Chapter 8 Lessons

• Use *The American Republic Since 1877* to complete the worksheets on slides 2 and 13-15.

• Chapter 8 of the textbook can be found on the following website under The American Republic Textbook Chapters: [http://www.breathitt.kyschools.us/olc/class.aspx?id=7300&s=37](http://www.breathitt.kyschools.us/olc/class.aspx?id=7300&s=37)

• After you complete all of the work contained in this module, proceed to the following website, [http://www.breathitt.kyschools.us/olc/folder.aspx?id=17063&s=37&c=7300](http://www.breathitt.kyschools.us/olc/folder.aspx?id=17063&s=37&c=7300), and complete the quiz over Chapter 8.
Settling the West, 1865–1900

DIRECTIONS: Fill in the missing words in the clues below, and circle each word in the puzzle. Then answer the question at the bottom of the page on a separate sheet of paper.

CLUES

1. The method of extracting mineral ore by hand using simple tools is known as ____________ mining.

2. A ____________ is a person who continually moves from place to place, usually in search of food.

3. A stray calf with no identifying symbol is called a ____________.

4. Large areas of grassland owned by the federal government are referred to as the ____________ ____________.

5. To ____________ is to absorb a group into the culture of a larger population.

6. An ____________ is money paid by contract at regular intervals.

7. The method of extracting minerals that involves digging beneath the surface is referred to as ____________ mining.

8. An ____________ is a plot of land assigned to an individual for cultivation.

9. The ____________ ____________ refers to the cattle’s journey to a railroad depot.

10. Explain some of the factors that contributed to the settlement of the Great Plains by using the following terms: Homestead Act, homestead, dry farming, sodbusting, and bonanza farm.
LEARNING THE SKILL

Primary sources are original records of events made by people who witnessed them. They include letters, newspaper articles, journals, legal documents, photographs, and autobiographies. Secondary sources are documents created after an event occurred. They pull together many sources and provide an overview of events. Examples include textbooks, encyclopedia articles, and biographies. Both kinds of sources have important roles in research, but you should always evaluate each for their trustworthiness.

Use the following guidelines to help you analyze primary and secondary sources:

• Identify the author of the document and when and where the document was written.
• Read the document for its content.
• Identify the author’s opinions and biases.
• Determine what kind of information the document provides and what is missing.

PRACTICING THE SKILL

DIRECTIONS: Read the selections below about General George Custer and the Battle of Little Bighorn (1876). Then answer the questions that follow on a separate sheet of paper.

I charged in. A tall, well-built soldier with yellow hair and mustache saw me coming and tried to bluff me, aiming his rifle at me. But when I rushed him, he threw his rifle at me without shooting. I dodged it. We grabbed each other and wrestled there in the dust and smoke. . . . He drew his pistol. I wrestled it out of his hand and fired at him with it three or four times on the head, knocked him over, shot him in the head and fired at his heart. . . . When [my relative, Bad Soup] came to the tall soldier lying on his back naked, Bad Soup pointed him out and said, “Long Hair thought he was the greatest man in the world. Now he lies there.” “Well,” I said, “if that is Long Hair, I am the man who killed him.”

—Chief White Bull, Sioux Chief

Custer and the men under his command were quickly overwhelmed. His battalion split into two groups, coming under severe attack, but regrouped on what is now called Last Stand Hill. Precisely what happened next is unknown—all the men who rode with Custer, including his younger brothers Boston and Tom, and his nephew, Autie, were killed. Indian participants wouldn’t talk about the battle for fear of retribution. Two Moons, a Northern Cheyenne, however, described the fight as a quick one, over “in the time it takes a hungry man to eat his dinner.”


1. Which selection is a primary source? Why?
2. Which selection is a secondary source? Why?
3. Which selection do you think is the most accurate and trustworthy? Explain.
Native American Conflicts

**Background**
The years after the Civil War were a time of great upheaval for Native Americans.

- In 1864 a regiment of Colorado volunteers killed from 69 to 600 Cheyenne along Sand Creek. The Cheyenne were waiting to work out the terms of their surrender.
- The Treaty of Medicine Lodge Creek in 1867 tried to force Plains people to give up their authority as free nations and move to reservations controlled by the federal government.
- The “Buffalo War” occurred in 1873-1874. It was the final attempt by several Native American groups to protect the buffalo upon which they depended for food.
- In 1876 gold prospectors overran the Sioux reservation in the Black Hills. The Sioux left the reservation to hunt for food in Montana. Lieutenant Colonel Custer and his men were sent after them. Custer and 210 soldiers died in what is known as the Battle of the Little Bighorn. In 1877 Congress signed an act forcing the Sioux to return to their reservation.
- In 1881 Helen Hunt Jackson published *A Century of Dishonor*, a book that described the plight of Native Americans and criticized the government’s treatment of them.
- In 1886 Geronimo and his band of Apaches surrendered to the government after more than two decades of conflict.
- In an effort to break up Native American reservations, Congress passed the Dawes Act in 1887. It gave individual Native Americans 160 acres of land to farm.
- The Native American conflict ended at Wounded Knee Creek in 1890 when soldiers and Native Americans clashed, killing 25 soldiers and approximately 200 Lakota men, women, and children.
- In 1898 Congress passed the Curtis Act, mandating the allotment of lands in Indian Territory and ending tribal authority.

**DIRECTIONS:** Use the information above to create a timeline about Native Americans at the end of the 1800s. If you need more room, use a separate sheet of paper.
Grabbing the Gold

THEN  In the mid-1800s, as gold prospectors rushed to stake claims in the West, they brought with them the tools of their trade: a pick, a shovel, and a pan. At first, they extracted gold from near the surface, a process called placer mining. Placer mining techniques took advantage of an important property of gold: its weight. Gold sinks more rapidly in moving water than do the lighter materials surrounding it.

Panning involved filtering gold out of a mixture of dirt and water. Miners filled their pan with dirt. Tilting the pan, they swirled it under water, causing the heavier gold to sink and the lighter materials to wash over the top. Panning was slow. The sluice box sped up the system. It was a wooden box, open at the top, with riffles, or wooden bars, running across it at different intervals. Miners shoveled dirt into the top of the inclined box and positioned it in a stream. The riffles slowed the flowing water so that the gold could settle.

The introduction of hydraulic mining made sluicing more efficient. Miners used a powerful stream of water to dislodge the gold-bearing material, washing it through large sluices in which the gold settled. To break up particularly stubborn deposits, the miners used dynamite.

NOW  The basic principles of placer mining have not changed. Miners still use gold’s weight to separate it from its surrounding material. The methods, however, have greatly improved.

Today’s mines depend more on machines and less on hand labor. Backhoes, bulldozers, and front-end loaders have replaced picks and shovels. Dredging is the most common placer mining method today. The miners first form a lake over the mineral-bearing material, called ore. An endless chain of buckets scoops up the ore from the water and dumps it into bins on the dredge. Workers later separate the gold, using forms of hydraulics and sluicing.

About 80 percent of the gold produced in the United States comes from open-pit mines. These mines extract ore from veins close to the surface. Miners use modern explosives to break up the rock that bears the ore. Trucks or trains haul the ore out of the pit.

Before they begin work on a mine, mining companies in the United States must have a plan to restore the land as closely as possible to its original state when they finish. Some companies form lakes from the pits to provide fishing and water sports.

The United States is now the world’s second-largest gold producer, next to South Africa. Nevada provides the most U.S. gold, but the largest gold deposit in North America lies in Lead, South Dakota.

CRITICAL THINKING

Directions: Answer the questions below on a separate sheet of paper.

1. Making Comparisons  In what ways are gold-mining methods today similar to those of the early prospectors? In what ways are they different?

2. Making Comparisons  Early sluice boxes and modern dredging both improved mining in the same way. Explain.

3. Making Inferences  What might result if the government did not require mining companies to plan ahead to restore the land after they finish?
Plains Indian Life

About the Selection
Luther Standing Bear was born a hereditary chief of the Oglala Sioux (Lakota) in 1868. He was raised according to the traditions of his people, who hunted the plains of South Dakota. When the government exiled the Sioux to a reservation, he was sent to the Carlisle Indian School in Pennsylvania. Luther Standing Bear learned English and the white culture. After graduation, he moved back to the Rosebud Reservation in South Dakota. There he married, raised a family, taught school, and wrote books about the Sioux way of life. His two most informative books are

Reader's Dictionary
adjudged: judged
deporation: how a person carries himself or herself
flounce: to move with exaggerated motions
stoic: unfeeling, inexpressive

My People, the Sioux and Land of the Spotted Eagle, which is excerpted below.

GUIDED READING
As you read, compare Lakota customs with contemporary American customs. Then answer the questions that follow.

The Lakota (Sioux) were a social people, loving human companionship and association and admire the use of manners and deportment that accompanied their social life.

The rules of polite behavior that formed the Lakota etiquette were called woyounihan, meaning “full of respect.” Those failing to practice these rules were waohola sni, that is, “without respect,” therefore rude and ill-bred.

A good deal of time was spent in merrymaking with feasts, songs, dances, and social ceremonies, and anyone coming as a visitor, whether friend or stranger, was welcomed. . . . The tepee door was always open for anyone to enter, and it was not impolite to walk in without knocking and unannounced. The phrase “come in” was never used to bid one to enter, though when the visitor was in he was at once seated as a mark of hospitality. A stranger, however, coming into the village, especially at night, would call out the fact that he was a stranger and would state his business. . . .

Praise, flattery, exaggerated manners, and fine, high-sounding words were no part of Lakota politeness. Excessive manners were put down as insincere, and the constant talker was considered rude and thoughtless. Conversation was never begun at once, nor in a hurried manner. No one was quick with a question, no matter how important, and no one was pressed for an answer. A pause giving time for thought was the truly courteous way of beginning and conducting a conversation. Silence was meaningful with the Lakota . . . [who were] regardful of the rule that “thought comes before speech.”
Also in the midst of sorrow, sickness, death, or misfortune of any kind, and in the presence of the notable and great, silence was the mark of respect. More powerful than words was silence with the Lakota and his strict observance of this . . . [and] good behavior was the reason, no doubt, for his being given another fallacious (false) characterization of being a stoic. He has been adjudged dumb, stupid, indifferent, and unfeeling. As a matter of truth, [a Lakota] was the most sympathetic of men . . . for the silent man was ever to be trusted, while the man ever ready with speech was never taken seriously.

A woman of correct social manner was modest, low voiced and reserved. She sat quietly on the tepee floor, never flouncing herself about nor talking loudly and harshly. A woman who laughed loudly in order to attract attention was put down as common and immoral and was at once discredited and shunned.

Mothers watched over their boys and girls with equal care, though the girls were subjected to more restraint than the boys. [The girls] were given more attention as to personal appearance and were never allowed to sit in a careless way. Her [a girl's] movements in the tepee must be noiseless and orderly. The well-bred girl, like her mother, was quiet and modest, and very respectful in the presence of elders. [A] woman's sphere was quite distinctly defined and to obtrude [move away] from it was considered bold and improper . . .

The Lakota was a true . . . lover of Nature. He loved the earth and all things of the earth, and the attachment grew with age. The old people came literally to love the soil, and they sat or reclined on the ground with a feeling of being close to a mothering power.

This is why the old Indian still sits upon the earth instead of propping himself up and away from its life-giving forces. For him, to sit or lie upon the ground is to be able to think more deeply and to feel more keenly. He can see more clearly into the mysteries of life and come closer in kinship to other lives about him.


**READER RESPONSE**

Directions: Answer the following questions on a separate sheet of paper.

1. According to Chief Luther Standing Bear, what were the basic Lakota categories for judging behavior?
2. What rule did the Lakota follow when speaking?
3. How did the Lakota treat strangers?
4. Why did a Lakota sit on the earth?
5. **Critical Thinking** Why do you think the Lakota were sometimes mistakenly considered dumb or cold and indifferent?
from “The School Days of an Indian Girl (The Cutting of My Long Hair)”
Zitkala-Sa (Gertrude Simmons Bonnin)

About the Selection
Zitkala-Sa (Gertrude Simmons Bonnin) (1876–1938) was born on the Pine Ridge Reservation in South Dakota of a white father and a Sioux mother. She left Pine Ridge at the age of eight to attend a Quaker missionary school. Later, she continued her education in white schools, realizing that knowledge of white culture was necessary both for personal advancement and for the advancement of her people. As an adult, she was a passionate, tireless, and outspoken advocate for Native American education, health care, and voting rights. According to biographer Roseanne Hoevel, “Zitkala-Sa [was] the first American Indian woman to write her story without aid of an editor, interpreter, or ethnographer.”

GUIDED READING
As you read, note your feelings for Zitkala-Sa as a child. Then answer the questions that follow.

The first day in the land of apples was a bitter-cold one; for the snow still covered the ground, and the trees were bare. A large bell rang for breakfast, its loud metallic voice crashing through the bellry overhead and into our sensitive ears. The annoying clatter of shoes on bare floors gave us no peace. The constant clash of harsh noises, with an undercurrent of many voices murmuring an unknown tongue, made a bedlam within which I was securely tied. And though my spirit tore itself in struggling for its lost freedom, all was useless. . . . As I walked noiselessly in my soft moccasins, I felt like sinking to the floor, for my blanket had been stripped from my shoulders.

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

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

“No, I will not submit! I will struggle first!” I answered.

I watched my chance, and when no one noticed I disappeared. I crept up the stairs as quietly as I could in my squeaking shoes—my moccasins had been exchanged for shoes. Along the hall I passed, without knowing whither I was going. Turning aside to an open door, I found a large room with three white beds in it. The windows were covered with dark green curtains, which made the room very dim. Thankful that no one was there, I directed my steps toward the corner farthest from the door. On my hands and knees I crawled under the bed, and cuddled myself in the dark corner.

From my hiding place I peered out, shuddering with fear whenever I heard footsteps near by. Though in the hall loud voices were calling my name, and I knew that even Judéwin was searching for me, I did not open my mouth to answer. Then the

(continued)
steps were quickened and the voices became excited. The sounds came nearer and nearer. Women and girls entered the room. I held my breath, and watched them open closet doors and peep behind large trunks. Some one threw up the curtains, and the room was filled with sudden light. What caused them to stoop and look under the bed I do not know. I remember being dragged out, though I resisted by kicking and scratching wildly. In spite of myself, I was carried downstairs and tied fast in a chair.

I cried aloud, shaking my head all the while until I felt the cold blades of the scissors against my neck, and heard them gnaw off one of my thick braids.

Then I lost my spirit. Since the day I was taken from my mother I had suffered extreme indignities. People had stared at me. I had been tossed about in the air like a wooden puppet. And now my long hair was shingled like a coward's! In my anguish I moaned for my mother, but no one came to comfort me. Not a soul reasoned quietly with me, as my own mother used to do; for now I was only one of many little animals driven by a herder.


**READER RESPONSE**

**Directions:** Answer the following questions on the lines below.

1. **Why did Zitkala-Sa protest having her hair cut?**

   ________________________________________________________________

2. **Relate some ways Zitkala-Sa describes what she was accustomed to as a Native American and the treatment she received at the Quaker school.**

   ________________________________________________________________

3. **Why do you think the administrators of the Quaker school forced the Native American children into white ways?**

   ________________________________________________________________

4. **CRITICAL THINKING** Did the Quakers and other groups have a valid reason for forcing Native Americans into white culture? Explain your answer.

   ________________________________________________________________
Two Views on Native Americans

American settlers developed strong opinions about the Native Americans they encountered as they moved west. The following excerpts from the writings of George Armstrong Custer and President Rutherford B. Hayes present two views from the 1870s. Custer was a Civil War hero who went west and was killed fighting the Sioux and Cheyenne peoples at the Battle of the Little Bighorn in 1876. Hayes became president in 1877. His attitude reflects that of many easterners of the time.

DIRECTIONS: Read the excerpts below, and then answer the questions that follow.

Custer

... It is to be regretted that the character of the Indian as described in Cooper's interesting novels is not the true one. ... Stripped of the beautiful romance with which we have been so long willing to envelope him, transferred from the inviting pages of the novelist to the localities where we are compelled to meet with him, in his native village, on the war path, and when raiding our frontier settlements and lines of travel, the Indian forfeits his claim to the appellation of the "Noble red man." We see him as he is, and, so far as all knowledge goes, as he ever has been, a savage in every sense of the word; not worse, perhaps, than his white brother would be similarly born and bred, but one whose cruel and ferocious nature far exceeds that of any wild beast of the desert. That this is true no one who had been brought into intimate contact with the wild tribes will deny.

(1) James Fenimore Cooper wrote two novels about Native Americans, The Deerslayer and The Last of the Mohicans, among other works.

Hayes

... The Indians are certainly entitled to our sympathy and to a conscientious respect on our part for their claims upon our sense of justice. They were the original occupants of the land we now possess. ... Many, if not most of our Indian wars have had their origin in broken promises and acts of injustice upon our part, and the advance of the Indians in civilization has been slow because the treatment they received did not permit it to be faster and more general. We can not expect them to improve and follow our guidance unless we keep faith with them in respecting the rights they possess, and unless, instead of depriving them of their opportunities, we lend them a helping hand.

... The faithful performance of our promises is the first condition of a good understanding with the Indians. ... Especial care is recommended to provide for Indians settled on their reservations cattle and agricultural implements, to aid them in whatever efforts they may make to support themselves, and by the establishment and maintenance of schools to bring them under the control of civilized influences. I see no reason why Indians who can give satisfactory proof of having by their own labor supported their families for a number of years, and who are willing to detach themselves from their tribal relations, should not be admitted to the benefit of the homestead act and privileges of citizenship, and I recommend the passage of a law to that effect.

From My Life on the Plains by General George Armstrong Custer (written in 1872)

From First Annual Message to Congress by President Rutherford B. Hayes (given in 1877)
Questions to Consider

1. How does Custer view Native Americans?
   
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
   __________________________________________________________
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2. How does President Hayes view Native Americans?
   
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3. What is President Hayes’s goal for Native Americans?
   
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4. **GO A STEP FURTHER** Imagine that you are a leader of a Native American group. You must respond to the statements made by President Hayes. In your response, comment on the attitude of General Custer.
   
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   __________________________________________________________
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Settling the West, 1865–1900

The “Great American Desert” attracted settlers in the mid-1800s. The lure of precious metals and livestock profits brought miners and ranchers. Homesteaders followed, aided by a revolution in farming techniques. However, new beginnings for these Americans spelled the end of the buffalo and ultimately the Native American way of life.

**DIRECTIONS:** Each item listed below played a role in the development of the West. Categorize each term in the appropriate box and then briefly define it.

1. Chisholm Trail
2. nomads
3. Wheat Belt
4. Dawes Act
5. Comstock Lode
6. Medicine Lodge Creek
7. Homestead Act
8. Wounded Knee Creek
9. boom and bust
10. bonanza farms
11. Texas longhorn
12. sod busters

### Settling the West

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13. **Critical Thinking**  The slaughter of the buffalo represented the “get rich quick” mentality of the 1800s. Name one recent example of an individual, corporation, or nation pursuing monetary gain with little concern for the consequences. Consider economic, environmental, political, or cultural actions you have read or heard about in the media.
DIRECTIONS: Filling in the Blanks In the space provided, write the word or words that best complete the sentence. Refer to your textbook to fill in the blanks.

1. ____________ was a process that used simple equipment like picks and pans.
2. ____________ dug deep beneath the surface.
3. ____________ staked a claim in Six-Mile Canyon that turned out to be nearly pure silver ore.
4. Almost overnight Virginia City, Nevada, went from a ____________ to a ____________ of about 30,000.
5. In mining, the cycle of ____________ was repeated throughout the mountainous West.
6. During the booms, law enforcers were scarce, and self-appointed volunteers sometimes formed ____________ to track down and punish wrongdoers.
7. Mining also spurred the development of ____________, the ____________, and ____________.
8. One of the richest strikes occurred in the late 1870s in ____________, one of the most legendary boombusts of the frontier.
9. Other settlers began building vast cattle ranches on the ____________ after the Civil War.
10. Cattle from the East could not survive on the tough prairie grasses, but the ____________ could easily survive the harsh climate of the plains.
11. Cattle ranching grew in part because of the vast areas of grassland owned by the ____________.
12. The ____________ covered much of the Great Plains and provided land where cattle raisers could graze their herds free of charge.
13. ____________ taught American cowhands their trade and enriched the English vocabulary with words of Spanish origin.
14. In 1866 ranchers drove about 260,000 cattle to ____________ where they sold them for ____________ they could get in Texas.
15. Between 1867 and 1871, cowboys drove nearly ____________ million head of cattle up the ____________ to Abilene, Kansas.
16. Most of the cowboys in the early years were former ____________ escaping the harsh life in the South during Reconstruction.
17. ____________ related the exaggerated tales of cowboy daring and helped spread the myths of the “Wild West” in Eastern towns and cities.
DIRECTIONS: Outlining Read the section and complete the outline below. Refer to your textbook to fill in the blanks.

I. Geography of the Plains
   A. The Great Plains region extends westward to the ______________ from around the 100th meridian—an imaginary line running north and south from the ______________ through ______________.
   B. For centuries this open country had been home to vast herds of ______________ that grazed on the prairie grasses.

II. The Beginnings of Settlement
   A. The government supported settlement in the Great Plains region by passing the ______________ in 1862.
   B. A homesteader could claim up to ______________ acres of public land and could receive ______________ to that land after living there for five years.
   C. Most of the Plains settlers built their first homes out of ______________.

III. The Wheat Belt
   A. For those who had the financial resources, ______________ could be very profitable on the Plains.
   B. ______________ was the method of planting seeds deep in the ground where there was enough moisture for them to grow.
   C. Many ______________ eventually lost their homesteads because of drought, wind erosion, and the overuse of the land.
   D. ______________ became as important to the Great Plains as cotton was to the South.
   E. The ______________ began at the eastern edge of the Great Plains and encompassed much of the Dakotas and the western parts of Nebraska and Kansas.
   F. In the 1890s, a glut of wheat on the world market caused prices to drop, and some farmers tried to make it through lean periods by ______________ their land.

IV. Closing the Frontier
   A. In 1890 the ______________ reported that the frontier line was gone.
   B. Some people believed that the existence of unoccupied land at the frontier had provided a ______________, the idea that Americans could always make a fresh start.
DIRECTIONS: Recalling Facts Read the section and answer the questions below. Refer to your textbook to write the answers.

1. How did most Native Americans of the Great Plains live? ____________________________

2. Among most Native American groups, how were tasks assigned? ____________________________

3. What took a serious toll on Native Americans? ____________________________

4. What agreement did the Dakota Sioux make with the United States government? ____________________________

5. What happened to the money the Dakota Sioux received from the government? ____________________________

6. How did Congress make the situation of the Dakota Sioux worse in 1862? ____________________________

7. Who were the Lakota chiefs? ____________________________

8. How did Crazy Horse lure Captain William Fetterman’s troops into a deadly massacre? ____________________________

9. Why did tensions between the Cheyenne and Arapaho and the miners in Colorado begin to rise in the 1860s? ____________________________

10. What did the Indian Peace Commission of 1867 propose? ____________________________

11. What faced the Native Americans who did move to reservations? ____________________________

12. How did newspapers portray the death of George A. Custer? ____________________________

13. What was the Ghost Dance? ____________________________

14. How did Sitting Bull die? ____________________________

15. What were the elements of the Dawes Act of 1887? ____________________________