, made their clothing from skins and furs, and fashioned their canoes, sleds, toboggans and snowshoes for year-round travel. 40 p.

Library: SF MEMORIAL MIDDLE SCH

Sneve, Virginia Driving Hawk. *The Sioux*. New York: Holiday House, 1993. Identifies the different tribes of the Sioux Indians and discusses their beliefs and traditional way of life. 32p.

Libraries: DSU NSU RCP SBR SDA SDB SDF SDH SDS SMT STG USD SDD AML SDO HPL PHM
WHS WAT MPL MDM

Stewart, Gail. *Trappers and Traders*. Florida: Rourke Publications, 1990. Describes the life and activities of the trappers and fur traders in the Old West in the first half of the nineteenth century and recounts stories of such colorful individuals as Jim Bridger and John Colter. 32 p.

Libraries: RCP SPF MPL MDM

Reading An Object

Objectives:

- Participants will recognize the variety of information that can be learned directly from objects.
- Participants will learn how to examine objects and draw conclusions from their observations.

South Dakota Social Studies Standards

K	1st	2nd	3rd	4th	5th	6th
K.E.1.1 K.E.1.2	1.E.1.1	2.US.1.2 2.US.2.1 2.E.1.1	3.E.1.1	4.W.2.1 4.E.1.1 4.E.1.2	5.US.1.1 5.W.1.1 5.E.1.1	6.W.1.1 6.E.1.1

South Dakota Communication Arts Standards

K	1st	2nd	3rd	4th	5th	6th
K.LVS.1.2 K.LVS.1.6	1.LVS.1.2 1.LVS.1.6	2.LVS.1.2 2.LVS.1.4 2.LVS.1.5 2.LVS.1.6	3.LVS.1.1 3.LVS.1.2 3.LVS.1.3 3.LVS.1.4	4.LVS.1.1 4.LVS.1.3	5.LVS.1.1 5.LVS.1.2 5.LVS.1.3	6.LVS.1.2 6.LVS.1.3

South Dakota Science Standards

K	1st	2nd	3rd	4th	5th	6th
K.P.1.1	1.E.1.2	2.P.1.1	3.P.1.1 3.E.1.2			

Timeframe: 30-60 minutes

Materials:

Included in kit

All objects

Object Identification Sheet

Background Information:

Every culture has used objects. These objects reflect the beliefs of the people who constructed, acquired, or used them. They also reflect the unique identity of the culture. If we study and/or teach only what's been written down about a culture, there are many things we miss. The same is true if we only look at cultural objects. When separated, written words and objects are both incomplete. When the two are studied together a more complete cultural picture emerges. One of the main goals of this kit is to increase visual literacy skills and teach the participants how to learn from objects.

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Activity Steps:

1. Arrange the participants so that it is easy to pass objects from one to another. Pass each object around one at a time, allowing the participants to handle and examine them.
2. While the participants are examining the objects, use the points below to start discussion about the materials, construction and history of the objects. Encourage the participants to share the visual and tactile information they get from the objects. You may ask each participant to consider a different aspect of the object – history, material, etc. Have the participants respond so the entire group can hear and enter into the discussion.
3. After each object has been examined, share the information about each object on the Object Identification Sheet with the group.

Materials & Construction:

- Is it hard or soft?
- Is it rough or smooth?
- Is it light or heavy?
- Is it strong or fragile?
- What material is the object made out of? (wood, hide, stone, fur)
 - Is it made of something found in nature?
 - If it is natural, has it been changed by people? (cutting, sewing, mixing)

History & Function:

- Who might have made the object?
- What was it used for?
- Is this object still used today?
- Do we use something else today that does the same job?
- How is the object in the kit different from our modern object? How are they similar?
- Would you rather use the modern object or the object in the kit? Why?
- Was the object used for a special task or occasion or was it an everyday item?
- Does the object show signs of wear?
- Was the object worn on the outside or inside? Has it been changed by time or weather?
- Is there dirt on the object? If so, what kind and where is it located?
- Is any part of the object broken or missing?

OBJECT IDENTIFICATION SHEET (Kit 1)

***REMEMBER!** Although some of the objects in the kit have been dulled, (tomahawk, Green River knife, bone awl, metal awls, metal arrowheads, etc.) they could still cause injury if handled carelessly. Instruct the participants to use extreme caution when handling these objects.

Items available to the Lakota before European traders arrived:

T1997.1.8 a,b

Stone Arrow Points: These were used for hunting and in warfare.

T1997.1.9

Bone Awl: This was a sharp, pointed tool used to punch holes in leather prior to sewing. Before the fur trade, awls were mostly made from leg or rib bones.

T1997.1.11

Bone Fleisher: Lakota women used these to scrape the muscle and connective tissue from a fresh animal skin.

T1997.1.19 a,b

Feathers: (These feathers have been painted to represent eagle feathers, which are illegal to possess under the endangered species act.) The Lakota used them as decorations on things such as coup sticks, shields, and war bonnets. Warriors wore them to indicate war honors earned.

T1997.1.22

Porcupine Tail Brush: The Lakota used the tip of the tail to brush their hair. These were later replaced by horn or wooden combs.

1978.020

Stone Maul Head: This was usually attached with rawhide to a stick and used as a hammer or club.

T1997.1.30 a, T-1998-021

Mink Pelt: This was used as trim on clothing.

T1997.1.31

Ermine Pelt: The tails, especially, were used as decoration on war bonnets.

T1997.1.32

Otter Fur Hair Tie: American Indian men wrapped these around their braids.

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T1997.1.33 a,b,c

Buffalo Hide: The buffalo robe was the principal fur traded by the Lakota and was their standard of value—the same as money. The thick buffalo robe obtained in the winter was called a *seasonable robe*, and was worth more than a summer one. It would be worth more money if a Lakota woman had painted a design on it. Each of these pieces was taken from the same buffalo. Piece “a” was taken from the belly, piece “b” was taken from the head, and piece “c” was taken from the back. Notice how different each piece appears.

T1997.1.34

Deer Skin: This was the preferred choice for clothing. Used on the tops of moccasins, to make dresses, and leggings.

T1997.1.35

Beaver Pelt: The fur was used to make felt hats which were extremely popular in England. Only prime beaver were desired. A “prime” beaver was usually a male who had been killed during the winter when the cold weather made the hair the thickest. Have the children blow on the pelt so they can see the thick, silky fur underneath the guard hairs.

T1997.1.36 a,b

Porcupine Quills: The Lakota used quills to decorate their clothing before glass beads were introduced by traders. Indian women held the quills in their mouth so that their saliva would soften them. Once soft, the quills would be flattened. Many quilling techniques were used by this culture. One basic one was called the “Simple Band Technique.” Here, the quill needs to be folded back and forth similar to an accordion. Instead of the quill stacking on top of itself, the folds lay side by side. The folds needed to lay right next to one another, and they had to be as flat as possible. This was a difficult and time consuming process. Ask the group if they can understand why Lakota women would have valued beads.

T1997.1.38

Quillwork: Have the students examine the back. Point out that the sinew used to sew down the quills is not visible. To attach the quills, an awl was punched through the top layer of hide only.

T1997.1.42

Sinew: Sinew, or strands of animal tendon, was used as thread in Lakota and frontiersmen’s garments. Sinew, which was like a very tough thread, is still being used today by traditional bead workers.

T1997.1.43

Wild Prairie Turnips: Dug by hand, in spring, on the South Dakota prairies, then tied in braids and sun-dried, these little roots were delicious in soups or stews. The Lakota played an important role in helping the traders, hunters, and trappers find food.

T1997.1.44 a,b,c,d

Dried Wild Plums: This fruit was similar to today’s prunes. The pits were also used as gambling stones for the women. The Lakota introduced these to the traders, hunters, and trappers.

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T1997.1.45 a,b,c

Buffalo Tooth Bundles: Animal teeth were used to decorate clothing before beads were introduced.

Items traders introduced to the Lakota:

T1997.1.1 a,b,c

Unbleached Muslin: This was used to make shirts and underwear.

T1997.1.2 a,b,c

Blue and White Checked Gingham: People used this to make clothing.

T1997.1.3

Red Trade Cloth with Rainbow Selvage Edge: This was used to make dresses and leggings. Another popular color was blue. The rainbow selvage cloth was preferred because the selvage does not ravel if used as the bottom edge of a garment. Let the children wrap this cloth around themselves so they can get a feel of how warm clothing made from this cloth must have been.

T1997.1.4 a,b,c,e,f,g

Red and Blue Calico: Small amounts were used as binding for decorating clothing.

T1997.5 a,b

Hudson's Bay Blankets (pieces): Besides the obvious use, these would also be cut up and made into dresses, leggings, and coats. Make sure the students are aware of how thick, and therefore warm, these would have been. Blankets were always traded in pairs and a good pair of blankets ranged in price from one to two buffalo robes.

T1997.1.6 a,b

Metal Arrow Points: These were highly desired because they shot straighter and penetrated better than stone arrowheads.

T1997.1.7 a,b

Strike-a-light with Flint: Also known as "firesteels," these were struck against flint or another piece of metal to create a spark. (Flint is a hard rock also used to make scrapers, ax heads, and arrowheads.) Previously, the Lakota either had to strike two rocks together, or use the bow-and-drill method to make a fire.

T1997.1.10 a,b

Metal Awl: These came in different sizes depending on the work that needed to be done. They were sharper, more durable, and could produce finer work than the bone awl.

T1997.1.12

Metal Flesher: The Lakota later attached metal strips to the ends of their bone fleshers. These proved to be sharper and more durable. Metal fleshers were also made out of pieces of gun barrel which had been flattened and serrated at one end.

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T1997.1.13

Spool of Red Ribbon: The Lakota used ribbon as decorative streamers. They especially liked the way the ribbons moved as they walked.

T1997.1.14 a,b,c

Trade Silver (Beaver, Kissing Otters, Turtle:) Made of cast German silver, a nickel alloy, they are thicker and will stand up to more wear and tear than the hand cut medallions. These played a major role in relations between the Indian and European cultures. Trade silver was used by the Lakota as a sign of rank, for religious and cultural purposes, or simply as ornaments.

T1997.1.15

Silver Bracelet: These were made of German silver and were desirable as jewelry.

T1997.1.16

Copper Armband: Warriors wore these on their upper arms.

T1997.1.17

Vermilion: (This is imitation vermilion, as the real thing contains mercury. Do not let the students open the bag.) The Lakota mixed the powder with buffalo fat, and used it as paint. The women painted the parts in their hair red. They also painted their buffalo robes red and black. Vermilion was a very expensive and highly desired trade item.

T1997.1.18

Hair Pipe Necklace: Hair pipes were made of bone and used to make breastplates and necklaces.

T1997.1.20 a,b

Mirrors: Small round trade mirrors were often fastened to breastplates, the sides of bridles, arm bands, and chokers. They were a favorite center for bustles and were also used in signaling.

T1997.1.21 a, T-1998-018

Silver Conchos: Large German domed conchos with heavy wire loops soldered on the backs for fastening were used to decorate saddles, bridles, and belts. The smaller ones were perfect for decorating hat bands and clothing.

T1997.1.23

Horn Comb: This was used by both the Lakota and early pioneers.

T1997.1.24 a

Quill Flattener: These were made of iron and were easier to use to flatten porcupine quills than the earlier method of placing the quills inside the mouth and drawing them out through the teeth.

T1997.1.25

Green River Knife: This type of knife was highly desired. It was less fragile than a stone knife, and easier to keep sharp.

T1997.1.26

Tobacco Twist: The Lakota often mixed this with their native tobacco and smoked it in a pipe.

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T1997.1.27 a,b,c,d,e,f

Ankle Bands with Hawk Bells: The warriors tied these either around their ankles or their upper legs. They were frequently worn in dances and other ceremonies.

T1997.1.28

Tomahawk with Brass Tacks: Used more for cutting wood and butchering than in warfare, it replaced the stone maul. Brass tacks were popular as decorations with the Lakota, fur traders, mountain men, and pioneers throughout a long period of history. They were used to decorate gunstocks, belts, knife cases, axes, cradles, etc.

T1997.1.29

Powder Horn: These were essential until rifles that fired cartridges became available. They kept the gunpowder dry.

T1997.1.37

Trade Beads: These larger beads were used to make necklaces.

T1997.1.39

Pony Beads: Beads replaced quills as the main form of decorating clothing. Pony beads were larger and much less uniform than seed beads. Pony beads were the earliest type beads traded on the Plains during this time period.

T-1998-056

Beaded Moccasin: This beaded moccasin from the 1890s is decorated with colored glass beads in a checkerboard pattern. Have the students look at the inside of the moccasin - they'll see that the thread used to sew on the beads is not visible from the back. When the beads were attached, the needle or awl used was poked through the top layer of hide only. This moccasin shows the wear and tear one would expect on a well-used article.

T1997.1.47

Hank of Beads: A common way of preparing beads for trade was to string them in uniform lengths.

***REMEMBER!** Although some of the objects in the kit have been dulled, (tomahawk, Green River knife, bone awl, metal awls, metal arrowheads, etc.) they could still cause injury if handled carelessly. Instruct the students to use extreme caution when handling these objects.

Map Reading Exercise

Objectives:

- Participants will locate South Dakota on a United States map or globe.
- Participants will locate the county they live in, on the *South Dakota Counties* map.
- Participants will locate and identify which trading fort or post was located nearest to where they live, using the *Fur Trade Posts* map.

South Dakota Social Studies Standards

K	1st	2nd	3rd	4th	5th	6th
	1.G.1.2 1.C.1.1 1.E.1.1	2.US.1.2 2.G.1.2	3.US.1.1 3.US.2.2 3.W.1.1 3.G.1.1 3.E.1.1	4.US.1.1 4.W.2.1 4.G.1.1 4.G.1.2 4.G.2.1 4.C.1.1 4.E.1.1 4.E.1.2	5.US.1.4 5.US.2.1 5.W.1.2 5.G.1.2 5.G.2.1 5.E.1.1 5.E.1.3	6.E.1.1 6.E.1.3

South Dakota Communication Arts Standards

K	1st	2nd	3rd	4th	5th	6th
K.LVS.1.1 K.LVS.1.6	1.LVS.1.1 1.LVS.1.6	2.LVS.1.1 2.LVS.1.4 2.LVS.1.6	3.LVS.1.1	4.LVS.1.1 4.LVS.1.2	5.LVS.1.1 5.LVS.1.2 5.LVS.1.3	6.LVS.1.3

Time Frame: 1 hour

Materials:

Included in kit

South Dakota Counties transparency

Fur Trade Posts transparency

A copy of *The Wi-iyohi: Monthly Bulletin of the South Dakota Historical Society* vol. VII No. 11

Provided by instructor

United States map or globe

South Dakota map

Overhead projector

Background Information:

Forts were located in many different areas in South Dakota during the 1800's. Many different fur trading companies would set up the forts to try and corner the market on fur. Traders were positioned there all year round to deal with hunter, trappers, and the Lakota.

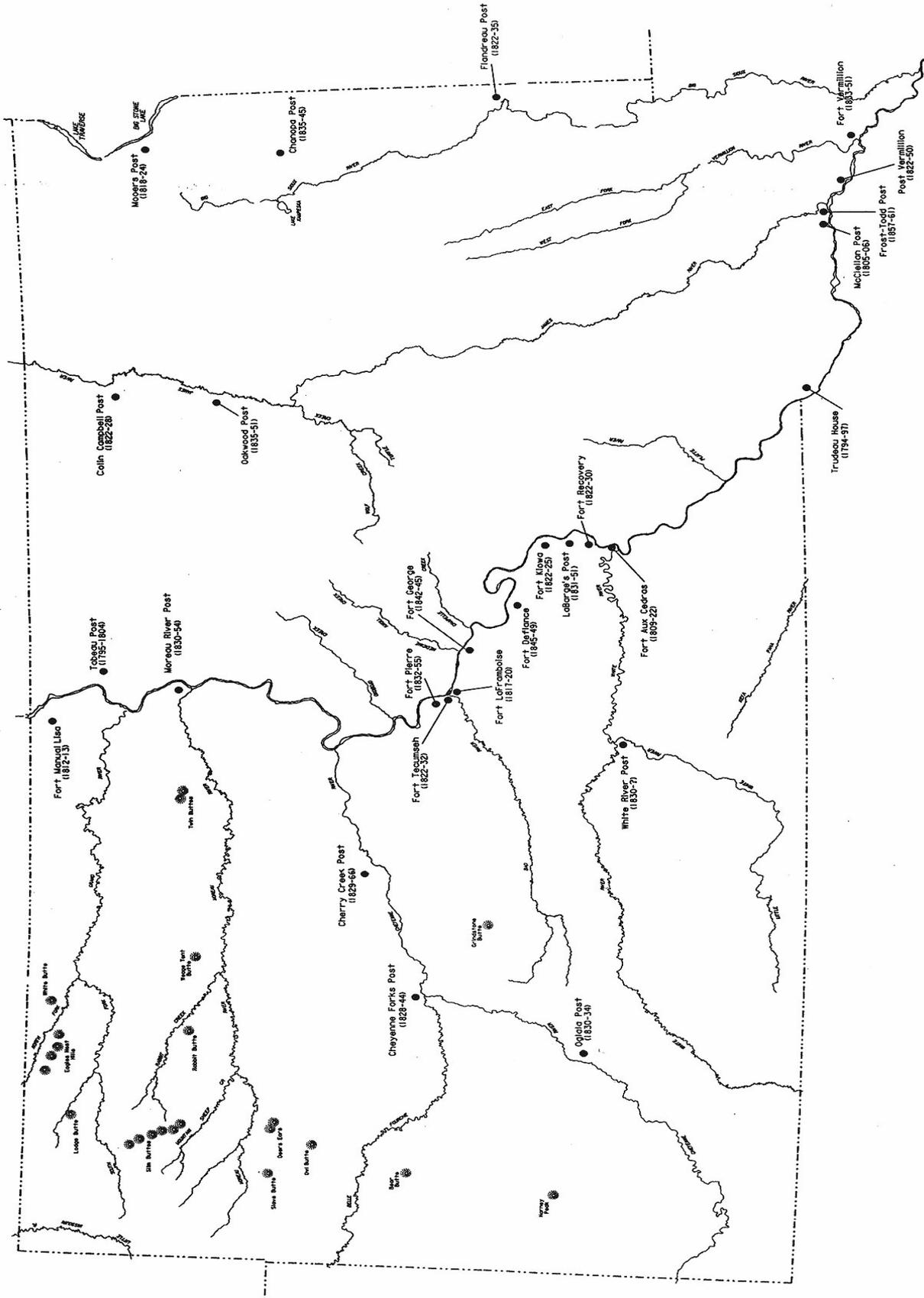
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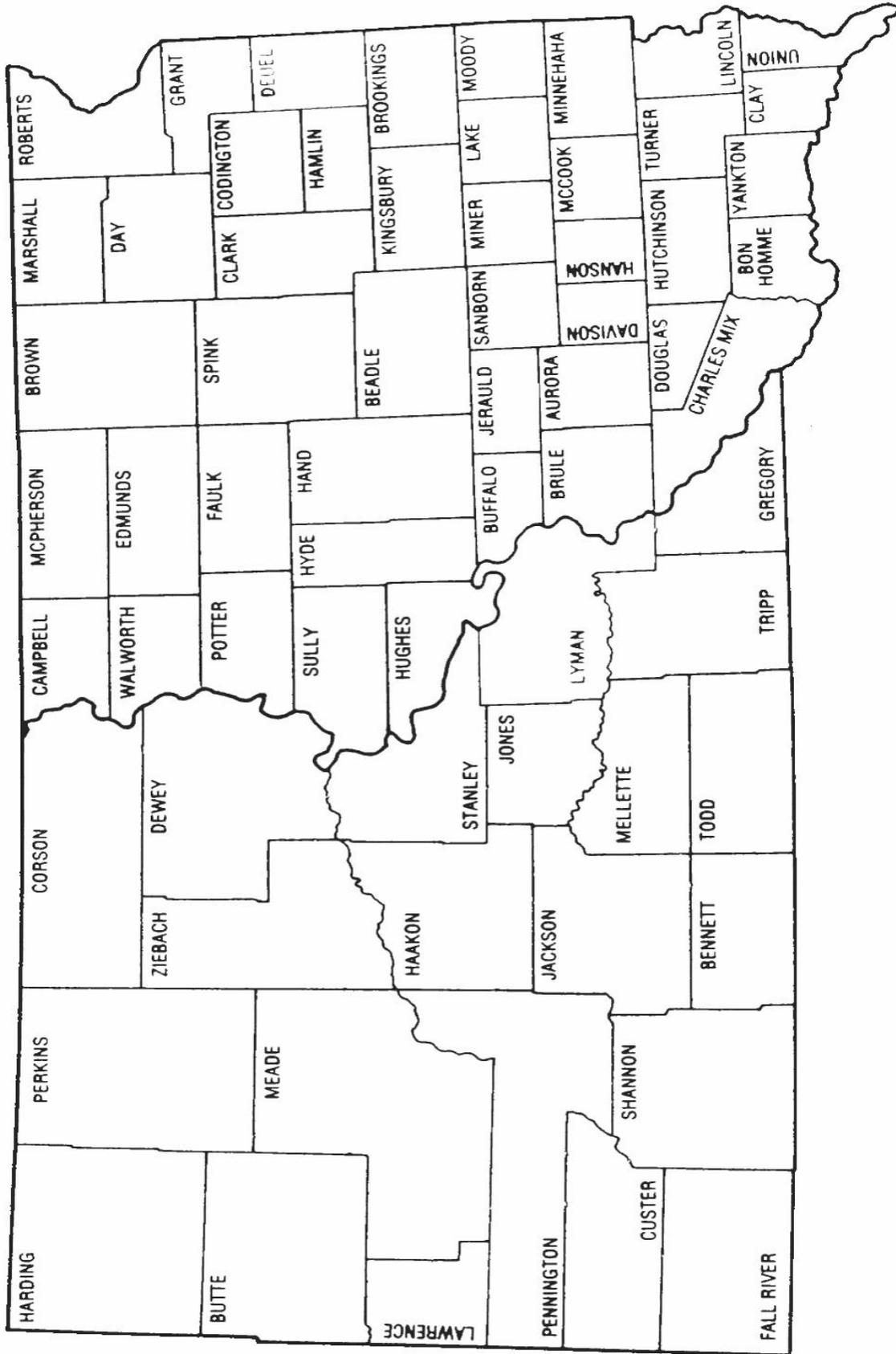
Activity Steps:

1. Ask the students if they are familiar with any South Dakota trading posts or forts. Ask them if they know of any towns in South Dakota that have the word "Fort" in them [Fort Pierre or Fort Thompson]. Ask the students if they think any of these places were forts during the fur trade. Inform them that they will be learning where many different forts were in South Dakota, and they may even have one near where they live.
2. Using a United States globe or map, have the students locate South Dakota.
3. Next, use an overhead projector to display the *South Dakota Counties* map. Ask the students if they know what county they live in.
4. Have a student come to the front of the room and locate the county that they live in on the map.
5. Have the students point out their town on a map of South Dakota.
6. Remove the South Dakota counties map and place the Fur Trade Posts map on the overhead. Tell the students that each dot represents a fort or post that was used during the fur trade. You may point out specific ones to them.
7. Stack the Fur Trade Posts map on top of the South Dakota Counties map, and place both on the overhead. Call a student forward to point out any trading fort(s) in their home county. What is its name? Do they know anything about this fort? Have they heard of it before? If there is no fort located in your county, ask the students to find the nearest fort.
8. Finally, look up the particular fort that they chose in *The Wi-iyohi* and read its description to the students. This way, they will learn something of its history, and it will seem more like a real place instead of just a dot on the map.
9. As a follow-up activity, you may have the students pick a particular South Dakota fort and research it. They may write a short description of it, bring it to class, and share it with their classmates.

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WI-IYOHI Fur Trade

Brief mention only of companies, men and posts can be made, where there is dispute as to location, and there are several, we have picked the one we would choose to defend. The original date as set out is the best one available (and the last date is the time of abandonment or last mention. A (?) after any item means that there is an UNDETERMINED AND perhaps undeterminable question, the numbers (1) etc is chronological. To understand the fur trade one must have some insight into the participating companies. They were:

Fur companies:

- (1) Company of commerce to discover the nations of the upper Mississippi. It was formed Oct. 13, 1793 at St Louis, composed of 20 St Louisians of whom Jacques Camorgan was the leading director and it included such names as Papin, Ceere, Sarpy and sire, known to the Dakota fur trade with Jean Baptiste Trudeau their field man on the job in South Dakota in 1894.
- (2) Clamorgan, Loisel & Co. was formed on April 10, 1796 and if not legally the successor, practically assumed the functions and assets of the first organization. Clamorgan appeared to have more of a political than a commercial outlook.
- (3) Loisel-Henry convention du commerce of July 6, 1801 was an agreement to promote trade on the upper Missouri and Loisel's post at Cedar Island was one fruit of it.
- (4) Manuel Lisa-William Morrison started operating shortly after the Lewis & Clark word got back of bountiful furs and in 1806-07 had a post at the mouth of the BigHorn.
- (5) St. Louis Missouri Co. was formed the winter of 1808-09 with Manuel Lisa its active head. Benjamin Wilkinson, Pierre Choteau, Sr., August Chotteam, Jr, Reuben Lewis, William Clark, Sylvester Labadie, all of St Louis, Pierre Menard and William Morrison of Kaskaskia were other interested parties.
- (6) Missouri Fur CO. was its successor and organized in 1811 and the group built Ft Manuel in 1812. The war of 1812 intervened and its business was small until re-organized in 1819 with Lisa, Thomas Hempstead, Joshua Pilcher, Andrew Woods, Moses Carson, John B. Zenoni, Andrew Brips and Robert Jones as members, Pilcher succeeded Lisa on his death August 12, 1820.
- (7) The American Fur Co. (John Jacob Astor) established its western department at St Louis in 1812 with Stone, Bostwich & Co. its agent. In 1826 Bernad Pratt & Co. became its agent until in 1834 Astor sold out his western department to Pratte, Choteau & Co, which in turn sold out to Pierre Choteau Jr. Co. in 1839. This succession hereafter will be called the Company.
- (8) Columbia Fur Co. Joseph Renville, William Laidlaw, Kenneth McKenzie and to have an American partner, Daniel Lamont, formed this company in 1821, its legal name was Tilton & Co. It sold out its upper Missouri River holdings to the Company in 1827 and ceased operations in 1830.
- (9) Upper Missouri Outfit, UMO. This was really a subsidiary of the Company, operated on the upper Missouri only, by Laidlaw, Mackenzie etc.
- (10) Rocky Mountain Fur Co. Gen. William Ashley and Andrew Henry were its Principals and it was licensed in 1821. It had no post in South Dakota but was trading with the Aricara in 1823 when a massacre of its men brought about the Leavenworth Punitive Expedition against the Aricara.
- (11) French Fur Company was composed of Papin, Chenie Fils, two Cerres, Delaurier, Picotte, Guion and Bonfort and was formed in 1827 and sold out to the Company 14 Oct. 1839, Pierre Papin and Pascal Cerres its principals in South Dakota went to work for the Company.
- (12) Northwest Fur Company Narcisse Leclerc, a former Company clerk and Henry Shaw formed this unit in 1831-32 at St. Louis. It built a post at Bad River and had a good opposition started when the Company forcedly held up its boat near Council Bluffs and they sued the Company and got a judgement for \$9600 against it.
- (13) Sublette & Campbell consisting of William S. and Robert C. formed a partnership Dec 20, 1832 and placed opposition posts alongside the Company establishment right up the river to include Forts Pierre and Union in 1833. McKenzie, then the Chief of the UMO wanted to just force them out of business by any means foul or fair but finally in 1834 bought them out. Perhaps the experience with Le Clerc has some thing to do with that aspect.
- (14) Fox, Livingstone & Company. One Ebbits set up a small, unnoticed and quite successful opposition in 1840 or 1841 and sold F L & Co the idea of setting up a real opposition in 1842. Posts at Ft. George and near Ft Union did quite a business but by 1845 the Company had made it so hot that they too sold out to the Company.
- (15) Harvey, Primeau & Co. Alexander Harvey, Charles Primeau, Joseph Picotte and one Bonise or Bouis, former Company employees set up an opposition in 1845 down at Ft. Defiance at the mouth of Medicine creek (Lyman co). They operated in 1845-46 and the post was sometimes called Ft Bouis.

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(16) La Barge, Harkness & Co. This was set up in the spring of 1862 with Joseph & John LaBarge, Eugene Jaccard, James Harkness and Charles E. Galp in as owners, Francois Lafrombois ran a post for them called Ft Lafrombois. They owned the Shreveport and Emilie, Steamboats but the buffalo were scarce and the venture short lived.

A. The Hudson's Bay Co, A huge concern, traded in South Dakota through its more or less transient courier Des Bois, particularly with the Aricara and with the Sioux along the eastern edge. They may have had a post' at elk point as early as 1755 and another at Flandreau in 1763.

B. The Pacific Fur Company, Astor's outfit to set up at the mouth of the Columbia in 1811, sent a party through South Dakota via the Missouri and thence overland up the Grand River. Any trade with the Indians was incidental to their passage and not in any sense permanent.

C. There were numerous independent operators as Leblanc for Joseph R. Brown, Spencer and no doubt many others. The operations were so small as to gain little notice and almost no record.

F u r P o s t s In south Dakota, these are arranged alphabetically and the number indicates their probable priority. When established the same year generally their actual priority is not clear.

Aricara Post 1803. (?) (3) May have seen earlier. This was a trader named Pierre Antoine Tabeau and no doubt for Loisel & Henry. He was there when L & C came up the river in 1804. They no doubt operated out of a typical Aricara dirt roof lodge. Gravelines was with Tabeau, this was in NM 25-20N-30E.

Bijou Post 1812 Louis Bijou, Bijeau, Bisoton, Bissonette was left with trade goods in the neighborhood of SW20-100-71 not far from the mouth of landing creek on the opposite Charles Mix County shore when Lisa passed N up the Missouri in 1812 to build Ft Manuel. This may have been in the NW of 18. How long it was operated is not definitely known.

Brasseau, Fort 1823 (?) (15) It was supposedly operated by one Antoine Brasseau, near the mouth of the White River. Matte thinks it may have been identical with Ft. Recovery. Gen. Ashley dated a letter there and said Leavenworth will pass this place today. Leavenworth dated a letter at Ft. Recovery and said he had arrived there the same day. There is some basis at least for belief this post was near mouth of the White River.

Browns Post on James 1835 (31) One Pierre Leblanc operated a post on the James River "At a point of Cottonwoods where the River bends east" believed to be about SW19-121-62 in Brown co. A wintering post only and when Leblanc returned in 1835 the post was burnt down and he reestablished about a mile west probably in SW24-121-63, later Rondelle had a post at or near this location. Leblanc was killed by the Indians in 1837.

Buffalo Lake Post 1843 or 44. (34) This was operated by Joseph R. Brown on east side of Buffalo Lake in Marshall county. The lake went dry and in 1846 Brown sold to H. H. Sibley for the Company Probably on NE-SW 9-125-53.

Chanopa Post, or Two Woods Lake 1835. (30) This post may have been in existence before 1835 as Chanopa was definitely the "home grounds" of a group of Sisseton Sioux. Joseph Lafrombois was the trader in 1835 and when he left Francois Labathewas there for many years. It was a Company post probably in 14-117-50 on east side of lake where there was timber.

Cherry Creek 1829 (21) This was a satellite of Ft. Tecumseh. Located about 5 miles up cherry creek on SESE 22-8N-I21E. Quenel was murdered there by Frederick Laboue the trader in April 1832. Probably South Dakota's 1st murder. Basil Claymore says he was there in 1862-63 with Frank Lafrombois as trader. Indian tradition is that this post was burnt down about 1866 by Indians who were rivals for its trade.

Cheyenne Forks Post, 1828 (20) First mentioned in 1828, F .A .Chardon was the trader. William Laidlaw was also there and both were there in 1831. Claymore says that Joseph Jouet, Joseph Picotte, F. Laboue and Leon Cornea were also traders there. Andrew Drips was there in 1843. Its termination is not indicated or is its location with regard to the Forks. A site in the timber on the N. side appears to be the most practical. This was definitely a satellite of Ft.'s Tecumseh & Pierre Choteau.

Campbell's Post 1848 (37½) This was called crow creek but was located a few hundred yards up Campbell Creek, probably in SW33~107-71. Colin Campbell was in charge in 1848. Major Matlock, Indian agent, had promised to issue the annuities there in 1849 and Major Hatting the then agent had a lot of trouble growing out of this promise. How long operated is not known. It was a Company post.

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Dickson's Post 1827 (17) This was also called Riviere Au Jacques. Doane Robinson says it was at the mouth of Mud Creek at point later known as Armadale about 22-120-63. This is close to the "Dirt Lodges" and to the "Council rock." William Dickson, the half breed son of Robert Dickson was in charge in 1830 and probably established the post. It was a satellite of Ft. Tecumseh.

Defiance, Fort 1845. (37) Harvey, Primeau and Co. established this post in 1845 and it was operated in 1845-46. This was an opposition post as its name implies. It was located on west side of Medicine Creek at its mouth in NE33-108-74.

Elm River Post 1835 (?) (31) This was quite a pretentious post and was apparently more than a wintering post as it was Palisaded as Bastioned. Normally when making journal entries as regards William Dickson, he was referred to as at Riviere Au Jacques but on Nov 14, 1830 "an Indian left here for Rivier Bois Blanc with dispatches for William Dickerson." This could have been the Elm River post. Loison Freniere was with Nicollette in 1839 and n says that L N was at a post on Elm River in 1836-37.

Flandreau Post 1763 (?) (14) In 1822 Joseph Lafrombois was definitely at Flandreau for the Company and stayed for several years. The Hudson's bay company along about 1750-60 was working s and its men were in Nebraska and Iowa. It is possible that they had a post at or near Flandreau. In 1822 it was a satellite of Prairie du Chien. In 1833-34 one John Aitkin was listed as the trader at Prairie Percee. Coteau Percee Creeks drains lake Benton and flows into the Sioux near Flandreau. There may be a connection.

Galpin Fort 1857 (38) When Ft Pierre Choteau was sold to the USA in 1855 the company went over and had a post in Peoria bottom east of the river. In 1857 its trader was Charles Galpin who set up a fort a little below the present Oahe Dam site and called it Fort Galpin. It was probably in SW 4 or SE5-5N-31E. It was small, near woods where the Indians harassed it and was soon abandoned for new Ft. Pierre.

George, Fort 1842 (33) Ebbits, an independent, had a good trade in this vicinity in 1840-41 and got backing from Fox, Livingstone Co. in 1842 and built this Fort. Kelsey was the first trader and a "hard boiled one". Illingsworth was at the Fort when Audubon was there in 1843. It was just N of the mouth of Ft. George Creek on the river bank on the line between 110N-77W and 4N-34E. It was operated as an opposition post until 1845-46 and later in 1855 the Company which had acquired or appropriated it rented to the USA to temporarily house troops. It possibly was a post set up by Filcher (Missouri Fur Co.) in 1919.(?)

Fort George 1842 (upper)(?) (33) Harris, who accompanied Audubon, says that at a point 25 miles above Ft. Pierre (about at Fort Bennett) and below the Cheyenne "some houses for a trading post that was established last year (1842) but abandoned in consequence of an attack by Indians". Captain Sire of the steamboat told him it was called "old Ft. George". Basil Claymore says that Mike McKenzie built first above the Cheyenne and then just below the mouth but that the Indians drove him out. In 1831 the UMO had a license for a post at the mouth of the Cheyenne. On December 1, 1830 a Fort Tecumseh entry says that "Giraud arrived here from Mr. Papin's establishment on Straw Cabin Creek". No one seems to know where Straw Cabin Creek was. It might have been the place at the mouth of the Cheyenne at either Mission or Agency Creeks.

Handy's Point (?) Chittenden says there was a post at the site of Ft Randall and the Omega' s log on which Audubon came up the river in 1843 calls the point their Handy's point. It appears as Handy's point on many maps. Just where Chittenden got his information is not clear.

Hollywood 1830 (23) This was a satellite post to Ft. Tecumseh, it was mentioned in the journals and licensed to the UMO in 1831. It took 4 days for a round trip to it from Ft. Tecumseh in winter, the White River furs (mouth of Little White) were brought to Ft Tecumseh through Hollywood. This argues but does not prove it was on Bad River in the area adjacent to Van Meter, Capa, Midland, the license says it was "on the Teton river." Immel's Wintering House. It was also called Ft. Michel Chez des Sioux. The Luttig journals of 1812 fixes its date as 1811-12 and its location somewhere not far above the present Chamberlain on the west bank. Immel was a trader bound to the upper Missouri for the Missouri Fur Company, Jacques River Post 1827. It may have been established in 1822 by either the Company or the Columbia Fur Co. A post so described was sold by Columbia to the Company in 1827. It was licensed to the UMO in 1831 at the mouth of the James River. Its exact location is not known. Pierre Dorion was in that area from 1782 on until 1804 plus. L & C passed James River on 2nd of September 1806 in returning and "passed the river Jacques at 8:00 a.m. in the first bottom below on the NE side, I observed the remains of a house, which had been built since we passed up, this most probably was McClellan's Trading House with the Yanktons in the winter of 1804-05". The bottom would be just W of the Yankton-Clay County line.

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Kiowa, Fort 1822 (13) Chittenden says built by the Company in 1822, the posts at this location were sometimes called the Yankton posts. Mattes thinks that Forts Lookout and Kiowa may have been the same place with a different name. There are many suggested locations. We believe it was at a point near or on a High Bluff, 8 miles above Chamberlain on the W side, probably on SE7 or SW 16-195-71. It was opposite a well defined Aricara village site (Swanson village NW 15-105-71), it was Below Ft Lookout, the Columbia Fur Co site. It was here that Hugh Glass came with his wounds in 1823 after his battle with the grizzly on Grand River.

LaFrombois, Fort I, 1817 (7) Joseph La Frombois backed by Joseph Rolette at Prairie du Chien, probably a Company venture, came overland in the late fall of 1817, and built a house of driftwood 'dry wood' according to tradition, Indian winter counts and his sons statements, just S of Bad River in what is now Ft. Pierre. He was there at least until 1819 and perhaps later. This was the initial settlement in that community, the oldest continuous community in South Dakota.

LaFrombois, Fort II, 1862. This was a Labarge, Harkness & Co. establishment. It was built in the spring and Francois LaFrombois was the trader. The walls of the building served as stockade. It was on high land just above the present Oahe Dam and probably in 30-6N-31E. Sully used it to store supplies in 1863.

Lisa's Post Big Bend 1813. After the attack and burning of Ft Manuel in March 1813, Lisa came down river with the salvage. He was determined to keep the Tetons from joining the other Sioux in aid of the British. He set up a sort of refuge, somewhere not far from the Big Bend. Swift Bird Chapelle born in 1830 near the present de Grey thought that it was at or near the Loisel Post of 1802, burnt down in 1810. The man who was there had cows and pigs. Lisa had such animals at Ft. Manuel. The probabilities are great that Lisa, would have set up this refuge in proximity to the Loisel Post, which he knew about and which his St. Louis Missouri fur Co had been operating when it burnt down.

Little Cheyenne 1830. (25) The Company had a satellite to Fort Tecumseh wintering post at the Little Cheyenne. Just where, is not clear but probably at the timber at its mouth. J. Holiday was the trader there in 1830 and Indian tradition has it that there was a trade establishment there for many years.

Loisel's Post 1802. (2) This was on Cedar or Dorion's Island about 7miles below the mouth of Chapelle Creek. It was just about opposite N1/2 1-10875. The Indian winter counts all set this as being Little Beaver's house made in 1802. Lewis & Clark saw and described this place in 1804. It was initially a Loisel-Henry establishment and when it burnt down in 1810 it was a St. Louis Missouri Fur company post. It is probable that Manuel Lisa had a refuge at or near this place in 1813 after being burnt out at Ft. Manuel by the Yanktonaise.

Lookout. Fort 1822. (10) This was started by the Columbia Fur Co. and was located just a little above Ft Kiowa in section 16 or 17-105-71. In 1825 the Atkinson-O'Fallon treaty was signed here and it was for many years referred to also as the Sioux Agency. Columbia sold it to the Company in 1827. Prince Paul of Wartenburg saw and described it in 1823 as did Maximilian in 1833, who called it Sioux Agency under Major Bean. It was licensed to UMO in 1831. In 1833 the new Sublette & Campbell post was just above it and the Company post was just below it. It was still operating in 1843 when Audubon came up the river. The military Ft Lookout of 1856 was in NW8-105-71 a mile or more above Ft. Lookout, but the old fort was not mentioned by the military.

Manuel, Fort 1812. (5) Work started on this place built by Manuel Lisa on Aug.10, 1912. It was a troublesome time. The British agents were exciting the Indians against Americans, the loyalty of some of his men was the subject of a great deal of question. Its fur trade was negligible, a fever in the winter was disastrous. Sacajawea, the Shoshone guide to L & C, died there that winter. In march the Indians attacked and Luttigs last entry in his diary was 5 March, 1813. It was a substantial post located on a high bank N of Hunkpapa Creek. In NW1/2 SW1/41-22N-29E. In the 1930's, it was reconstructed on its old site, but by 1953 most of its reconstruction was torn down or hauled away and burned.

Mc Leod's Fur Fort, 1843. (34)This was a Company post located just above the site of Mooer's post of 1819, at Hartford Beach just where Big Stone Lake turns N near the mouth of the Brook called Ho-a-san-be by Beltrami in 1823. Martin Mcleod was the first trader, later Hayes, Levi Bird, and Henry Bell or Belland were there as traders. Antoine Frenier was the last known trader in 1857.

Medicine River 1830. There is a reference in the Ft Tecumseh journals of taking the post horses to Medicine River and it would appear that this was more for pasturage than for other use. This was probably not a fur post. Barry Miller, Pino, Jenu, & Umond were mentioned.

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Moor's Post, 1819. (8) This was a post operated by Hazen Mooers just N of the brook at Hartford beach. It was started in 1819 and he was there until about 1830. In 1823 the Major Stephen Long Exploration party were at this place and described it. This was a Company post and the first in that part of South Dakota, operating out of Prairie du Chien and not from St. Louis.

Moreau River Post, 1830 (?) 1854. (26) This was probably the Oncpapa Post of which Frederick Laboue was the trader mentioned in the journals of 1830. Basil Claymore says it was just N of the Moreau River and Charles Galpin was the trader in 1854. It was a satellite post in 1830 of Fort Tecumseh.

Pierre Choteau, Fort 1832. (28) This was built in 1832 and sold to the government in 1855. They moved to the new fort from Fort Tecumseh in April. Pierre Choteau was there in June when it was christened. It and Ft. Union were the Companies great posts on the upper Missouri. It was on SE16-5N-31E, 1½ miles N of the intersection of US 14 & 85 north of Ft Pierre. It was the center of the fur trade for the Company for N Nebraska, Wyoming, and South Dakota.

Pierre, Fort New, 1859. (39) When Ft. Galpin (see above) proved unsatisfactory about 1859, they moved down about ½ mile and built new Ft Pierre. It was a small post. In the winter of 1862-63 a company of soldiers was maintained there. It was short lived and by 1863 the Company moved over to Farm Island, 4 miles E of Pierre where the troops at old Ft. Sully could protect them.

Primeau Fort, 1862(?). (41) Remarkably little is known of this establishment. It was located above Ft LaFrombois II on a high bank overlooking the Missouri. Mattison believes it was a Labarge, Harkness, & Co. establishment. Charles Primeau was the trader. It was short lived.

Primeau's Houses 183_. (?).(32½) Audubon on June 4th 1843 stopped at LaChapelle point not otherwise identified, but between the Aricara Village above Grand River and Ft. Manuel where "they took on the remains of Primeau' s houses" this would be somewhere in townships 126 or 127 range 79, Campbell county.

Rapid Creek Post 1830. (22) This was sometimes known as the Oglala post. It was at the mouth of Rapid Creek per Lt. Warren who was there in 1857 and his guide pointed out its location. Thomas L. Sarpy was the trader they're in 1830 when it was a satellite post, and in February 1832 the post was blown up in a gunpowder explosion and Sarpy killed. Whether rebuilt is not known and just where it was in relation to the mouth of the creek is likewise unknown.

Recovery Fort 1823. (16) This was on the west bank, just E of the present Oacoma, and was a Missouri Fur Co. post. Sometimes called Pilcher's post. In the center of the N ½-19-104-71. This may have been identical with Fort Aux Cedres. Chittenden says established in 1822, it was there in 1823 when Leavenworth came up the river and stopped there and wrote a letter dated at that post. Maximilian in 1833 commented that an old post of the Missouri Fur Co. had stood there.

Rivier Bois Blanc. See Elm River Post.

Rondell's post 1866. (43) Francois Rondell had a trade store at Oakwood (Talles Chenes) in 1866. This was about or on the point where Leblancs post of 1836-37 was located. There is a monument at this site.

Sieche (Bad) Hollow, 1844. (35) This was a Joseph R. Brown post and sold by him in 1846 to the Company. It is just S of the Brook, headwaters of the Minnesota, on SW of SW 29-127-52. There is a stone plaque at the point.

Spencer Fur Post 1862. (42) This was run by Spencer for William Forbes, who was known to the Indians as Little Worm. It was within a mile N from the Mooers post of 1819 on the west shore of Big Stone Lake and was one post not disturbed by the Indians at the time of the outbreak in 1862.

Tecumseh, Fort, 1822. (11) Named for Tecumseh the famous Shawnee chief of war of 1812 by Joseph Renville whose Columbia Fur Company built it. It was located about the center of 28-5N-31E, just S of the intersection of US 14 & 85 N of Ft Pierre. Columbia sold to the Company in 1827, and it was abandoned for Fort Pierre Choteau in 1832 when the encroachments of the river threatened to destroy it.

Teton Fort, 1827. (17) LaFrombois fort of 1817 has been called Teton, but the French Fur Co. post of 1827 definitely was so named. It was just S of the mouth of the Teton or Bad River. It became the property of the Company on 14 October, 1830 and Pierre D. Papin and Pascal Cerres went to work for the Company.

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Trudeau Post, 1794. (1) Jean Baptiste Trudeau for the "Company of Commerce" built the post as a winter hide out between the Sioux and the Ponca in Nov. 1794. The Poncas found him and traded him out of his shoes at the point of a knife, it was located near a Fine Spring in the 2nd valley on the N shore below Ft. Randall Dam on the SW 15-95-65.

Valle Post 1803. (3½) Jon Valle went up the Cheyenne to the Black Hills in 1803 and came back and wintered on the N side of little bend at about Sec 29-10N-29E, and was there in September 1804 when Lewis & Clark went by.

Vanderburg, Fort. (17) Prince Paul on 1st September, 1823 passed a point between the Bijou Post and Trudeau post and said, "Early in the day we reached an island on which the remains of an abandoned factory were seen. This post was formerly called Ft Vanderburg." Chittenden locates a fort of this name up near Knife River in N.D.

Vermilion Fort, 1833. (29) On May 9, 1833, Per Maximilian, at a point below the Vermilion River, McKenzie put off one Leroi to form a plantation. This was a Company project. Audubon in 1843 called this point Fort Vermilion, and it was 10 miles below the Vermilion. Pascal Cerres, a company man was there in 1843, and Larpenteur was at a Fort Vermilion, 85 miles above the Little Sioux in 1850-51. It was about in Sec 36-92-51.

Vermilion Post, 1822-23. (9) Columbia Fur Co. had a Vermilion River post. It was sold to the Company in 1827, and in 1831 a post at Vermilion River was licensed to the UMO. There definitely was a post opposite the mouth of Petit Arc Creek (Audubon pt) just E of the Yankton-Clay co line. This was called Dicksons Point and he was there in 1835. Theophie Brugier was his clerk & later in charge. There is much confusion in the books between these two points. There never was a post right at the mouth of the Vermilion.

White River Post, 1830. (24) This was a Ft. Tecumseh satellite in 1830, located at the mouth of the Little White. It was sometimes called the Brule Post. Pierre D. Papin was in charge in 1831. There is tradition and considerable evidence to indicate a 2nd White River Post probably existed near the mouth of Wounded Knee Creek.

The sources of the material above are largely: S.D. Hist. Soc. Collections. Thwaites Early Western Travels. Luttig's journals. Abels, journals of Ft Clark and Tabeaus Narratives Merrill H. Mattes historic sites in Ft. Randall Reservoir area, 24 SDHSC, Ray H. Mattisons, Historic sites in Oahe Reservoir area (not published). Nasatir's "Before Lewis & Clark. Chittendens, Fur Trade of the Far West. Larpenteurs, 40 Years a Fur Trader. Harry Morris's, Historic Stores of NE South Dakota. Doane Robinsons Histories of S. Dak. And His Cyc. Neill's History of Minnesota. Journals of Catlin, Wartenberg, Maximilian, and Harris, Indian Winter Counts. These are not all in accord with each other. Some of the probabilities cited are frankly conjectures on the part of the writer based on reasonable intentments from facts established by contemporary writings. This compendium may prove useful and will be much more so if students of history convey their criticisms and suggestions to the society where they may be presented. It is possible that some fur posts have been omitted and if so we would like to know about them and the correction of any data as to location, names of traders, dates, and so forth that may be observed. Chittenden's map shows a Columbia Fur post-just W of the mouth of the Big Sioux. We should like to verify The Hudson's Bays Co. posts at Elk Point and Flandreau, published by the South Dakota Historical Society, printed by the reminder and entered as 2nd class mail matter at the P.O. Pierre, South Dakota.

The Path of Production

Objectives:

- Participants will become aware of what was available to the Lakota before and after the traders came.
- Participants will identify the correct order of the four posters.
- Participants will state their reasons for placing the posters in the order that they did.

South Dakota Social Studies Standards

K	1st	2nd	3rd	4th	5th	6th
K.E.1.2	1.E.1.1 1.E.1.2	2.US.1.1 2.US.2.1 2.E.1.1	3.US.2.2 3.W.1.1 3.E.1.1	4.US.1.1 4.US.2.1 4.W.2.1 4.C.1.1 4.E.1.1	5.US.1.4 5.US.2.1 5.W.1.1 5.W.1.2 5.E.1.1	6.E.1.1 6.E.1.3

South Dakota Communication Arts Standards

K	1st	2nd	3rd	4th	5th	6th
K.LVS.1.1 K.LVS.1.6	1.LVS.1.1 1.LVS.1.6	2.LVS.1.1 2.LVS.1.4 2.LVS.1.6	3.LVS.1.1	4.LVS.1.1 4.LVS.1.2	5.LVS.1.1 5.LVS.1.3	6.LVS.1.3

Time Frame: 10-15 minutes

Materials:

Included in kit

The four posters:

Raw Materials
Trade Goods

Finished Products
Finished Products

Background Information:

The *Raw Material* poster shows what was available to the Lakota before the traders came, while the *Finished Products* show what they made from these materials. The *Trade Goods* poster displays some of the items that the traders introduced to the Lakota, while *Finished Products* illustrates objects that they made from combining things they already possessed with trade goods. This poster also gives excellent examples of how trade goods sometimes replaced items the Lakota had been using prior to the fur trade.

Activity:

1. Place the four posters where the entire class can see them.
2. Have the students examine the posters and decide what order they should be in. While they are working, have the students explain why they chose that particular order for the posters.

The Trading Post

Objectives:

- Participants will recall previous knowledge of the objects in the kit to assist in their decision making.
- Participants will trade for goods they desire using cooperative and interpersonal skills.
- Participants will distinguish between “wants” and “needs.”

South Dakota Social Studies Standards

K	1st	2nd	3rd	4th	5th	6th
K.E.1.1 K.E.1.2	1.E.1.1 1.E.1.2	2.US.2.1 2.E.1.1 2.E.1.2	3.W.1.1 3.C.1.1 3.E.1.1 3.E.1.2	4.US.1.1 4.W.2.1 4.E.1.1 4.E.1.2	5.US.1.4 5.US.2.1 5.W.1.1 5.W.1.2 5.G.2.1 5.E.1.1	6.E.1.1 6.E.1.3

South Dakota Communication Arts Standards

K	1st	2nd	3rd	4th	5th	6th
K.LVS.1.1 K.LVS.1.6	1.LVS.1.1 1.LVS.1.6	2.LVS.1.1 2.LVS.1.4 2.LVS.1.6	3.LVS.1.1	4.LVS.1.1 4.LVS.1.2	5.LVS.1.1 5.LVS.1.2 5.LVS.1.3	6.LVS.1.3

Timeframe: 60 minutes

Materials:

Included in the kit

One copy of the *Distribution of Trade Goods*

Three copies of the *Trading Post Inventory*

Objects from the kit

Background Information:

The traders at forts and the Lakota tribes traded with each other to get what each wanted. The Lakota had things that they did not consider of great value, like furs, that the traders considered very valuable. The traders had trinkets, cloth, and metal that they did not value much that the Lakota wanted. Each side would trade these things to the other. Both the traders and the Lakota had to think hard about some of the trades because they didn't want to get rid of something that they needed. In this activity, the students will be making decisions about wants and needs, and trading for things they think will be useful and valuable for themselves and their tribe.

Fur Trade: Bridging Two Worlds

South Dakota State Historical Society Education Kit

Activity Steps:

1. Divide the students up into six separate groups - three trader groups (#1, #2, and #3) and three Lakota bands (A, B, and C). Sub-divide each Lakota band into smaller groups of two or three students. Designate a particular area in the room for each of the trader groups to use as a trading post. Set aside other room areas to serve as Lakota territories for bands A, B, and C. Have the students sit in their designated areas.
2. Using the *Distribution of Trade Goods* sheet, distribute the objects in the kit among the three traders and the three bands. Not all of the objects in the kit need to be used. You may decide not to use some of the sharper kit objects based on the personality of the group. The tomahawk, Green River knife, bone awl, metal awls, and metal arrowheads have been dulled but they could still cause injury if handled carelessly.
3. Give a copy of the *Trading Post Inventory* to each of the three Lakota bands. Each small group of two or three will trade for those goods they think will be useful. Each small group will take one object and trade while the rest of their band looks over the *Trading Post Inventory* and decides what they want to trade when their group's turn comes. (Consider the bags of dried plums and the strand of wild prairie turnips as single objects.) They will have to prioritize and decide which items they really need and which are simply wants. Each trader has his or her own goods so the Lakota aren't limited to trading with one particular trader. In fact, there's nothing that says the Lakota bands cannot trade with each other. (Let the students figure this out on their own.)
4. Tell the students how long each small group will have to trade. As soon as their time is up, they will need to rejoin the band and let the next small group go whether they are finished trading or not. They need to think carefully about their trades. Foolish choices could endanger the entire band while wise ones could benefit them greatly. When one small group from each band is ready, start timing, and let the trading begin! When the first group's time is up, have them rejoin the band and let the next small group take an object and begin trading.
5. After each small group in the Lakota bands has had a turn at trading, discuss the techniques used by the traders and the bands to get the greatest value for their goods. You may also discuss the differences between bartering and buying items with currency.
6. For the next portion of the activity, have each of the three traders join one of the Lakota bands. All the bands and traders will have a pow wow. A pow wow is a gathering where everyone gets together in the summer camp. It is a time for dancing and socializing, where young men and women can meet one another. Which items will each band bring to the pow wow for trading? Which ones would be of no use there? Are there some objects that only become valuable when used with something else? For example, tacks were of little use or value until they were applied to something like a tomahawk as decoration.
7. For the next scenario, tell the Lakota bands that a herd of buffalo has been sighted nearby. As they know, it is crucial to take advantage of a nearby herd to stock up on supplies for the winter. Which items would be useful to them in this situation? Which one would not be? Have them trade for the items they feel would be most useful.
8. At the end of the activity, ask the students if they were pleased with the items that they received in trade. If they had a chance to trade again, would they trade for different objects than before? Why or why not? Are there certain items that they would not have traded away?

Fur Trade: Bridging Two Worlds

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Distribution of Trade Goods

Trader #1

1 bolt of unbleached muslin	2 trade mirrors
1 bolt of blue and white gingham	3 pieces of trade silver
1 bolt of red trade cloth	1 silver bracelet
1 bolt of red calico cloth	6 leg bands with hawk bells
1 bolt of blue calico cloth	1 powder horn
2 metal arrow points	1 string of trade beads
1 metal flesher	

Trader #2

1 bolt of unbleached muslin	1 copper armband
1 bolt of blue and white gingham	1 spool of red ribbon
1 bolt of red calico	2 silver conchos
1 bolt of blue calico	1 horn comb
1 Hudson's Bay blanket	1 tomahawk
1 strike-a-light with flint	1 vial of pony beads

Trader #3

1 bolt of unbleached muslin	3 hanks of beads
1 bolt of blue and white gingham	1 hair pipe necklace
1 bolt of red calico	2 eagle feathers
1 bolt of blue calico	1 tobacco twist
1 Green River knife	1 reed stem pipe
2 metal awls	1 quill flattener
1 Hudson's Bay blanket	

* For this activity each piece of fur, cloth, or blanket represents a whole hide, bolt or blanket. The beaded moccasin represents one pair of men's beaded moccasins.

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Band "A"

1 strand of wild turnips
1 beaver pelt

1 mink pelt
1 deer skin

Band "B"

2 bags of dried plums
2 buffalo robes

1 pair of beaded moccasins

Band "C"

2 bags of dried plums
1 ermine pelt

1 mink pelt
1 buffalo robe

* For this activity each piece of fur, cloth, or blanket represents a whole hide, bolt or blanket. The beaded moccasin represents one pair of men's beaded moccasins.

Fur Trade: Bridging Two Worlds

South Dakota State Historical Society Education Kit

Trading Post Inventory

Trader #1

1 bolt of unbleached muslin	2 trade mirrors
1 bolt of blue and white gingham	3 pieces of trade silver
1 bolt of red trade cloth	1 silver bracelet
1 bolt of red calico cloth	6 leg bands with hawk bells
1 bolt of blue calico cloth	1 powder horn
2 metal arrow points	1 string of trade beads
1 metal flesher	

Trader #2

1 bolt of unbleached muslin	1 copper armband
1 bolt of blue and white gingham	1 spool of red ribbon
1 bolt of red calico	2 silver conchos
1 bolt of blue calico	1 horn comb
1 Hudson's Bay blanket	1 tomahawk
1 strike-a-light with flint	1 vial of pony beads

Trader #3

1 bolt of unbleached muslin	3 hanks of beads
1 bolt of blue and white gingham	1 hair pipe necklace
1 bolt of red calico	2 eagle feathers
1 bolt of blue calico	1 tobacco twist
1 Green River knife	1 reed stem pipe
2 metal awls	1 quill flattener
1 Hudson's Bay blanket	

* For this activity each piece of fur, cloth, or blanket represents a whole hide, bolt or blanket. The beaded moccasin represents one pair of men's beaded moccasins.

Bridging Two Worlds

Objectives:

- Participants will use role-playing to learn and empathize with different groups involved in the fur trade.
- Participants will use cooperation and communication skills in their contacts with other groups.
- Participants will practice conflict resolution skills.

South Dakota Social Studies Standards

K	1st	2nd	3rd	4th	5th	6th
US History Indicator 2 K.E.1.1 K.E.1.2	1.C.2.2 1.E.1.1 1.E.1.2	2.US.2.1 2.E.1.1 2.E.1.2	3.US.1.1 3.US.2.1 3.US.2.2 3.W.1.1 3.W.2.1 3.C.1.1 3.C.1.2 3.C.1.4 3.E.1.1 3.E.1.2	4.US.1.2 4.US.2.2 4.W.2.1 4.G.2.1 4.E.1.1 4.E.1.2	5.US.1.4 5.US.2.1 5.W.1.1 5.W.1.2 5.W.2.1 5.G.2.1 5.E.1.1 5.E.1.3	6.E.1.1 6.E.1.3

South Dakota Communication Arts Standards

K	1st	2nd	3rd	4th	5th	6th
K.LVS.1.2 K.LVS.1.6	1.LVS.1.2 1.LVS.1.6	2.LVS.1.2 2.LVS.1.4 2.LVS.1.5 2.LVS.1.6	3.LVS.1.1 3.LVS.1.2 3.LVS.1.3 3.LVS.1.4	4.LVS.1.1 4.LVS.1.3	5.LVS.1.1 5.LVS.1.2 5.LVS.1.3	6.LVS.1.2 6.LVS.1.3

Time Frame: 60 minutes

Materials:

Included in the kit

Role cards for traders, hunter/trappers, and Lakota

The *Fur Trade Question List*

Provided by instructor

Scheduling school counselor involvement (optional)

Background Information:

The lives of the trappers, hunter & trappers, and Lakota people varied. They all led different lives but all were drawn together by trading. This was a way for each group to get what it wanted. Each group also learned a great deal from the others. Trading and trapping were two very important activities for all of these groups because it helped people survive and make a living. The different groups did not always get along in their dealings with one another. They needed to learn how to communicate effectively and to resolve conflicts.

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Activity Steps:

1. Before scheduling this activity for your classroom, talk to the school counselor or whoever deals with conflict resolution and see if they wish to participate. Give them copies of this lesson plan, the three role cards, and the *Fur Trader Question List*.
2. Divide the students into three groups; traders, hunter/trappers, and Lakota.
3. Give each group their corresponding role card to read. Have them work together so that everyone in their group knows the information on the card. Have them imagine what it would be like to be a member of that group – how might it feel? Is it exciting? Scary? Fun? Where do they live? What do they eat? How do they communicate with other groups? What problems might they face?
4. After the groups have familiarized themselves with their roles, begin asking the questions from the *Fur Trade Question List* or use the list to generate other questions. Discuss differences and similarities between the groups. How do they feel about one another? Are they scared of the others? How do they communicate? Why would communicating between the groups be important? Discuss different ways to communicate and solve problems.

ROLE CARD: TRADERS

You are the Bourgeois (boor-zhwa'), or manager of the fort. You are in charge of all the trade goods and furs. You have to work and get along with the men working at the fort and with the Lakota. Having good relationships with the Lakota is especially important because companies that have the best trade relations with the Indians make the most money. You are a good businessman, but fur trading is new to you. You earn between \$1200 to \$1500 a year (about \$36,000 today), have private living quarters and eat the best food in the fort. Most meals are buffalo meat, salt pork, biscuits, butter, vegetables, and coffee with cream and sugar.

The first time you came face-to-face with the Lakota you were a little afraid. Their moccasins and clothing were made from skins decorated with feathers, quills, and animal teeth. You thought they were uncivilized because they still used stone tools.

The Lakota helped you a lot in your job. They provided over half of all the fort's food. In the beginning, they also brought in most of the pelts and robes you traded for to make money. You trade knives, blankets, guns, cups, copper kettles, metal tools, needles and thread, buttons, ribbon, cloth, coffee, sugar, tobacco, mirrors, beads, silver conchos, and playing cards for robes. The robes get shipped to your company's main headquarters in St. Louis.

You don't know why the Indians like your trade goods so much. To you, beads and things like that are unimportant. When you trade them for robes, it is obvious you are getting the better deal. If the Lakota want to trade precious pelts and furs for a mirror and a handful of beads, let them!

You succeeded in the fur trade! Your company obtained furs by supplying the Indians with familiar items like knives and mirrors. The fur trade was an important time in history because of the communication between you and the Lakota. Your very different cultures worked together without fighting. Both groups shared and learned many things from each other.

ROLE CARD: HUNTERS & TRAPPERS

You are all men, mostly in your 20's and 30's, who like a challenge and yearn for adventure. That is the main reason you all left your comfortable homes in the Upper South, Midwest, and rural areas of Canada to travel west. As hunters and trappers, you all possess great strength, courage, and endurance. You also enjoy solitude, which is good, because there may be months when you do not see a single human being in the wilderness. You encounter many dangers every day. Twenty percent of you will die in the field! Many more would have died if the Lakota had not helped you survive in an extremely harsh environment.

It is your job to hunt and trap beaver, mink, muskrat, antelope, deer, elk, wolf, fox, otter, raccoon, and buffalo and bring their furs to the trading post. The trading post ships them to St. Louis. You love your job, and are happy to receive \$400 to \$500 (today it would be about \$12,000) a year for your work. The Lakota seem to have many more uses for these animals than you do, especially the buffalo. You only value the animals for their fur and meat. You also enjoy the thrill and excitement of the hunt. Speaking of hunting, there don't seem to be as many buffalo on the plains as there used to be. Oh well, that's probably just a coincidence. There is no way that you, your buddies, and the Lakota could have made even a dent in the buffalo population – there are millions of them!

You were a little nervous when you first met the Lakota because of the stories you had heard about settlers being killed during Indian attacks. After just a few meetings you developed the deepest respect for the Lakota and their culture. They taught you the skills needed to become some of the best hunters and trappers around. They also shared many kinds of medicines and treatments with you. With all of the strange types of plants and animals around, it's nice to know the Lakota are there to teach you which ones are safe, and which ones are not. They have saved you from more than one painful run-in with poison ivy!

You admire the Lakota culture and way of life so much that you have even adopted their style of dress. When you first arrived in what is now South Dakota, you wore wool or linen clothing. These wore out quickly, and so you turned to buckskin and moccasins. Someone once said, "You cannot pay a free trapper a greater compliment than to persuade him you have mistaken him for an Indian..." In addition to adopting their style of dress, some of you have also learned the Lakota language. If you are familiar with the Lakota dialect, you can earn money by being an interpreter.

Many of you married Lakota women. Almost forty percent of trappers married Native American women, while another sixteen percent married women with some amount of American Indian heritage. These marriages were especially valuable because many Lakota women served as excellent translators of language and customs. Important friendships were created between the bride's family and the groom. It was to your advantage to be on good terms with the Lakota. After all, look at all the things they can share with you!

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Many things brought about the end of the fur trade. One was the loss of wildlife. The buffalo could not replenish their numbers as fast as the hunters, settlers, and Lakota could kill them. No buffalo meant no buffalo robes, which in turn left nothing to trade for. Another reason was new settlement. While more and more settlers moved west in hopes of finding a better life for their families, more and more animals were driven away. A third reason was the involvement of the US Government. In the beginning, the fur trade took place mostly between the traders and the Lakota. After the US government stepped in, this was no longer true. They now decided who could trade and where they could do it.

The fur trade was important to you for many reasons. It provided adventure and allowed you to be out in the wilderness that you loved so much. It also opened your eyes to a new culture that you found very interesting and inviting. When the fur trade ended, so did many paths of communication. Two worlds went their separate ways, not knowing if they would ever be joined again.

ROLE CARD: LAKOTA

You're a Lakota and live on the western plains of South Dakota. Your tribe is nomadic which means they move from place to place in search of food. In this case, that food happens to be the buffalo. Everything your people could ever want or need can be found in or on this giant creature. Its meat is a major source of food for your tribe and the skins can be used to make saddles, clothing, tipis, ropes, and shields. Glue is made from the hooves, while bowstrings and twine are made from ligaments in the animal's legs. Its bones are used for making weapons and tools while the hair is used to cushion beds and back rests or to pad saddles. Their tails can be made into whips or fly swatters and the horns are used to make spoons, cups, arrowheads, and bowls. Even buffalo droppings, or "chips," are valuable as fuel. Every part of your life is influenced by this animal and you have become dependent on it for survival.

You can remember a time when the grasslands were covered with large buffalo herds. It was a time when no one went hungry. In fact, thirty to sixty million buffalo used to roam these plains! However, excessive hunting has already resulted in the decline of buffalo west of the Rocky Mountains. You are afraid the same thing is going to happen where you live if the fur trade continues much longer! Your people are scared and confused and not quite sure what the future has in store for them. Never in a million years did you think this could possibly happen! The buffalo were supposed to be around forever! There is one thing you are sure of, however—you are not prepared to make a living without them.

Let's go back to the beginning, when you first met the "visitors" from the East. You were very curious about the newcomers and had never seen anything like them! Instead of clothing made of skins, they wore outfits made of something quite different. They also spoke a language that was unfamiliar to you. Your tribe was very hospitable and treated your guests with great respect. No one was afraid of them in the beginning. There was no reason to be. So far, they had not done anything to hurt your people or to cause you any fear. At first your tribe was very accepting of these men because you thought they were just visitors and were only here by your permission. In the beginning, there was never any argument over whose territory was being used. You were under the impression that, when this period of trade was over, the visitors would return home and leave the land just as they had found it. As you know now, this is not what happened at all. It took many years before you finally realized just how much the fur trade would change your lives forever.

You were in awe of all the new and wonderful things these men brought to your tribe. They introduced you to things such as knives, blankets, cups, copper kettles, metal tools, needles and thread, matches, buttons, mirrors, beads, silver conchos, and playing cards. All of these objects were completely new to you! Never in your life had you seen such wonderful things! These new objects replaced ones you had used previously, and made life a lot easier for you. The strangest part of all, is that the only things these men wanted in return for these wonderful treasures were a few animal skins! You came to the conclusion that these men had no sense! They must be poor you decided, to want old rags and furs that you could no longer use.

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The hunters and trappers also introduced you to guns. Before this, your tribe used bows and arrows to hunt. However, guns and ammunition made your job of gathering furs much easier. Buffalo were not the only animal you hunted. The traders also wanted the pelts of beaver, mink, muskrat, deer, antelope, elk, otter, raccoons, wolves, and fox. In the beginning, you supplied the traders with almost all of their furs. Now however, the hunters and trappers are giving you a run for your money. This sort of angers you because you are the ones who shared your knowledge of the land with these men in the first place. If it was not for you, they would not be half the wonderful hunters that they are today!

As mentioned before, the buffalo meant everything to your culture. However, you have become dependent on the traders' goods, and bringing in buffalo robes is the only way to get these things. What started out as novelties and luxuries has ended up as necessities. You are torn between your traditional beliefs and values, and the imported goods you have come to rely on.

The fur trade ended for many reasons. For one, more and more settlers are moving west and this makes you angry! Who do these men think they are moving onto the land you have lived on for hundreds of years and trying to change everything that is familiar to you? Another reason is the involvement of the US government. In the beginning, the fur trade took place on your terms. You were in a position of control because you had what the traders wanted. This all changed after the government became involved. They are now the ones who decide who will trade and where they will do it at. Finally, the loss of wildlife contributed to the end of the fur trade. One Upper Missouri agent estimated that in 1852, 400,000 buffalo were killed in his agency alone! No buffalo robes mean nothing to trade with. It's that simple.

The fur trade was important to you for many reasons. For one, you were introduced to goods that made your lives much easier in exchange for a few animal skins. At the time, it seemed like a very good deal. It was also important because of the communication that took place. The trade goods exchanged were actually the alphabet letters of the language that broke the barriers between Europe and America. When the fur trade ended, so did many paths of communication. Two worlds parted, not knowing if they would ever be joined in this way again.

FUR TRADE QUESTION LIST

1. For all three groups:
Where are you from? Where do you call home?
2. For all three groups:
Describe how the _____ looked to you when you saw them for the first time. Were you afraid? Why or why not?
3. For the traders:
Which culture appeared to be more “civilized?” Why?
4. For all three groups:
Why do you value the buffalo? What things do you use them for?
5. In the beginning, how did your cultures get along? Did this change? When? Why?
for the Lakota: Were you happy the traders, hunters, and trappers were here?
for the traders: Were you happy to be here?
for the hunters/trappers: Were you happy to be here?
6. For the traders and Lakota:
Name some things that you trade with the _____. What do you value about the goods you receive?
7. For the traders and Lakota:
Do you understand why the _____ value your trade goods?
8. For all three groups:
Who owns the land that is being used for hunting and trade?
9. For all three groups:
Who controls the fur trade? Is this the way it should be? Why or why not?
10. For all three groups:
What have the _____ taught you?
11. For all three groups:
Did you ever think that the buffalo would run out? Now that they are almost gone, what do you plan to do?
12. For the Lakota:
Did you foresee the changes that the fur trade would bring to your culture?

Making a Winter Count

Objectives:

- Participants will become aware of what a winter count is, how it was used, and who used it.
- Participants will brainstorm symbols that best represent events in their lives and create their own winter counts.
- Participants will share information about their counts with the rest of the group.

South Dakota Social Studies Standards

K	1st	2nd	3rd	4th	5th	6th
US History Indicator 2	1.US.1.1	2.US.1.2 2.US.2.1	3.US.2.1 3.US.2.2 3.W.1.1	4.US.2.1 4.US.2.2 4.W.1.1 4.W.2.1		6.W.1.1 6.C.1.2 6.E.1.1

South Dakota Communication Arts Standards

K	1st	2nd	3rd	4th	5th	6th
K.LVS.1.1 K.LVS.1.6	1.LVS.1.1 1.LVS.1.6	2.LVS.1.1 2.LVS.1.4 2.LVS.1.6	3.LVS.1.1 3.LVS.1.2 3.LVS.1.4	4.LVS.1.1 4.LVS.1.2	5.LVS.1.1 5.LVS.1.2 5.LVS.1.3	6.LVS.1.3

South Dakota Visual Art Standards

	K	1	2	3	4	5	6
Std. 1: Visual arts as communication, benchmarks 1 & 3	X	X	X				
Std. 1: Visual arts as communication, benchmarks 1-2				X	X	X	X
Std. 3: Relationship of art and history/culture, benchmarks 1-3	X	X	X				
Std. 3: Relationship of art and history/culture, benchmark 1				X	X		
Std. 3: Relationship of art and history/culture, benchmarks 1-2						X	X

Timeframe: 45 minutes

Materials:

Included in the kit

Overhead of *Lone Dog's Wintercount*
 Poster of *Lone Dog's Wintercount*
Wintercount Key

Provided by instructor

Overhead projector (optional)
 Paper (brown paper bags with torn edges give a nice "hide" effect)

Provided by participants

Markers, paints, or crayons

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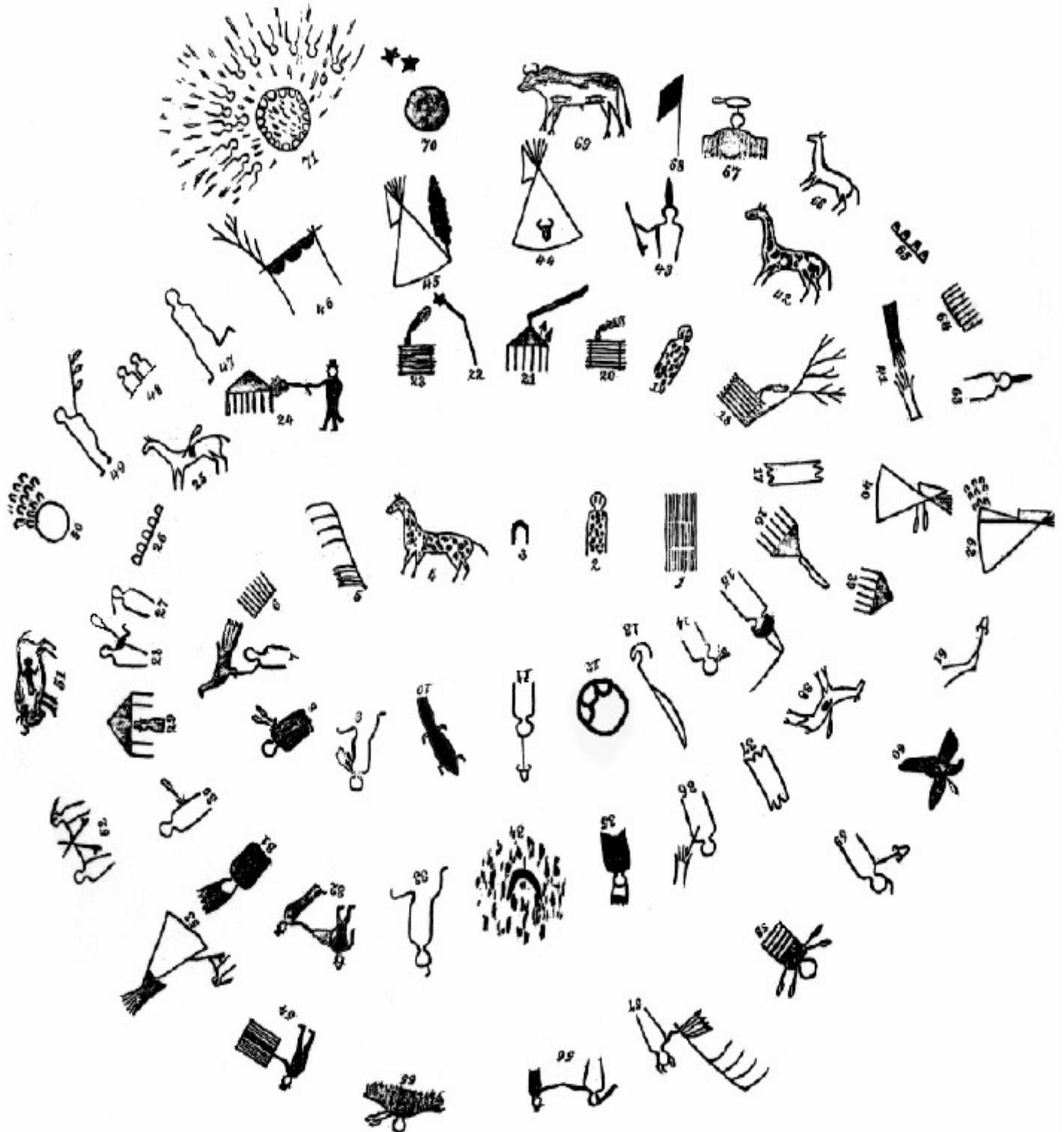
Background Information:

Europeans divided time into days, weeks, months and years. The Sioux marked time by counting nights, moons, winters, and generations. Designing a symbol for each winter and putting the symbols down in chronological order on hide, paper, or cloth created a winter count. The figures and symbols on a winter count depict a memorable event for each year. They serve as a kind of diary for a tribe. The symbols on a winter count are meaningless unless someone knows the history and stories the symbols represent. It was the count keeper's job to tell the winter count stories. Wintercounts aided the memory of the tribal historian by providing a symbol for an event during a particular year. The memory of that event then triggered other memories.

Lone Dog's winter count covers the years 1800-1871. Its symbols are organized in a spiral, starting at the center and working counter-clockwise. Lone Dog probably consulted with his tribe's elders for their advice before choosing each symbol.

Activity Steps:

1. Display the overhead of *Lone Dog's Winter Count* on the projector or show the poster of the winter count to the participants and explain what a winter count is. Ask if they see any symbols that might deal with fur traders. (Some examples would be numbers 2, 3, 18, 20, 21, 23, 29, 32, 56, and 69.) The explanations for the symbols can be found on the *Wintercount Key*. Why would the building of a trading post be the most important event of the year?
2. Give each participant a piece of paper and explain that they will be creating their own winter count. Each participant will need to think of a symbol that best represents each year of their life, or whatever years they choose to depict – doing a symbol for each year in school, for example. Participants draw their counts on the paper. Encourage them to be thoughtful and creative.
3. Once completed, the participants can share their counts with the rest of the group, sharing the stories that each of their symbols represents.



Lone Dog Winter Count
1800-1877

WINTERCOUNT KEY

1. **1800-1801** Thirty Dakotas were killed by Crow Indians. In this chart, black lines always signify the death of Dakotas killed by their enemies.
2. **1801-1802** A human being with many marks was always the sign of an epidemic or some disease such as small pox or measles. The interpretation is, "many died of small pox."
3. **1802-1803** A Dakota stole horses with shoes on. This means they would have had to stolen them directly from the Europeans or from some other Indians who had before obtained them from the Europeans as the Indians never shod their horses.
4. **1803-1804** They stole "curly horses" or horses with curly hides, from the Crows.
5. **1804-1805** The Dakota had a calumet dance and then off on a war expedition.
6. **1805-1806** The Crows killed eight Dakotas.
7. **1806-1807** A Dakota kills an Arikara (Ree) just as he was about to capture an eagle.
8. **1807-1808** Red-Coat, a chief, was killed.
9. **1808-1809** The Dakota who had killed the Ree shown in this record for 1806-1807 was killed himself by the Rees.
10. **1809-1810** A chief, Little Beaver, set fire to a trading store and was killed.
11. **1810-1811** This picture has to do with Black Stone, the medicine man. The symbol is a white buffalo skull over his head.
12. **1811-1812** The circle is a dirt lodge, while the interior circles represent heads. Interpreted, it shows that 27 Arikaras or Mandans were killed in a dirt lodge by the Dakotas.
13. **1812-1813** The device is a lasso. Wild horses were first run down and caught by the Dakotas.
14. **1813-1814** Whooping cough killed many.
15. **1814-1815** A Dakota kills an Arapaho in his lodge. The symbol represents a tomahawk stuck in the man's skull.
16. **1815-1816** The Sans Arcs make a dirt lodge at Peoria Bottom, near Pierre.
17. **1816-1817** "Buffalo were plenty." The symbol crudely represents a side of buffalo.
18. **1817-1818** A trading post of dry timber was built at Ft. Pierre by Joseph La Frombois.

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19. **1818-1819** The measles broke out and many died. (Note that the small pox epidemic represented in 1801-1802 showed larger marks on a human body.)
20. **1819-1820** Another trading post was built. This time by La Conte also at Ft. Pierre.
21. **1820-1821** The trader, La Conte, gave Two Arrow a war dress for his bravery.
22. **1821-1822** This symbol represents a very brilliant meteor falling to earth.
23. **1822-1823** Another trading house was built at the mouth of the Bad River.
24. **1823-1824** The event portrayed is the attack of the US forces, accompanied by the Dakotas, upon the Arikara villages.
25. **1824-1825** Swan, chief of the Two-Kettle tribe, had all of his horses killed.
26. **1825-1826** Many Indians drowned in a horrible flood on the Missouri River. The symbol suggests heads appearing above a line of water.
27. **1826-1827** Indians died a strange death after eating a rotting buffalo carcass while on the warpath.
28. **1827-1828** Dead Arm, a Dakota, was stabbed by a Mandan and lost lots of blood.
29. **1828-1829** A white man named Chadron built a dirt lodge.
30. **1829-1830** A Yanktonai Dakota was killed by Bad-Arrow, or "Blackfoot" Lakota.
31. **1830-1831** Twenty-three were killed in a bloody battle with the Crows.
32. **1831-1832** One European named Le Beau, killed another named Kermel.
33. **1832-1833** Lone Horn broke his leg on a buffalo hunt.
34. **1833-1834** The great meteor shower observed all over the US on the night of Nov. 12 of that year.
35. **1834-1835** The chief Medicine Hide was killed.
36. **1835-1836** Lame Deer shot a Crow Indian with an arrow, drew it out, and show him again with the same arrow.
37. **1836-1837** Plenty of buffalo again.
38. **1837-1838** One hundred elk were killed on a big hunt.
39. **1838-1839** A dirt lodge was built for Iron Horn.

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40. **1839-1840** The Dakotas killed an entire village of Snake or Shoshoni Indians.
41. **1840-1841** The Dakotas made peace with the Cheyenne.
42. **1841-1842** Feather-in-the-Ear stole 30 spotted ponies.
43. **1842-1843** One Feather raised a large war party against the Crows.
44. **1843-1844** The Sans Arcs made medicine to bring the buffalo.
45. **1844-1845** The Mineconjous built a pine fort.
46. **1845-1846** Plenty of buffalo meat, which is represented as hung upon poles and trees to dry.
47. **1836-1847** Broken Leg died.
48. **1847-1848** Two Man was killed.
49. **1848-1849** Humpback was killed.
50. **1849-1850** The Crows stole a large drove of horses (it is said 800) from the Brules.
51. **1850-1851** An old woman was found in the belly of a killed buffalo cow.
52. **1851-1852** Peace with the Crows.
53. **1852-1853** The Nez Perce came to Lone Horn's lodge at midnight.
54. **1853-1854** Striped blankets brought by Europeans to the Indians.
55. **1854-1855** Brave Bear was killed.
56. **1855-1856** General Harney, with a hat, makes a treaty with the Dakotas. This was at Ft. Pierre in the spring of 1856.
57. **1856-1857** A man with four horns holds out the same kind of ornamented pipestem shown in the character for 1804-1805, it being his badge of office.
58. **1857-1858** The Dakotas killed a Crow woman. She is pierced by four arrows, and the peace made with the Crows in 1851-52 seems to have been short lived.
59. **1858-1859** Lone Horn made buffalo "medicine," doubtless on account of the scarcity of that animal.
60. **1859-1860** Big Crow, a Dakota chief, was killed by the Crows.
61. **1860-1861** The elk makes medicine.

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62. **1861-1862** Buffalo were so plentiful that their tracks came close to the tipis.
63. **1862-1863** Red Feather, a Minneconjou, was killed.
64. **1863-1864** Eight Dakotas were killed by the Crows.
65. **1864-1865** Four Crows were killed by the Dakotas.
66. **1865-1866** Many horses died for want of grass.
67. **1866-1867** Swan, father of "White Swan," died.
68. **1867-1868** The flag indicates the treaty negotiations at Ft. Laramie that year.
69. **1868-1869** Texas cattle were brought into the country.
70. **1869-1870** There was an eclipse of the sun in August 1869.
71. **1870-1871** The circle is a Crow fort, nearly surrounded, and the weapons used were guns for it is bullets that are flying. All but one of the Crows was killed in fact, and 14 Dakotas.

Kit Return Form

Number of students that used the kit _____

Teacher's signature: _____ Date _____

Did you use the news release? yes _____ no _____ If yes, where did you send it?

The checklist below is an easy way to make sure everything is back in the kit before it is returned. Feel free to check off the items as you pack them. Also, please note any damage that may have occurred on the bottom of the form. Thank you!

- | | |
|----------------------------------|--|
| 1 bone flesher | 1 bone awl |
| 1 spool of red ribbon | 2 metal awls |
| 3 pieces of trade silver | 1 silver bracelet |
| 1 hair pipe necklace | 1 copper armband |
| 2 trade mirrors | 1 stone maul head |
| 2 silver conchos | 1 Green River knife |
| 1 porcupine tail brush | 2 stone arrow points |
| 3 hanks of beads | 1 vial of pony beads |
| 1 horn comb | 1 beaded moccasin |
| 1 bag of sinew | 2 metal arrow points |
| 6 leg bands with hawk bells | 1 tobacco twist |
| 2 vials of porcupine quills | 3 pieces of blue calico cloth |
| 1 example of quillwork | 4 bags of dried plums |
| 1 string of trade beads | 1 strand of wild turnips |
| 3 buffalo tooth bundles | 4 posters |
| 2 pieces of Hudson's Bay blanket | 1 metal flesher |
| 1 strike-a-light with flint | 2 feathers |
| 1 lump of vermilion | 1 tomahawk with brass tacks |
| 1 powder horn | 2 pieces of mink pelt |
| 1 ermine pelt | 3 pieces of buffalo hide |
| 1 otter fur hair tie | 1 piece of deerskin |
| 1 quill flattener | 1 beaver pelt |
| 1 piece of red trade cloth | 3 pieces of unbleached muslin |
| 3 pieces of red calico cloth | 3 pieces of blue & white gingham cloth |

Damaged object? Tell us what happened

Thank you for completing this form