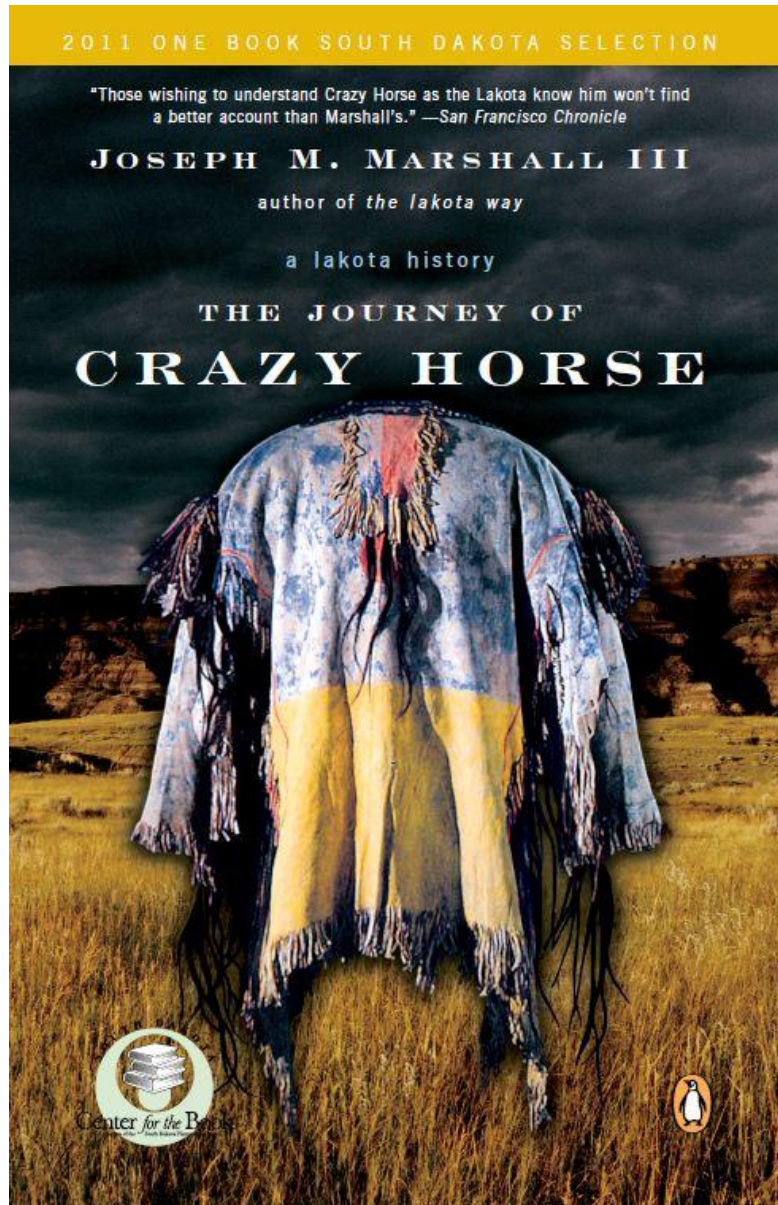


# 2011 One Book South Dakota

## Reader's Guide



**Joseph Marshall III's**

***The Journey of Crazy Horse: A Lakota History***



# Save the Date!

**The 9<sup>th</sup> Annual South Dakota Festival of Books**  
*“Where Readers and Writers Rendezvous”*  
October 7-9, 2011 | Deadwood, SD

## Who is presenting at the 2011 Festival of Books?

Presenters include Lori Armstrong, Colleen Baldrice, Laural Bidwell, Harry Bliss, C.J. Box, Sandra Brannan, Toby Brusseau, Ann Charles, Margaret Coel, Elizabeth Cook-Lynn, Lorna Crozier, Celia Rensch Day, Pete Dexter, Roger Di Silvestro, Rob Fleder, Ian Frazier, Virginia Driving Hawk Sneve, John DuFresne, Larissa FastHorse, Rob Fleder, Ian Frazier, Diane Glancy, Stephen Graham Jones, June Harvey, Allison Hedge Coke, Patrick Hicks, Craig Howe, Craig Johnson, Marilyn Johnson, Suzanne Julin, Bruce Juneck & Tass Thacker, Sam Kean, Mary Kopco, Marilyn Kratz, Ernie LaPointe, Lt. Col. George A. Larson, Walter Littlemoon & Jane Ridgway, Merlyn Magner, Barbara Marshak, Brenda K. Marshall, Joseph Marshall III, Chris McDougall, Don Montileaux, Charles Nauman, Kent Nerburn, Susan Power, Margaret Preston, Ben Radcliffe, Marc Rasmussen, Delphine Red Shirt, Jim Reese, Gary Schmidt, Janet Shaw, Cathy Smith, Danielle Sosin, Michael Spradlin, Christine Stewart-Nuñez, Mark St. Pierre, Susan Turnbull, Ann Weisgarber, C.M. Wendelboe, David Wolff, and Alexi Zentner.

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## About *The Journey of Crazy Horse: A Lakota History*

The history of our state abounds with stories of struggles and perseverance, stories of impassioned individuals facing treacherous winters and impossible odds. Perhaps no person better epitomizes the struggles faced by so many in the early years of our territory than Oglala Lakota leader Crazy Horse. This iconic hero is best known for his prowess on the battlefield, yet a closer look at his life reveals a complex figure made up of much more than war stories and heroic legends.

*The Journey of Crazy Horse: A Lakota History* by Joseph Marshall III will serve communities throughout the state as a focal point for the South Dakota Humanities Council's American Indian Cultures programming. It captures the life and times of one of our state's most revered men, providing insight into the historical contexts that formed his character, beliefs, and later shaped him into a leader.

## About Joseph Marshall III

Joseph M. Marshall III, historian, educator, and storyteller, is the author of six previous books, including *The Lakota Way: Stories and Lessons for Living*, which was a finalist for the PEN Center USA West Award in 2002. He was raised on the Rosebud Sioux Indian Reservation and his first language in Lakota. Marshall is a recipient of the Wyoming Humanities Award, and has been a technical advisor and actor in television movies, including *Return to Lonesome Dove*. He makes his home on the Northern Plains.



Joseph Marshall III

## About One Book SD

One Book South Dakota seeks to encourage regional conversations around a common text. In doing so, our goal is to provide a bedrock of understanding and civility over cultural issues pertaining to our state and its history. We hope your organization will take part in hosting one of these statewide discussions. For a \$35 application fee, we will provide **reader's guides and copies of the book** for everyone in your discussion group, as well as a **scholar** to lead the discussion if you would like one. To join the discussion, visit us at [http://www.sdhumanities.org/programs\\_book.htm](http://www.sdhumanities.org/programs_book.htm). Don't forget to catch author Joseph Marshall III at the SD Festival of Books on **October 8th, 2011**, in Deadwood!

## **Praise for *The Journey of Crazy Horse: A Lakota History***

“The Legendary Lakota leader receives due honor in this searching biography. . . . A fine biography and necessary work.”

– **Kirkus Reviews (starred review)**

“Captivating and enlightening . . . poignant . . . This reader left with the feeling of having just experienced a cultural epiphany.”

– **Check Lewis, *True West* magazine**

“Marshall’s gloriously poetic and sweeping chronicle users in a new genre of American history – indigenous, oral, formerly suppressed, a thrilling narrative based upon personal stories and hidden accounts only a trusted Indian scholar could collect and only a true-born writer could dramatize in print. Marshall renders the man and his times passionately alive. A tour de force.”

– **Peter Nabokov, professor of American Indian Studies and World Arts and Cultures, UCLA, and author of *Native American Testimony***

“Born about one hundred years after Crazy Horse, Joseph Marshall has drawn on oral histories passed down across the generations to find the human being behind the hero who has become a legend for Lakotas and non-Indians alike. The result is a remarkable portrait of a remarkable man.”

– **Colin G. Calloway, professor of history and Samson Occom Professor of native American Studies, Dartmouth College**

“This story of treachery and honor has never been told better Crazy Horse is no longer merely a symbol for the Oglala, or even for the Lakota, but has become an inspiration for all. Marshall’s scholarship is meticulous, his passion gripping. This is as composed and crafted as a fine novel.”

– **Roger Welsch, Ph.D., anthropologist and author of *It’s Not the End of the Earth, but You Can See It from Here.***

“Those wishing to understand Crazy Horse as the Lakota know him won’t find a better account than Marshall’s.”

– ***San Francisco Chronicle***

# The Journey of Crazy Horse: A Lakota History

## Group Discussion Questions

1. Compare and contrast the legacy of Crazy Horse with the legacies of his equally famous contemporaries, Red Cloud and Sitting Bull.
2. How might Crazy Horse feel about the mountain carved to commemorate him?
3. How might one account for the divided opinion on the Crazy Horse memorial among contemporary tribal people?
4. Compare and contrast Crazy Horse with other charismatic figures in American history, such as Abraham Lincoln, Martin Luther King Jr., and John F. Kennedy. Which leadership qualities and philosophies did they have in common?
5. Discuss the philosophical implications of the title, *The Journey of Crazy Horse*.
6. How do the earth relationship philosophies dramatized in the book compare to and/or contrast with the majority of society's earth relationship philosophies?
7. How would you characterize the narrative voice in *The Journey of Crazy Horse*? What does that narrative voice contribute to the telling of the story?
8. In what ways can *The Journey of Crazy Horse* be understood as a hero's journey? What features does it share with classic works like Homer's *Odyssey* and Virgil's *Aeneid* or more modern works like Cormac McCarthy's *The Road*? In what ways in Crazy Horse's story both unique and universal?
9. Which of Crazy Horse's traits do you most identify with? What were in your opinion his most admirable qualities? Which of those qualities might you seek to emulate in your own life?
10. In studying a culture different than your own, what can you learn from the significance of place to that culture? What makes a particular place culturally important? Can you relate to the cultural attachments to place which are dramatized in *The Journey of Crazy Horse*?
11. How do you determine whether or not a narrative about a culture different from your own is authentic? What are the identifiable qualities of a culturally authentic text?
12. What are some of the hidden demographics of the Black Hills? For example, when you tour Harney Peak, the tour guide will likely tell you that it is the highest peak between the Rockies and the Alps. But they will rarely mention the reputation of



# The Journey of Crazy Horse: A Lakota History

## Self-Study Questions

### Who was Crazy Horse?

A name is only part of identity. Identity is also who and what a person is. Crazy Horse started out with a childhood name. Many say it was Light Hair, obviously because he had brown hair when most Lakota had coal black hair. Some it was Curly, because his brown hair was wavy.

In his late teens he was referred to as “His Horse Stands in Sight,” because in more than one instance when he was a fledgling warrior, he dismounted his horse to squat down on one knee to take deliberate aim at attacking enemies.

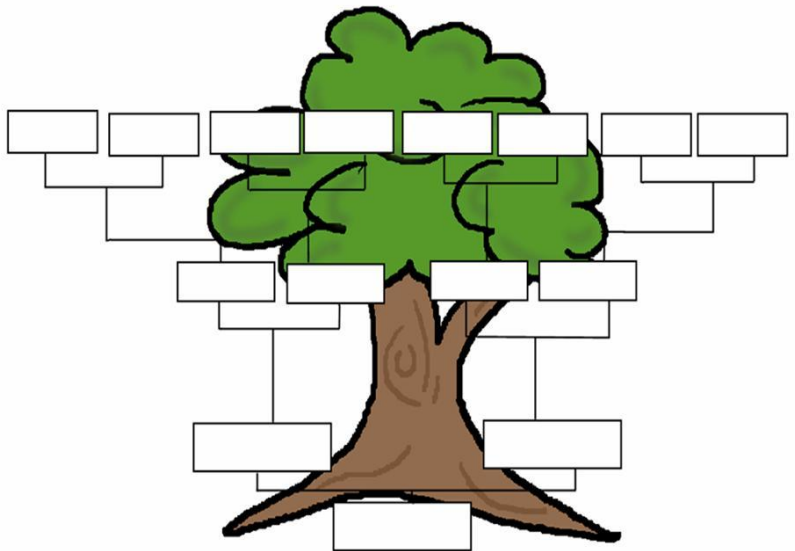
But, of course, we know him best as Crazy Horse, or more precisely His Crazy Horse. In Lakota it is *Tasunke Witko*.

There was more to His Crazy Horse than his name. He was the sum total of all that his family and community and culture taught him to be, and all the choices he made and experiences he had as a man.

### A. Family

1. Who were Crazy Horse’s parents?
2. What happened to Crazy Horse’s mother when he was still a young boy?
3. Who do you think influenced Crazy Horse more, his birth mother or his stepmothers?
4. How was Crazy Horse’s father different than most of the other men in the community?

### MY FAMILY TREE



5. Crazy Horse had an older sister. Did he have other siblings?
6. Who was Black Buffalo Woman?
7. Who was Black Shawl?
8. What happened to Crazy Horse's daughter, They Are Afraid of Her?

### **B. Friends**

1. Who were Crazy Horse's friends, and what happened to them?
2. Who was the one person, in addition to his immediate family, who influenced his upbringing?

### **C. The Nation**

1. What are the names of the three major parts of the nation Crazy Horse belonged to?
2. What did those names mean?
3. List the seven bands of the Lakota, using their Lakota names, and translate into English the meaning of each name.
4. Write the name of each band on the map in the area where each lived in the mid-1800s, during the life of Crazy Horse. (See map on page 12 )

### **D. The Land (Place)**

1. Where was Crazy Horse born?
2. Where did Crazy Horse grow up?



**Bear Butte, South Dakota**

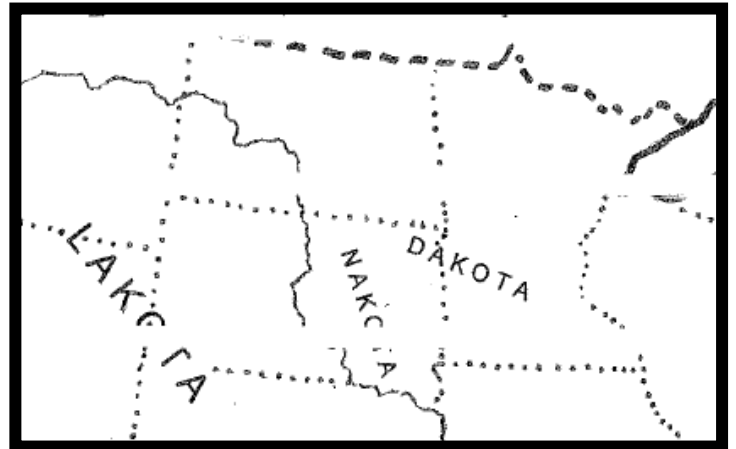
3. In what area or place did Crazy Horse, as young Light Hair, first come into contact with white people?

4. As an adult, what area did Crazy Horse choose to live?

5. As a warrior defending his family and his homeland, was Crazy Horse fighting to defend one place in particular, or Lakota territory as a whole. Why?

6. What parts of which current states on the northern Plains comprised Lakota territory in Crazy Horse's time, the mid 1800s?

7. What and where is Lakota territory today?



**Lakota, Nakota, Dakota territories**

### **E. Purpose (Career)**

1. What did young Light Hair want to be when he grew up?

2. What or who influenced Light Hair to choose his purpose in life?

3. How was Light Hair trained to fulfill his purpose in life?

4. What physical skills did Light Hair need to learn and develop in order to fulfill that purpose?

5. Lakota society required that men become warriors, or in other words do military service. When did that service begin and when did it end?

6. Beyond the physical skills, what was necessary for Crazy Horse (and his contemporaries) to fulfill his purpose?

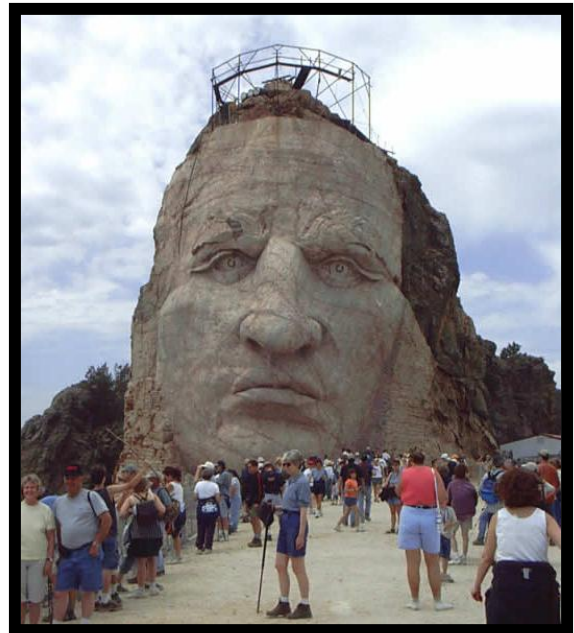
7. What was the one characteristic that young Crazy Horse displayed on the battlefield that set him apart from other young men?

## **F. Personality and Character**

1. What kind of a child was Light Hair?
2. Did Light Hair's childhood personality and traits carry on into his adulthood as Crazy Horse? Explain what those traits were.
3. What one character trait endeared Light Hair/Crazy Horse to the elders for all of his life? Was he endeared to them because he was Light Hair/Crazy Horse, or because the character trait itself important as well. Explain.

## **G. The Warrior and Leader**

1. Did every Lakota warrior achieve the status of leader of warriors?
2. Did Crazy Horse want to be a leader of warriors? Why?
3. Other than fighting skills (hand-to-hand, weapons, etc.), what other skills, abilities, characteristics, or factors were regarded as necessary for men who wanted to be leaders of warriors?
4. Crazy Horse was described as having more than average fighting skills, including horsemanship. Which of the other abilities, characteristics, or factors you listed above did he possess?
5. At about the age of 20 (around the year 1861), Crazy Horse (along with several other young men) was given a symbolic position with a real responsibility in the community. What was that position called and what was the responsibility he had to carry out?



**Some American Indians have protested the building of the Crazy Horse National Monument that is currently under construction in the Black Hills**

6. Crazy Horse had a consistent approach to leadership on the battlefield. What was it?
7. The same qualities that caused warriors to follow Crazy Horse into battle set him apart as a civilian leader, that is, off the battlefield. There was one characteristic that prompted young and old to follow him. What was it? Is that characteristic necessary for all leaders to have in today's world. Why or why not?
8. In addition to using his own abilities and experience to be a leader, how else did Crazy Horse make decisions that affected the welfare of others?
9. In what military action did Crazy Horse establish himself as a military leader? Describe when and where it occurred and Crazy Horse's role.
10. Ten years later (after the event in Question 8) Crazy Horse was the primary military leader in two significant and historic military actions that are still talked about today. What were those two events, and when and where did they take place?

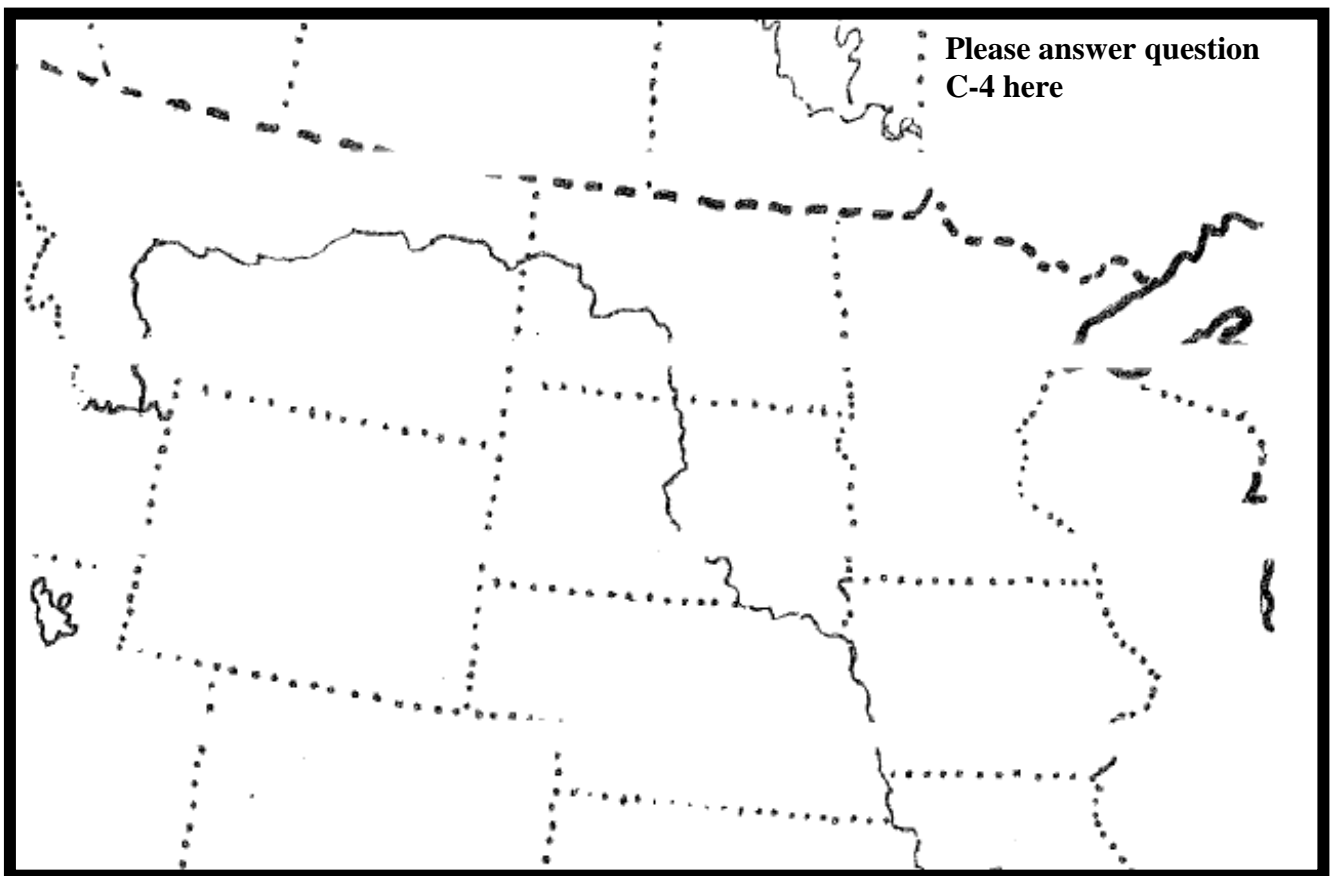
### **H. After Little Bighorn**

1. Although the Lakota (and their Northern Cheyenne allies) were the victors at Little Bighorn, did that victory help or hurt their cause (which was to stop the encroachment of white people into Lakota territory)? Why?
2. In early 1877, what two factors prompted Crazy Horse to consider surrendering to the United States government?
3. Where was Crazy Horse's band living at the time he and his elders decided to surrender, and how many of them were there?
4. How far did they travel and when did Crazy Horse and his band arrive at Camp Robinson?



**Graveyard at Little Bighorn**

5. How many Lakota had already surrendered and were encamped at Camp Robinson by the time Crazy Horse and his people arrived?
6. How did the Lakota leaders already at Camp Robinson feel about Crazy Horse?
7. What did the government agents and Army officers at Camp Robinson think about Crazy Horse?
8. What was the U.S. government's probable intention regarding Crazy Horse?
9. After the arrest order for Crazy Horse was issued, what happened?
10. The Army and the U.S. government were afraid of an organized Lakota military uprising after Crazy Horse was killed. What did they do to prevent it?



# **The Journey of Crazy Horse: A Lakota History**

## Answers for Self-Study Guide

### **A. Family**

1. His father was Crazy Horse, an Oglala Lakota. He gave his name to his son. His mother was Rattling Blanket Woman, a Mniconju Lakota.
2. She died, very likely a suicide.
3. His stepmothers probably. They were sisters and Sicangu Lakota. There was no Euro-American type concept of “stepmother”. Crazy Horse regarded them as his second mothers and likely addressed them as “mother.”
4. He was a traditional healer, more commonly known today as a “medicine man.”
5. He had a younger brother.
6. Black Buffalo Woman was Crazy Horse’s first love. Her father, however, married off to another man.
7. Black Shawl was the woman Crazy Horse married.
8. Crazy Horse and Black Shawl’s only child, a daughter, died of cholera around age four.

### **B. Friends**

1. Crazy Horse had two boyhood and lifelong friends: Lone Bear and He Dog. Lone Bear died of wounds suffered in the Battle of the Hundred in the Hand (Fetterman Battle of 1866). He Dog outlived Crazy Horse and died in 1936. Another friend, Little Big Man, betrayed Crazy Horse in 1877 and was involved in the scuffle that resulted in Crazy Horse’s death.
2. High Back Bone, or Hump, Mniconju Lakota, a family friend, was Light Hair’s teacher and mentor, and lifelong friend. He was killed in a fight with Shoshone.

### **C. The Nation**

1. Nakota, Dakota, and Lakota.
2. Friends, or an alliance of friends.

- |             |                                 |
|-------------|---------------------------------|
| 3. Oglala   | - they scatter,                 |
| Sicangu     | - burnt thigh,                  |
| Hunkpapa    | - they camp at the end,         |
| Mniconju    | - they plant by the water,      |
| Oohenunpa   | - two kettles, or two boilings, |
| Itazipacola | - without bows, and             |
| Sahasapa    | - black soles.                  |

4. See map on page 17.

### **D. The Land (Place)**

1. Near Bear Butte in the northern Black Hills.
2. Near the Black Hills and in what is now southeastern Wyoming.
3. Along the Oregon Trail in what is now southern Wyoming and near Fort Laramie.
4. He chose to live in the Powder River region, which is now north central Wyoming, east of the Big Horn Mountains.
5. He was defending Lakota territory as a whole.
6. All of western South Dakota, southern and western North Dakota, northern and western Nebraska, all of eastern Wyoming, and southeastern Montana.
7. Five reservations in western South Dakota—Pine Ridge, Standing Rock, Cheyenne River, Lower Brule, and Rosebud.

### **E. Purpose (Career)**

1. A hunter and a warrior, like his father and grandfather before him.
2. Lakota society expected all males to be hunters and warriors. They were long established roles and a long standing tradition.
3. By one teacher and mentor at a time, culminating with High Back Bone.
4. He was taught to live off the land, track animals and men, to make his own tools and weapons, how to use his weapons skillfully and effectively, and individual fighting skills such as hand-to-hand on foot and on horseback.

5. That service began when a boy started to learn particular skills at the age of five or six, and ended with his death as an adult warrior, in battle or of old age.

6. Courage and commitment, love of family and nation.

7. Much more than most other young men, he was able to maintain a calm demeanor.

### **F. Personality and Character**

1. Light Hair was a shy, quiet child and a loner.

2. Yes. Throughout out his life he was shy. As an adult he spoke in public no more than three times. He was a loner throughout his life and had the habit of going off alone when he needed to think.

3. Humility. Most people were drawn to a humble person rather than an arrogant one. Humility was an important virtue in Lakota society. The fact that Crazy Horse, a very accomplished warrior with legendary exploits, was humble was considered a blessing.

### **G. The Warrior and Leader**

1. No, most did not.

2. No, Crazy Horse did not want to be a leader because he thought others would be better leaders than him.

3. In order to be a leader a man needed a good record of achievement, experience, ability as a tactician, and a lot of common sense.

4. Crazy Horse was selfless, a skilled tactician, and he never asked anyone to do what he could not and would not do himself.

5. Crazy Horse, along with his friend He Dog and three others were given the title of Shirt Men or Shirt Wearers. As such they were expected to live their lives as positive examples for others. The symbol of this special status was a finely decorated shirt made of big horn sheep hide.

6. He led by example, he was always the first to take action.

7. His compassion. He always saw to the needs of those who had less or nothing at all, such as widows and the elderly. Every leader today should be compassionate, just as Crazy Horse was, because there are segments of society that are less fortunate and often have no one to speak for their needs or their situation.

8. He always talked to the elders in the village or community, and sought their wisdom.

9. The Battle of the Hundred in the Hand, also known as the Fetterman Battle of 1866. He was the leader of decoys (10 including himself) who lured and led a larger force of cavalry and infantry—80 soldiers in all—to a waiting ambush. The soldiers were stationed at Fort Phil Kearny in north central Wyoming, along the Bozeman Trail.

10. The Battle of the Rosebud which occurred near the present town of Sheridan, Wyoming on June 17, 1876, and the Battle of the Little Bighorn on the Little Bighorn River (50 miles north of where the Battle of the Rosebud happened).

## **H. After Little Bighorn**

1. In the end it probably hurt their cause because it motivated the U.S. government to step up their efforts to capture and/or defeat the Crazy Horse and Sitting Bull bands, which were the last free-roaming Lakota. All other Lakota had already surrendered.

2. Sitting Bull had taken his people into Canada, hoping to avoid further confrontation with the Long Knives, the U.S. Army. The second factor was that the basic resources necessary to survive were in short supply—food and ammunition—and this caused severe hardship on Crazy Horse’s people, especially the children and the elderly.

3. In what is now north central Wyoming, in the Powder River region. Crazy Horse’s band numbered between 900 and 1,000 people. Only 127 were warriors.

4. They traveled about 300 miles and arrived at Camp Robinson, Nebraska in mid May.

5. About 10,000 to 15,000 Lakota were already at Camp Robinson.

6. The Lakota had many leaders, but the more prominent leaders, especially those who had been appointed by the white agents of the Indian bureau, were not happy to see Crazy Horse. Those leaders were afraid that Crazy Horse would be appointed as overall “chief.”

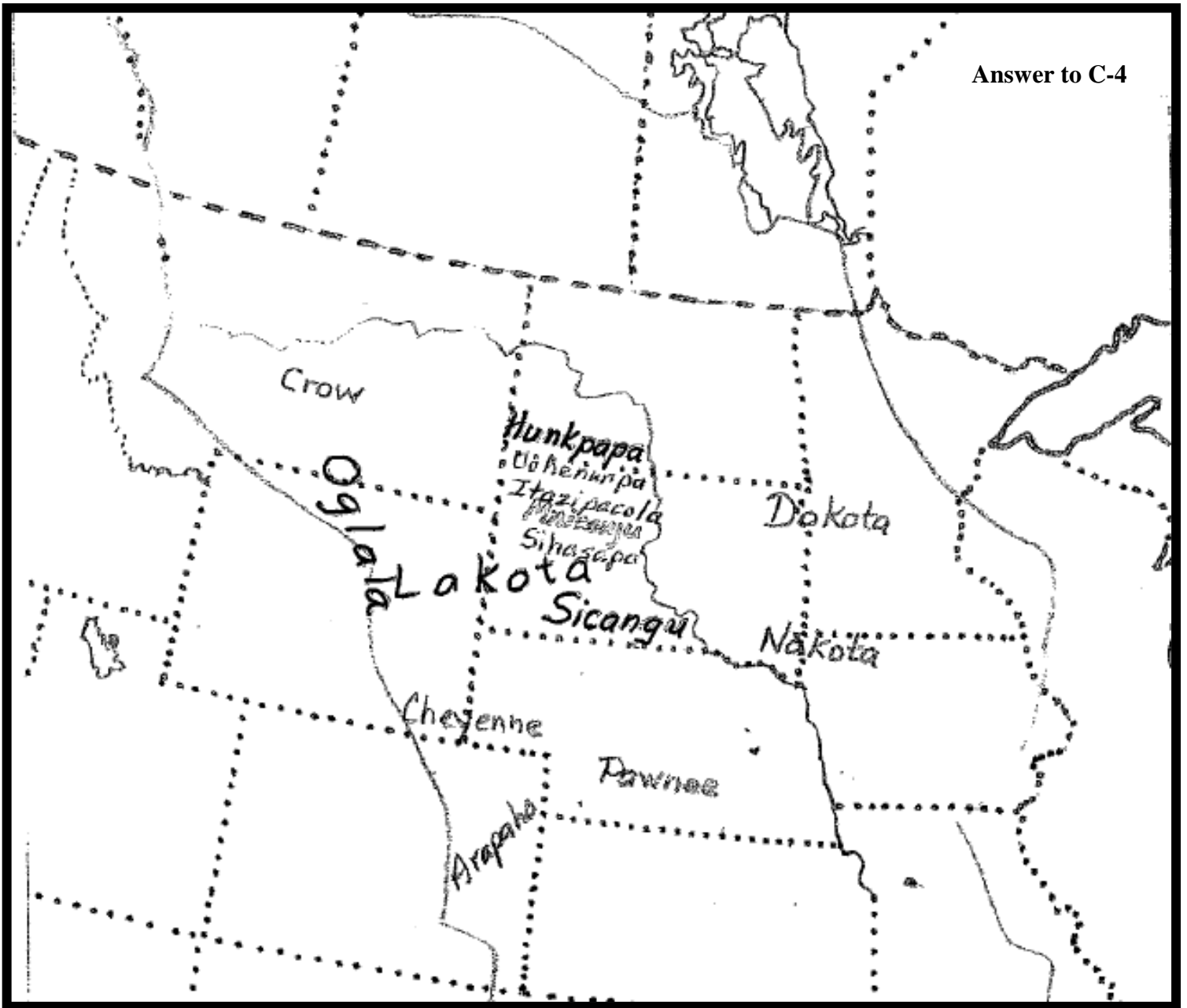
7. The agents of the Indian bureau did not trust him. Many of the Army officers were fascinated with him because, in their eyes, he was the “conqueror of Custer.” The agents and some of the officers were afraid Crazy Horse could lead an armed uprising.

8. They intended to send him to a prison in Florida.

9. He was escorted back to Camp Robinson after he had taken his wife, Black Shawl, to safety among his Mniconju relatives in a village east of the outpost (the Spotted Tail Agency). When he arrived and realized that he was to be incarcerated, he resisted. In the melee and confusion that resulted, a soldier stabbed him through the kidneys with a bayonet on the end of a rifle. It was a fatal wound and Crazy Horse was taken to the

post infirmary. He died later that night. He was somewhere between the age of 36 and 39.

10. They moved the Lakota bands to various locations across the Great Sioux Reservation in Dakota Territory, the western half of what is now the state of South Dakota. They hoped that scattering them geographically would prevent them from unifying militarily.



## Related Reading

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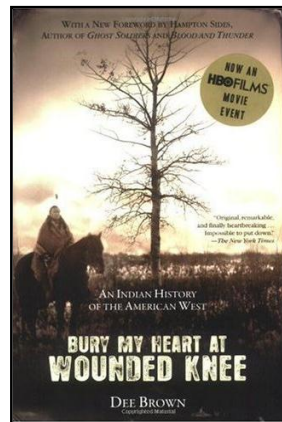
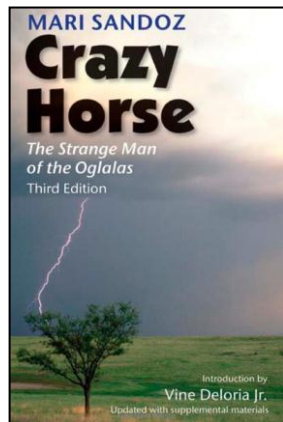
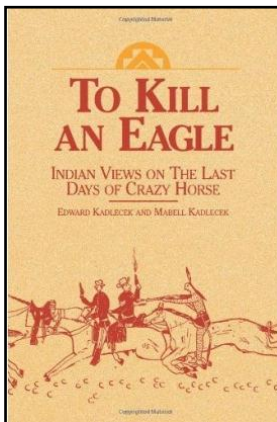
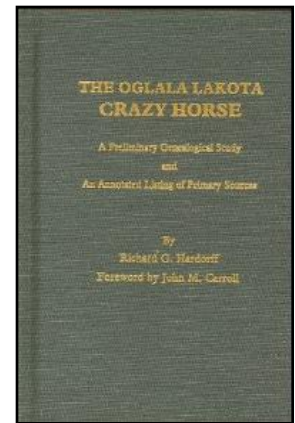
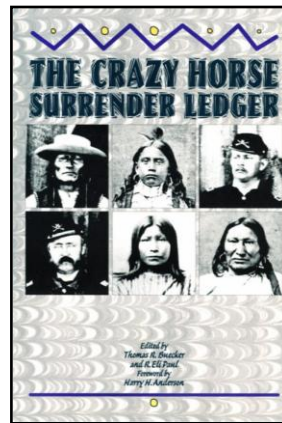
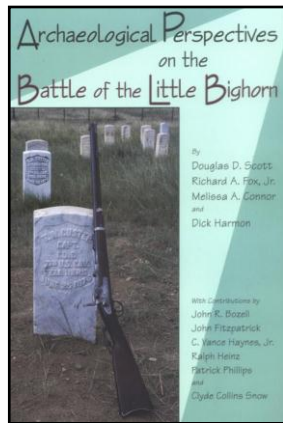
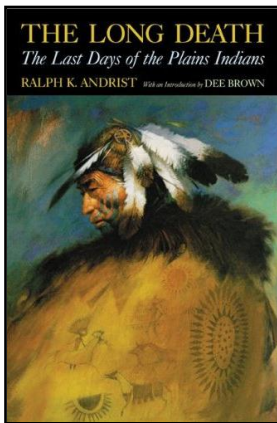
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**SDHC Board of Directors meets with Craig Howe at Oglala Lakota College in the summer of 2009**



The South Dakota Humanities Council would like to thank Penguin for providing special edition copies of the One Book SD.

Special thanks to Joseph Marshall III, Connie West, Dr. Charles Woodard, and Kathy Antonen for supplying the discussion questions found in this discussion guide. Thank you to the South Dakota Community Foundation and Fishback Financial for providing funding to make copies of Marshall's book available to all tribal high school students in South Dakota.

For more information about this program and South Dakota Humanities Council, visit [www.sdhumanities.org](http://www.sdhumanities.org)

South Dakota Humanities Council  
1215 Trail Ridge Rd., Suite A  
Brookings, SD 57006  
Phone: 605-688-6113