

THE PLAINS INDIAN WARS

DIRECTIONS: Read the questions carefully and write your responses in the corresponding boxes on the free-response answer sheet. While you are not required to develop and support a thesis statement, you must use complete sentences. An outline format or bulleted list alone is not acceptable.

“. . . I was not hostile to the white man. Sometimes my young men would attack the Indians who were their enemies and took their ponies. They did it in return.

We had buffalo for food, and their hides for clothing and our tipis. We preferred hunting to a life of idleness on the reservation, where we were driven against our will. At times we did not get enough to eat, and we were not allowed to leave the reservation to hunt.

We preferred our own way of living. We were no expense to the government. All we wanted was peace and to be left alone. Soldiers were sent out in the winter, who destroyed our villages. Then ‘Long Hair’ [George Armstrong Custer] came in the same way. They say we massacred him, but he would have done the same to us had we not defended ourselves. Our first impulse was to escape with our squaws and papooses, but we were so hemmed in that we had to fight. . . . I have spoken.”

Chief Crazy Horse (Oglala Sioux), “I Have Spoken,” 1877

“All men were made by the same Great Spirit Chief. . . . The earth is the mother of all people, and all people should have equal rights upon it. You might as well expect the rivers to run backward as that any man who was born a free man should be contented when penned up and denied liberty to go where he pleases. If you tie a horse to a stake, do you expect he will grow fat? If you pen an Indian up on a small spot of earth, and compel him to stay there, he will not be contented, nor will he grow and prosper.

I have asked some of the Great White Chiefs where they get their authority to say to the Indian that he shall stay in one place, while he sees white men going where they please. They cannot tell me. . . .

Let me be a free man—free to travel, free to stop, free to work, free to trade where I choose, free to choose my own teachers, free to follow the religion of my fathers, free to think and talk and act for myself—and I will obey every law or submit to the penalty.

Whenever the white man treats the Indian as they treat each other, then we will have no more wars. We shall all be alike; brothers of one father and one mother, with one sky above us and one country around us, and one government for all. Then the Great Spirit Chief who rules above will smile upon this land, and send rain to wash out the bloody spots made by brothers’ hands from the face of the earth. For this time the Indian race are waiting and praying. I hope that no more groans of wounded men and women will ever go to the ear of the Great Spirit Chief above, and that all people may be one people.”

Chief Joseph (Nez Percé), “Plea for Justice,” 1879

3. Using the excerpts above and your knowledge of United States history, answer parts a, b, and c.

- Briefly describe ONE major similarity between Chief Crazy Horse’s and Chief Joseph’s accounts of conflict between Native Americans and whites.
- Briefly describe ONE major difference between Chief Crazy Horse’s and Chief Joseph’s accounts of conflict between Native Americans and whites.
- Briefly explain how ONE specific historical event or development prior to 1880 could be used to support the explanation of either Chief Crazy Horse or Chief Joseph.

Four “short-answer” questions appear on the APUSH National Exam. You are permitted a 40-minute period to answer three (restricted choice). Collectively, they comprise 20% of your final exam score.

IMPORTANT: After you have completed your response to **either** Question 3 **or** Question 4, fill in the circle that corresponds to the question you answered.



Question 3

Question 4



Write your response to **SHORT-ANSWER QUESTION 3 or 4** on this page within the box. Use **BLUE or BLACK** pen.

Q3

OR

Q4

End of response area for Q3 or Q4.