

Title

Oceti Sakowin and Tetonwan Camp Circles

Grade Level

4th-5th

Theme

Camp Circles – Finding the important information in a short nonfiction text.

Duration

Four days over two weeks.

Goal

Students will identify names of the various oyates (and how the names make sense) as well as their position within the camp circle.

Objectives

Students will be able to:

...identify the positions of the various oyates within their camp circles (original Oceti Sakowin, current Oceti Sakowin, and current Lakota/Tetonwan camp circles)

...identify the divisions of the oyates (Dakota, Nakota, Lakota)

...locate information in short literary paragraphs (2 - 6 simple sentences) – this will be shown by circling and underlining (circling new vocabulary words, underlining context clues).

...make inferences from short (3-5 simple sentences) literary texts describing situations.

...draw conclusions from literary text.

...identify main idea in short literary passages and analyze short literary passages (1-5 sentences) describing events and rephrase the main idea – this will be shown by students constructing a 3 sentence paragraph from a sentence frame.

...analyze short literary passages describing events and rephrases the theme of the text (term not used) in the form of a short sentence.

South Dakota Standards

South Dakota Common Core

Cultural Concept

Oceti Sakowin – the camp circles and oyates

Cultural Background

The seven council fires include the Mdewakantonwan, Wahpekute, Sissetonwan, Ihanktonwan, Wahpetonwan, Tetonwan, and Ihanktonwanna oyates, which are organized as per their seniority within the camp circle. This organization has changed for a disputed reason, but the current camp circle's organization is agreed upon. The Tetonwan oyate is further divided into the Sichangu, Oohenunpa, Mniconjou, Oglala, Itazipco, Sisasapa, and Hunkpapa oyates, which includes my student's communities. The names of the oyates make sense as per their location within this camp circle or within the Oceti Sakowin territory.

Student Activities

DAY 1

1. Students and teacher construct a compass rose of the cardinal directions prior to addressing text. (N, E, S, W – never eat sour worms or never eat soggy waffles are good mnemonic devices to use as a brief introduction).
2. Teacher goes through the pronunciation and spelling of all of the oyates on the white board – students copy the names down
3. Teacher reads page 11, paragraphs 1-2 from the Cairns book aloud.
4. Students (in Lakota) number the oyates from eldest to youngest (1-7)
5. Teacher reads 11-13 omitting the names of the oyates – pause after each paragraph about seniority/cardinal direction so that students can number tips on their ‘Original Oceti Sakowin Camp Circle’ worksheet. Note: For the first two, teacher should indicate the right answer/location on the worksheet to demonstrate thought process. (Ex: “It says here that the oldest and original oyate camped directly across from the entrance to the west. When I look at my compass rose, the entrance is to the east, so this must be where the oldest oyate goes. We labeled our oldest oyate ‘wanci’, because they were first, so I am going to put Mdewakantonwan here.”)

DAY 2

1. To review from previous day’s activities, the class will go over the names of the oyates within the camp circle.
2. Teacher introduces the two possible reasons for the new camp circle by reading it aloud to the class (page 14, paragraph 2). Students are also given the simplified version of both stories to read and underline important components.
3. Students have 10 minutes to read both simplified versions of the story and complete the underlining of important information.
4. Students answer the following question in 3 sentences or less: What is different about the two stories? Is the outcome the same?
5. To close out the activity, students (given their three adapted texts) will fill out a camp circle map on their ‘Current Oceti Sakowin Camp Circle’ worksheet.

DAY 3

1. Students will read through adapted explanation of all of the oyate names – the class will discuss what the meanings of the names are as a whole, and the teacher will model inference skills through two of the names.
2. On the second name example, students will be invited to discuss amongst themselves how the names make sense according to the location of the oyate within the circle and geographically.
3. Students will be given the opportunity to write three sentences on what the names mean as a whole and how they relate to the component parts.

Note: This can be referenced in a later lesson on compound words.

DAY 4

1. Teacher introduces the Titonwan oyates by reading pages 14-15 in the Cairns Book.
2. Teacher will mediate a class discussion of family/friends within these oyates (no more than 10 minutes)
3. Students will read through the adapted version of Titonwan camp circle explanation and underline/circle important information. Students will then fill out another camp circle for the Titonwan camp circle.

4. At this point, students will be given the opportunity for self-reflection with their connection to this camp circle, the result of which will be a 5-sentence paragraph.

Resources

Camp Circle Template

Oceti Sakowin Origins and Development book – CAIRNS

Assessment

Camp Circle worksheets, complete, along with their annotated texts.

References

Oceti Sakowin Origins and Development: Foundational Resources for Educators. (2014).
Martin, SD: CAIRNS Press.

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