

# Let US Teach That For You!

## The Treaty of Medicine Lodge Creek

**Overview:** This lesson presents an opportunity for students to use a primary source document to conduct an in-depth study of the Medicine Lodge Creek Treaty, analyzing both sides of the Indian/settler conflict.

### Objectives

**Students will:**

1. Gather & interpret information from museum displays.
2. Analyze and understand points of view of both the Indians and the settlers using the Medicine Lodge Treaty.
3. Defend one point of view in a role play.

### Materials

**Educational Materials Provided by Frontier Texas!:**

Displays Spirit Guide Esihabitu (12), Tribes of the Region Rotator (13), Four Chiefs (14), Conflict Rotator (24), "Scalps" (29), Spirit Guide Elizabeth Carter Clifton (58)

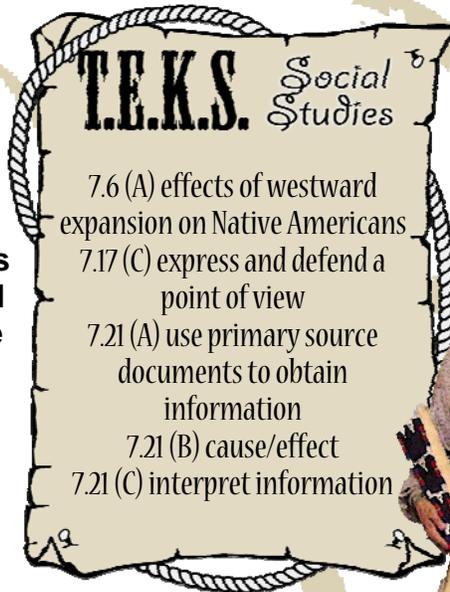
**Materials Needed:**

Copies "Fact-Finding Mission" (Attachment 1),  
Medicine Lodge Treaty (Attachment 3)

### Teaching Strategy

**Pre-Visit Introduction**

1. Discuss what it feels like to move to a new school and the problems that presents, such as not knowing what's acceptable/not acceptable, routines, locations of classrooms, cafeteria, etc.
2. Relate that scenario to what the Native Americans must have felt when they were moved to reservations and what a radical life-style change that was.



## Museum Instruction

1. Listen to Spirit Guide Esihabitu tells about Indians in this part of Texas. His last comment is “Now I argue for peace with the Whites, but I do not want us to become like the Whites ourselves.”
2. Find facts from the “Tribes of the Region” Rotator (13) and the “Four Chiefs (14). Each student will record 5 facts on “Fact-Finding Mission” (Attachment 1) about the Indian tribes or Indian chiefs highlighted in the display.
3. Learn another point of view from Spirit Guide Elizabeth Carter Clifton (58).
4. Move to the outside Quote Stones in front of the museum. (Attachment 2) Students will notice that some quotes are sympathetic to the Indians’ point of view and other quotes describe the settlers’ point of view. As these quotes are found, have students read them aloud to the group. Discuss the dilemma the settlers and Indians faced in living together in the same area.

## Post-Visit Synthesis Activity

1. Distribute copies of “The Medicine Lodge Treaty” and read aloud the first two pages. (Attachment 3)
2. Assign 5 students to be the Peace Commission, who will listen to both the Indians and the US government officials as they try to agree on terms of a treaty between the two sides.
3. Divide the remainder of the class into two groups, one representing the US Government, and the other representing the Indians. Specific roles, according to ([http://en.wikipedia.org/wiki/Medicine\\_Lodge\\_Treaty](http://en.wikipedia.org/wiki/Medicine_Lodge_Treaty)) include:
  - a. Chief Black Kettle (Cheyenne)
  - b. Chief Quanah Parker (Comanche)
  - c. Chief Santanta (Kiowa)
  - d. Chief Wolf’s Sleeve (Apache)
  - e. Chief Little Raven (Arapaho)
  - f. Gen. William Sherman
  - g. Gen. William Harney
  - h. Gen. Alfred Terry
  - i. Commissioner of Indian Affairs Nathaniel Taylor
  - j. Sen. John Henderson of Missouri
4. Assign each side to prepare arguments for the Peace Commission, about the possibilities of moving Indians to reservations. What concessions would each side be willing to make to keep peace? What would be the advantages and disadvantages to each group?
5. Each side will have 5-7 minutes to present their arguments. The Council may ask clarifying questions during or after each presentation.
6. The Commission will make the final decision concerning the different aspects of the treaty.
7. Read the remainder of the article, outlining the actual terms of the Medicine Lodge Treaty. The students may compare it to what the class Peace Commission decided.

## Student Assessment

Assess students based on their participation in the Peace Commission Role Play, the facts gathered and presented, and the depth of understanding of the side of the argument they represented.

## Enrichment Activity

Students will suggest ways the move to reservations could have been improved to assure success.

*Created for Frontier Texas! by Jeanne Wray*

# Fact-Finding Mission



Three displays at Frontier Texas! have valuable information about Indians of this region. After viewing and listening to Spirit Guide Esihabitu, reading “Tribes of the Region” Rotator and “Four Chiefs,” record five facts about the tribes mentioned.

1.

2.

3.

4.

5.

## Quotation Stones

*A stake of about four feet was driven into the ground. Upon the top of this was placed the bloody scalp of my sister, Emma. The brown locks that once lay so loose and wavy are now matted together with crimson clots and presented a most horrible appearance. Around these warriors danced, shrieked, and yelled most hideously, waving the gory garments my sister wore at the time of her death.*

**Anna Metzger, captive of the Kiowa Indians**

*If the Texans had kept out of my country, there might have been peace. The Texans have taken away the places where the grass grew the thickest and the timber was the best. I was born upon the prairie where the wind blew free. We only wish to wander on the plains until we die.*

**Ten Bears, Yamparika Comanche**

*The Indian's head was cut off and the skull remained on the ranch for many years. Mrs. Duggan, mother of the boy who was killed, used it for her spinning wheel as a fixture to mend a broken part.*

**Kate Duggan, Journalist**

*I love the land and the buffalo, and will not part with it. I want the children raised as I was. A long time ago this land belonged to our fathers; but when I go up to the river I see camps of soldiers on its banks. These soldiers cut down my timber, they kill my buffalo, and when I see that, my heart feels like bursting. We were happy. Then you came.*

**Satanta, Kiowa**

## Quotation Stones p.2

*Suddenly, the war whoop of the Comanche burst upon our ears sending terror to all hearts. My father, in trying to reach the house for weapons, was shot down, and near him my mother, clinging to her children and praying God to spare them, was also murdered, and as she pressed us to her heart we were baptized in her precious blood.*

**Rebecca J. Hilleland Fisher, Pioneer**

*We have set up our lodges in these groves and swung our children from these boughs from time immemorial. When the game beats away from us, we pull down our lodges and move away, leaving no trace to frighten it, and in a while it comes back. But the white man comes and cuts down the trees, building houses and fences and the buffaloes get frightened and leave and never come back, and the Indians are left to starve.*

**Maguara, Penateka Comanche**

*Well, the Indians raided on us for a dozen years or more, taking our stock and killing people on the right and on the left. They seemed to be no respecter of persons. If it had not been one of the best countries on the green earth, and guided by a kind Providence, some of us would have been left to starve.*

**Captain John R. Baylor, Texas Ranger**

## The Medicine Lodge Treaty

A Re-Telling by Tawnya Herman

The year was 1867. The Civil War was over. More and more people moved West to start new lives. General Philip H. Sheridan took command of the U.S. forces in the West. He promised to bring peace to the plains by destroying the buffalo. The buffalo were sacred to the Indians. The Indians lived off of the buffalo. "Kill the buffalo, and you kill the Indians," the general said. The Native Americans went on the warpath. They fought to protect their way of life. They fought to keep their lands.

People back East wanted to stop the war with the Plains Indians. The railroad owners wanted to lay track all the way to the Pacific Ocean. But the railroad was at a standstill. Fighting got in the way. President Andrew Johnson heard about the trouble in the plains. He formed a special Peace Commission to make peace with the Indians. He wanted to remove Indians so whites could settle their lands.



The Treat of Medicine Lodge

(Provenance: Kansas State Historical Society, engraving)

People talked for a long time about where to meet to talk about peace. The Indians chose the area known as Medicine Lodge. Medicine Lodge is located in Kansas. The waters of Elm Creek and Medicine River join together there. The Kiowa went there once a year to bathe in the healing waters of the river. They renewed their medicine at the sacred lodge. There were no railroads. There were no white settlements nearby. It was many miles to the nearest Army post. The Indians felt safe from surprise attacks from white men.

Over 5,000 Indians from five different tribes came to the meeting. The Kiowa, Comanche, Kiowa-Apache, Cheyenne, and Arapaho all came. There were many

white men there, too. The 7th Cavalry came to protect the white men. Some Indians came because they heard there was free food.

During the meeting, both the white men and the Indians made many speeches. Satanta, the chief of the Kiowas, spoke for his people. Satanta said,

*All the land south of the Arkansas belongs to the Kiowa and Comanche. and I don't want to give away any of it. I love the land and the buffalo and will not part with it. I don't want any of the churches within the country. I want the children raised as I was.*

*I have heard that you want to settle us on a reservation near the mountains. I don't want to settle. I love to roam over the prairies. There I feel free and happy, but when I settle down I grow pale and die.*

*A long time ago this land belonged to our fathers, but when I go up river I see camps of soldiers on its banks. These soldiers cut down my timber; they kill my buffalo; and when I see it feels as if my heart would burst with sorrow.*

*This building of homes for us is all nonsense. We don't want you to build any for us; we would all die. I want all my land, even from the Arkansas south to Red River. My country is small already. If you build us houses, the land will be smaller.*

*Why do you insist on this? What good will come of it? I don't understand your reason. Time enough to build us houses when the buffalo are gone, I will tell him. This trusting to agents for food I don't believe in.*

The commissioners' heard Satanta's speech. But it made no difference. The commissioners had already decided what the Indians were to do. They were to learn the white man's way of life. The Indians were going to live on reservations and learn to farm. Their children were going to go to school and learn to speak English. No longer would the Indians roam freely over the plains.

After three weeks of negotiations, the time came to decide on the locations of the reservations. Two men sat in different locations. One was a civilian. If the Indians chose to stand by him, they would live in the north. The other was a military man. If the Indians chose to stand by him, they would live in the south. The Kiowas picked first. They chose to live north of the Red River.



Satanta, Kiowa Chief  
(c. 1820-1878)  
also known as Settainte  
(White Bear)

The white men explained to the Indians that by signing the treaty, both sides agreed to certain things. The Indians would be protected from the white hunters. They would be provided with schools, churches, and farming tools. They would receive food and clothing every year. They would be taught the white man's way of living. Farmers would come and live with them and teach them how to plow. No longer would the plains be one big reservation divided up among the tribes. Instead, all of the Indians would move to their own reservation. All of the reservations would be in the Indian Nations. This was in the western part of present-day Oklahoma. The Indians had to agree to give up all of their rights to their native lands.

The treaty became known as the Medicine Lodge Treaty. There were three different treaties signed. The first was signed October 21, 1867 with the Kiowa and Comanche tribes. The second treaty was signed on the same day. The Kiowa-Apache tribe signed. The third treaty was signed on October 28, 1867. The Cheyenne and Arapaho signed.

The Medicine Lodge Treaty did not end all the fighting. But it is known as the most important treaty signed on the Southern Plains. The Indians gave up their hunting grounds and their nomadic, carefree way of life. Some lived through the fighting and accepted life on the reservation. Others died for what they believed in.

Many Indians did not stay on the reservations. They went on the warpath instead. This led to terrible warfare with the whites.

Source: <http://www.museumgreatplains.org/lawtoncentennial/medicinelodgetreaty.html>