



## Module 3a

### WASHAKIE – LAST CHIEF OF THE EASTERN SHOSHONE

#### Lesson Plan #1

**LESSON PLAN DEVELOPED BY:** Ann Abeyta, George Abeyta, Zedora Enos,  
& John Washakie – Eastern Shoshone

**COMMON CORE STANDARDS ADDRESSED IN LESSON:**

(See Standard Definition at end of lesson)

CCSS.ELA-LITERACYRH.8.4 - **Craft and Structure:**

CCSS.ELA-LITERACYRI.8.1 - **Key Ideas and Details:**

CCSS.ELA-LITERACYW.8.2 - **Text Types and Purposes:**

CCSS.ELA-LITERACYW.8.3 - **Text Types and Purposes:**

**WYOMING STATE STANDARDS ADDRESSED IN LESSON:**

(See Standard Definition at end of lesson)

Social Studies Standards (2014) Grade 8

WY Standard 4: SS8.4.1, SS8.4.4

Writing Standards

W.8.2

W.8.3

Language Arts Standards-Grade 8

Reading Standards for Literature

Key Ideas and Details

**DURATION:** Video = 57:35 minutes. Multiple class periods over one week

**MATERIALS REQUIRED:**

Video: *Washakie – Last Chief of the Shoshone*

<http://video.wyomingpbs.org/video/2365251986>

Attached Documents

**KEY VOCABULARY:**

Negotiate –

Treaty –

Renowned –

Prowess –

Prominent –



Cadre –

Plague –

**DESCRIPTOR:**

Students will read a quote by Chief Washakie and watch the video, *Washakie Last Chief of the Eastern Shoshone* to gain an understanding of why Chief Washakie was such a powerful leader.

Students will also identify how his decisions will continue to impact the people in the 21<sup>st</sup> Century.

**LEARNING OBJECTIVES:**

Students will write and deliver a speech pretending to be Chief Washakie talking to the people of the 21<sup>st</sup> Century. The speech will include specific historical events and decisions made by Chief Washakie that continue to impact people in the 21<sup>st</sup> Century.

**LESSON INTRODUCTION:**

The teacher will begin with showing a picture of Chief Washakie and his quote, “I fought to keep our land, our water and our hunting grounds - today, education is the weapon my people need to protect them.”

(Appendix A)

The teacher will then ask the essential questions- *If Chief Washakie were giving a speech to all the people in Wyoming today, would he emphasize education just as strongly as he did in in the late 1800’s? Why did Chief Washakie say, “Education is the weapon my people need to protect them?” Do you think his quote applies to all people? How does learning about the life of Chief Washakie give you a greater understanding of the information presented in the previous videos: The People of the Wind River, Who are the Shoshone, Who are the Arapahoe, Tribal Government, and The Culture of the Shoshone People?*

**STEP BY STEP PROCEDURE:**

1. The teacher will begin by giving all students a copy of the picture of Chief Washakie and his quote. The class will read the quote together. The students will be given think time to reflect on his picture and quote. ( Appendix A) The students will then complete a quick write on what the quote means to them. The students will share their quick write with a partner.
2. The teacher will post the essential questions on the board-1. If Chief Washakie were giving a speech to all the people in Wyoming today, would he emphasize education just as strongly as he did in the late 1800’s? 2. Why did Chief Washakie say, “I fought to keep our land, our water and our hunting grounds-today, education is the weapon my people need to protect them.”? 3. Do you think his quote applies to all people? The students will refer to the questions daily throughout the lesson and jot down their thoughts in their journals after reading materials, completing the daily research and watching the video.



3. The teacher will state the objective and write it on the board: Students will write and deliver a speech pretending to be Chief Washakie talking to the people of the 21<sup>st</sup> Century. Students will include in their speech specific historical events and decisions made by Chief Washakie that continue to impact people in the 21<sup>st</sup> Century.
4. The teacher will give the students the criteria sheet for the written speech and for presenting the speech. (Appendix B)
5. The teacher will have the students watch the video about Chief Washakie and ask the students to keep in mind the previous videos to make connections to: *Who are the People of the Wind River Reservation*, *Who are the Shoshone*, and *the Tribal Government*. The teacher will hand out a graphic organizer (Appendix C) to assist the students in identifying the historical events when Chief Washakie was a child, a young warrior, when he became a leader, and how the historical events have impacted the people who live in Wyoming.
6. Students will do a close read with the attached documents (Appendix D). They will add more information to their graphic organizer.
7. The students will work in teams researching on the computer and use recommended references to support the information presented in the video.
8. The students will then be given time to work on their speeches. The students will follow the criteria sheet when writing their speech. Students will have a partner to peer review speeches using the criteria sheet.
9. Once the students have completed their final drafts of their speeches, they will each deliver their speech pretending to be Chief Washakie talking to the people of the 21<sup>st</sup> Century. Students will include in their speech specific historical events and decisions made by Chief Washakie that have impacted people in the 21<sup>st</sup> Century.
10. Each student will use the speech scoring guide to evaluate themselves and their peers.

**REVIEW:**

Following the speeches the students will get into groups and compare historical events that were mentioned. The students will have a group discussion responding to the essential questions. The teacher will call on each group allowing the groups to share their thoughts.

**EVALUATION:**

Students will write and deliver a speech pretending to be Chief Washakie talking to the people of the 21<sup>st</sup> Century. Students will include in their speech specific historical events and decisions made by Chief Washakie that continue to impact people in the 21<sup>st</sup> Century.

Each student will use the speech scoring guide to evaluate themselves and their peers.



**ADDITIONAL MATERIALS:**

Appendix A- Picture of Chief Washakie and Quote

Appendix B- Speech Scoring Guide

Appendix C- Chief Washakie's Life Graphic Organizer

Appendix D- Close Read: Chief Washakie Great Leader of the Shoshone People, Indian Chief Immortalized in Capitol's Statuary Hall, Washakie Given by Wyoming to the National Statuary Hall Collection

Appendix E- List of online references

Appendix F-List of additional references

**EXTERNAL RESOURCES:**

Video: *Washakie – Last Chief of the Shoshone*

<http://video.wyomingpbs.org/video/2365251986>

“Chief Washakie: Great Leader of the Shoshone People.” *National Park Trips Media*

<http://www.yellowstonepark.com/chief-washakie-a-voice-for-the-people/>

“Indian Chief Immortalized in Capitol's Statuary Hall,” by Ryan Alessi. *Scraps Howard Foundation Wire*

<http://www.shfwire.com/indian-chief-immortalized-capitols-statuary-hall/>

*The Glorious Quest of Chief Washakie* by Ralph H. and Mary Tillman. Filter Press

[http://www.filterpressbooks.com/catalog\\_i6017987.html](http://www.filterpressbooks.com/catalog_i6017987.html)

*People of the Wind River, the Eastern Shoshones 1825-1900* by Henry E. Stamm, IV, University of Oklahoma Press

<http://www.oupres.com/ECommerce/Book/Detail/847/people%20of%20the%20wind%20river>

*Indian Chiefs* by Russell Freedman. Holiday House

[https://www.holidayhouse.com/title\\_display.php?ISBN=9780823406258](https://www.holidayhouse.com/title_display.php?ISBN=9780823406258)



**COMMON CORE STANDARDS ADDRESSED IN LESSON:**

**Craft and Structure:**

CCSS.ELA-LITERACYRH.8.4

- Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

**Key Ideas and Details:**

CCSS.ELA-LITERACYRI.8.1

- Cite the textual evidence that most strongly supports an analysis of what the text says explicitly as well as inferences drawn from the text.

**Text Types and Purposes:**

CCSS.ELA-LITERACYW.8.2

- Write informative/explanatory texts to examine a topic and convey ideas, concepts, and information through the selection, organization, and analysis of relevant content.

CCSS.ELA-LITERACYW.8.3

- Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.

**WYOMING STATE STANDARDS ADDRESSED IN LESSON:**

**Social Studies Standards (2014) Grade 8**

**Content Standard 4- Time, Continuity, and Change**

Students analyze events, people, problems, and ideas within their historical contexts.

SS8.4.1

Describe how historical events impact the future (cause and effect) and how change spreads to other places (e.g., spread of industrial revolution or causes of the Civil War).

SS8.4.4

Identify historical interactions between and among individuals, groups, and/or institution (e.g., family, neighborhood, political, economic, religious, social, cultural, and workplace).

**Writing Standards**

W.8.2

Write informative/explanatory texts to examine a topic and convey ideas, concepts, and information through the selection, organization, and analysis of relevant content.

W.8.3

Write narratives to develop real or imagined experiences or events using effective technique, relevant descriptive details, and well-structured event sequences.



**Language Arts Standards-Grade 8**  
**Reading Standards for Literature**

Key Ideas and Details

1. Cite the textual evidence that most strongly supports an analysis of what the text says explicitly as well as inferences drawn from the text.



***"I FOUGHT TO KEEP OUR LAND, OUR WATER, AND OUR  
HUNTING GROUNDS-TODAY, EDUCATION IS THE WEAPON  
MY PEOPLE NEED TO PROTECT THEM."***

***CHIEF WASHAKIE***

Appendix A

# Public Speaking Judging Sheet

Rankings: E = Excellent, VG = Very Good, G = Good, F = Fair, NI = Needs Improvement

| Criteria            | E | VG | G | F | NI |
|---------------------|---|----|---|---|----|
| Delivery            |   |    |   |   |    |
| Voice               |   |    |   |   |    |
| Eye Contact         |   |    |   |   |    |
| Posture             |   |    |   |   |    |
| Organization        |   |    |   |   |    |
| Introduction        |   |    |   |   |    |
| Main Points         |   |    |   |   |    |
| Closing             |   |    |   |   |    |
| Evidence Quality    |   |    |   |   |    |
| Evidence Sources    |   |    |   |   |    |
| Word Selection      |   |    |   |   |    |
| Informativeness     |   |    |   |   |    |
| Preparedness        |   |    |   |   |    |
| Audience Adaptation |   |    |   |   |    |

What did the speaker do most effectively?

Did the speaker include 5 specific historical events and decisions made by Chief Washakie that continue to impact people in the 21<sup>st</sup> Century?

Did the speaker deliver a strong message in a motivational tone?

General comments:

Appendix B

# Chief Washakie's Life

|   |  |
|---|--|
| <b>Childhood</b>                            | <b>Young Warrior</b>   |
| <b>Leader of the Eastern Shoshone Tribe</b> | <b>Historical Events that continue to impact people in the 21<sup>st</sup> Century</b> |

**Step 5 Close Read the three documents.**

Chief Washakie: Great Leader of the Shoshone People

Indian Chief Immortalized in Capitol's Statuary Hall

Washakie- Given by Wyoming to the National Statuary Hall Collection

Appendix D



## Washakie

Given by Wyoming to the National Statuary Hall Collection

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ORIGINALLY NAMED PINAQUANA, Washakie was born around 1800 in his father's Salish (or Flathead) tribe; he was given the name Washakie when he joined his mother's Shoshone tribe. He became a renowned warrior and in approximately 1840 united several Shoshone bands.

He had learned French and English from trappers and traders, and he also spoke a number of Native American languages. His friends among white frontiersmen included Kit Carson, Jim Bridger (who became his son-in-law), and John Fremont. Having realized that the expansion of white civilization into the West was inevitable, he negotiated with the army and the Shoshone to ensure the preservation of over three million acres in Wyoming's Wind River country for his people; this valley remains the home of the Shoshone today. He was also determined that Native Americans should be educated, and he gave land to Welsh clergyman John Roberts to establish a boarding school where Shoshone girls learned traditional crafts and language.

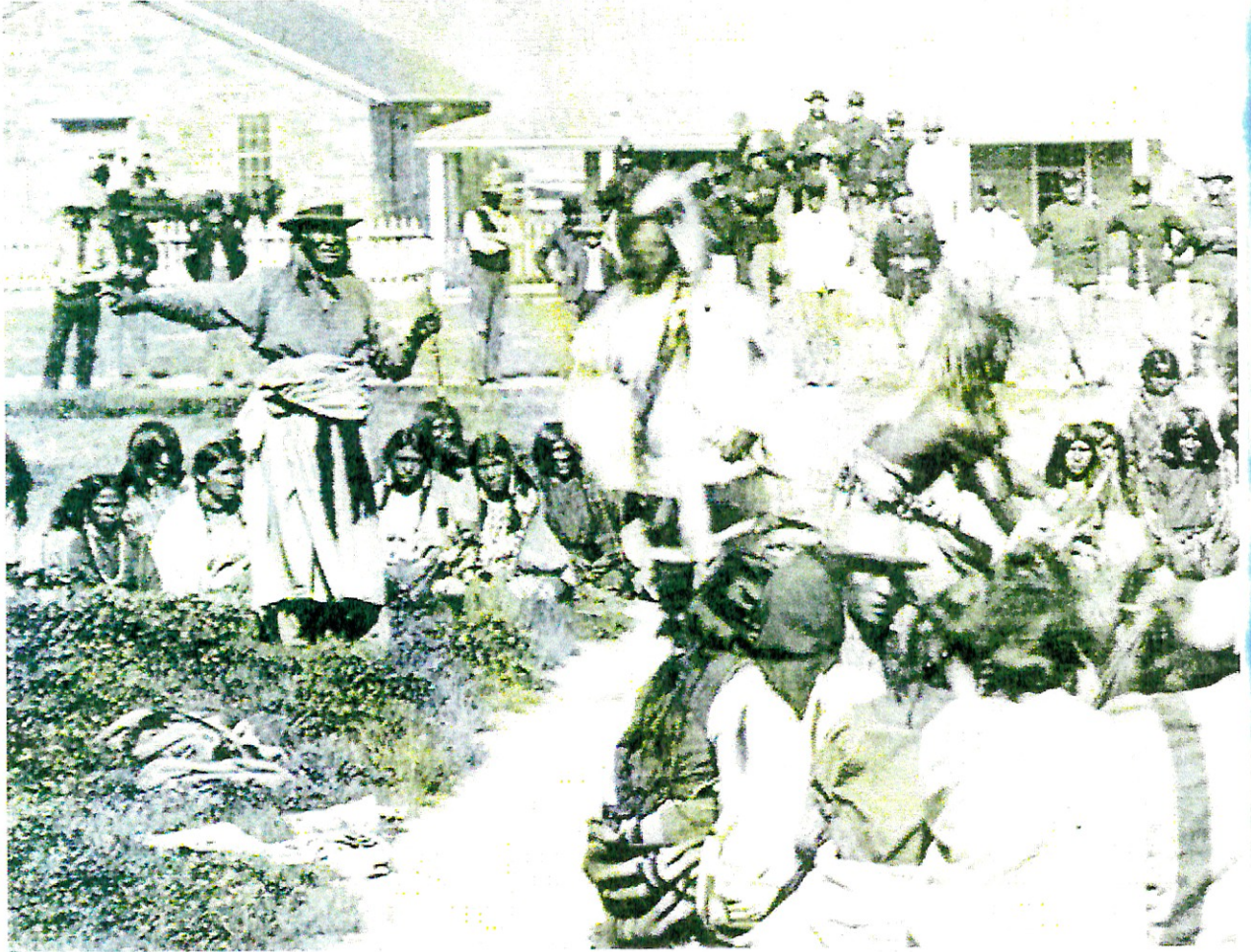
His prowess in battle, his efforts for peace, and his commitment to his people's welfare made him one of the most respected leaders in Native American history. Upon his death in 1900, he became the only known Native American to be given a full military funeral.

April 2011



Bronze by Dave McGary  
Given in 2000; located in CVC Emancipation Hall.

# Chief Washakie: Great Leader of the Shoshone people



Shoshone Indians at Ft. Washakie, Wyoming Indian reservation. Chief Washakie (at left) extends his right arm

In the Capitol Building in Washington, D.C., each state displays a statue of its two most important leaders. On September 7, 2000, Wyoming selected Chief Washakie to represent the people of Wyoming.

Born in the early 1800s, Chief Washakie earned a reputation that lives on to this day-fierce warrior, skilled politician and diplomat, great leader of the Shoshone people, friend to

white men. His influence on this part of the West lingers not just at our nation's Capitol, but also in the names of hot springs, historical centers, a county, and the small town named in his honor in northwest Wyoming.



Who was this man, and why, more than a century after his death, are we still talking about him? The answer most probably lies in the fact that, during the "settlement" of the West, Washakie was front and center in the "unsettling" of the Native American way of life. It would be the toughest battle the great warrior would fight in his long life.

Chief Washakie loved battle. According to one story, he got his name as a young man from a word meaning "rattle" when he cleverly developed a buffalo hide instrument that he shook at his enemies to scare their horses. By 1850,

Washakie, who had been part of the Bannock and Green River Snake (Shoshone) tribes at various points, was head chief of the Shoshones, apparently earning the position from his bravery in battle and wise counsel.

At about this time, wagon trains began to rumble through Shoshone country. White man was moving rapidly into the West, and there was no turning back. The Shoshone chief and his council had a big decision to make: Would they fight for their lives against the take-over, or would they choose a different road and make peace with their new neighbors? The Shoshones did a bit of both. With Washakie in the lead, the tribe attacked every stage station along the Oregon Trail in 1862, from what is now Casper all the way to the Utah border.

But by the mid to late 1860s, the Shoshone people had also allied at various times with whites. They assisted U.S. Army operations, gave advice to advancing military forces, fought against the hostile Sioux and Cheyenne, and granted right-of-way to the Union Pacific Railroad that paved through Shoshone land. They also assisted wagon trains, helped weary travelers ford streams and recover stray cattle. Through all of this, Washakie had a cadre of sub-chiefs who helped him make decisions. But he was the primary spokesperson for the Shoshone people.

In 1863, Shoshone land stretched more than 44 million acres, from the Salt Lake valley in Utah to the majestic Tetons, and into what is today Yellowstone National Park. Washakie and his sub-chiefs were adamant that their people have the best schools, churches, and hospitals in their beloved country.

On July 3, 1868, Chief Washakie signed the Ft. Bridger Treaty along with seven United States military men. Under this treaty, Washakie became one of the only chiefs to pick the location of his new home. And he chose wisely, picking along with his sub-chiefs a place that would be called the

"Warm Valley" nestled against the Wind River Mountains, where food and water were plentiful.

By this time, the tribe's land had been dwindled down to just over three million acres. And the government's promises in the Ft. Bridger Treaty to support the tribe quickly began to fall through. Understandably, the outspoken chief was not happy. This was a leader who had spoken out against this kind of treatment before.

***"The white man kills our game, captures our furs, and sometimes feeds his herds upon our meadows. And your great and mighty government-oh sir, I hesitate, for I cannot tell the half! It does not protect our rights...I say again, the government does not keep its word!"***

Shoshone land continued to dwindle in cessions to the U.S. Government. Today, the Wind River Indian Reservation spans just two million of its original 44 million acres. Before Washakie's death in 1900, he would see his tribe suffer greatly, experiencing high mortality rates from starvation. The buffalo that had once sustained his people were gone, and the chief had little power left to bargain with the government.

What's more, after his death the government succeeded in opening up much of the reservation's most fertile areas to white settlement and constructed a huge irrigation system to supply water to white farms within the reservation's boundaries. These kinds of problems continue to plague the Shoshone people.

But the views that Chief Washakie helped leave for his people still take your breath away, stretching out across a broad golden valley, and over sloping foothills that stand like a fortress against the Wind River Mountains. The famed leader and warrior was buried here with full military honors on February 20, 1900, a ceremony no other Indian chief has

ever received. His grave stands-a symbol of hope and defiance in the face of a changing world.

[www.yellowstonepark.com](http://www.yellowstonepark.com)

# Indian Chief Immortalized in Capitol's Statuary Hall

By [Ryan Alessi](#) - Summer 1999 /coauthor tags Jul 19, 1999

WASHINGTON \_ Throughout the 19th century, Chief Washakie put his Shoshone people first.

Now, Wyoming – with the help of Washakie’s people – will return the favor and place his likeness in the nation’s Capitol.

“The people will get to know the qualities he possessed and what he did for his people,” said James Trospen, a descendant of Washakie and member of the state’s Chief Washakie Sculpture Committee. “We were always taught to do some good and make things better for our people – we got that from him.”

Retired state Rep. Ray Harrison says Washakie’s contribution to the state of Wyoming makes him an ideal figure to represent the state in the Capitol’s majestic Statuary Hall. “It will be great to get Chief Washakie to Washington,” Harrison said, “and put him on a pedestal in the Capitol where he rightfully belongs.”

Each state may send two figures to the 135-year-old National Statuary Hall collection. By May 2000, Washakie will join women’s suffrage leader Esther Hobart Morris as Wyoming’s representatives.

Wyoming is one of only four states without a second statue. North Dakota, New Mexico and Nevada are the others. Both North Dakota and New Mexico also have chosen American Indians as their second representatives to Statuary Hall in the next few years.

North Dakota’s choice is Sacajawea, the Shoshone-born woman who helped guide Meriwether Lewis and William

Clark on their expedition west. New Mexico's Pope was a Pueblo Indian leader.

Washakie and the other new additions will stand out as among the few American Indians in the collection. They will join two Cherokees from Oklahoma: Sequoyah, who created the Cherokee alphabet; and Will Rogers, the broadcaster and actor with Cherokee roots.

Washakie's legacy is rooted in both his skills as a hunter and his commitment to his people.

"He had foresight and this desire to keep the peace at all costs," said great-great grandson Trospen. "But at the same time, he was never subservient to anyone."

In a 1868 treaty, Washakie secured 3 million square acres in central Wyoming as his tribe's homeland. The U.S. government took some of the land back. But the Shoshone people still share more than 2 million square acres of the Wind River Indian Reservation in central Wyoming, with the Arapaho tribe.

"It's probably one of the most beautiful places as far as Wyoming is concerned," Trospen said. "He fought to get this land for his people."

Author and historian Henry Stamm says Washakie became a Shoshone leader for his skills as a buffalo hunter and warrior.

"Buffalo was a source of power for the people, and finding the buffalo was no easy task," he said. "As far as I can tell, Washakie always did."

Throughout his 60-years as a Shoshone leader, Washakie used his skills as a negotiator to help his people. He forged a relationship with settlers by allowing travelers to pass through Shoshone land on their way to the west coast.

"He knew that the white settlers were too numerous to

avoid, and that the best way to deal with them was to take an attitude of accommodation," Stamm said. "So he would negotiate deals with the government. And he was brilliant at it."

He signed a treaty that won the tribe food from the U.S. government. Washakie and other Shoshone warriors became scouts for the army. That doubled the rations for his people. In 1876, when Gen. George Crook was fighting against the Sioux and Cheyenne tribes in northern Wyoming, Washakie saved the army from a Sioux ambush.

"Being a scout was an honorable way of maintaining his people's warrior status," said Stamm, who just completed a book about the Wind River Reservation and Shoshone people. "And he was able to keep the tribe's cultural identity and get paid for it."

Washakie's military contributions were recognized by the U.S. government at his funeral. In February 1900, Washakie became the first American Indian to be buried with military honors.

"The memory of his love for his own people will linger to assist them in their troubles," wrote Lt. Clough Overton in Washakie's obituary on Feb. 22, 1900. "And he will never be forgotten so long as the mountains and streams of Wyoming, which were his home, bear his name."

Nearly a century later, Harrison, the former state representative, conceived the campaign to get Washakie to the nation's capitol during a 1996 tour of Washington. "I saw that we had the opportunity to put another statue in there," he said. "And it all fell into place like a bunch of blocks."

He pitched his plans to other willing Wyoming officials. In 1997, the legislature passed Harrison's bill naming

Washakie as Wyoming's second figure in Statuary Hall. This winter, the legislature approved \$180,000 in state money for the project.

The money will pay for three statues: one for Statuary Hall; one outside Wyoming's Capitol in Cheyenne; and one on the grounds of Fort Washakie in the Wind River Reservation. Extra money will go into a scholarship fund for students in the Wind River Reservation.

Trosper and other family members were there to see Wyoming Gov. Jim Geringer sign the bill into law on Feb. 20 – exactly 99 years after Washakie died. “It was a neat thing,” he said, “the way it all worked out.”

The sculpture committee now must choose an artist for the statue. Then, committee members will spend the fall soliciting private donations to match the state's share. State Sen. Bob Peck (R-Riverton), who also is a committee member, says the fundraising campaign will reach far and wide. “If we need \$180,000,” he said, “then we need a dollar from almost every man, woman and child in the state.”

Many of Washakie's descendants plan on making the trip. And for his great-granddaughter, Zedora Enos, it will be an especially emotional time. She was raised by her grandmother – Washakie's daughter-in-law.

“I feel very close to him,” she said. “It was so special to know that the same hands that prepared food for Chief Washakie also helped feed and raise me.”

And Trosper, Enos' son, sees the statue in the Capitol as a way for future generations to learn of Washakie's contributions to his people, the state and the country.

“We're really happy,” Trosper said, “that our descendants will know that he is in Statuary Hall for the qualities he possessed.”

Here are some online references: pros and cons:

Trenholm, Virginia, Shoshones the sentinels of the Rockies, Norman, Univ. of OK, c1964.  
Trenholm's research is most accurate from start to finish.

Online:

GoWYLD.net is available to every Wyoming resident, library etc. as a free resource thanks to the State Library and Wyoming Legislature.

Searching online with GoWYLD users are free from ads, pop-ups and inappropriate content.

Search the history link to find "History Study Center. Search: Washakie

Encyclopedia of North American Indians has biographical articles mostly correct, but with some errors.

U.S. History in Context has good information when searching: Washakie

Gale U.S. History in Context, Notable Native Americans: Washakie contains errors, too.

A few editorial notes to keep in mind, when reading from these so-called reliable resources:

Washakie was married three times.

He never met with Black Coal of the Arapaho Tribe.

Dick Washakie did not serve as Shoshone Chief after his father's death. After Chief Wasahkie, there were no more chiefs for the Eastern Shoshone Tribe.

Appendix E

Additional References

Glorious Quest of Chief Washakie, Willman, Ralph H and Mary

Washakie, Last Chief of the Eastern Shoshone Geoffrey O'Gara

People of the Wind River: The Eastern Shoshones Stamm, Henry E.

Indian Chiefs: Freedman, Russell

Appendix F