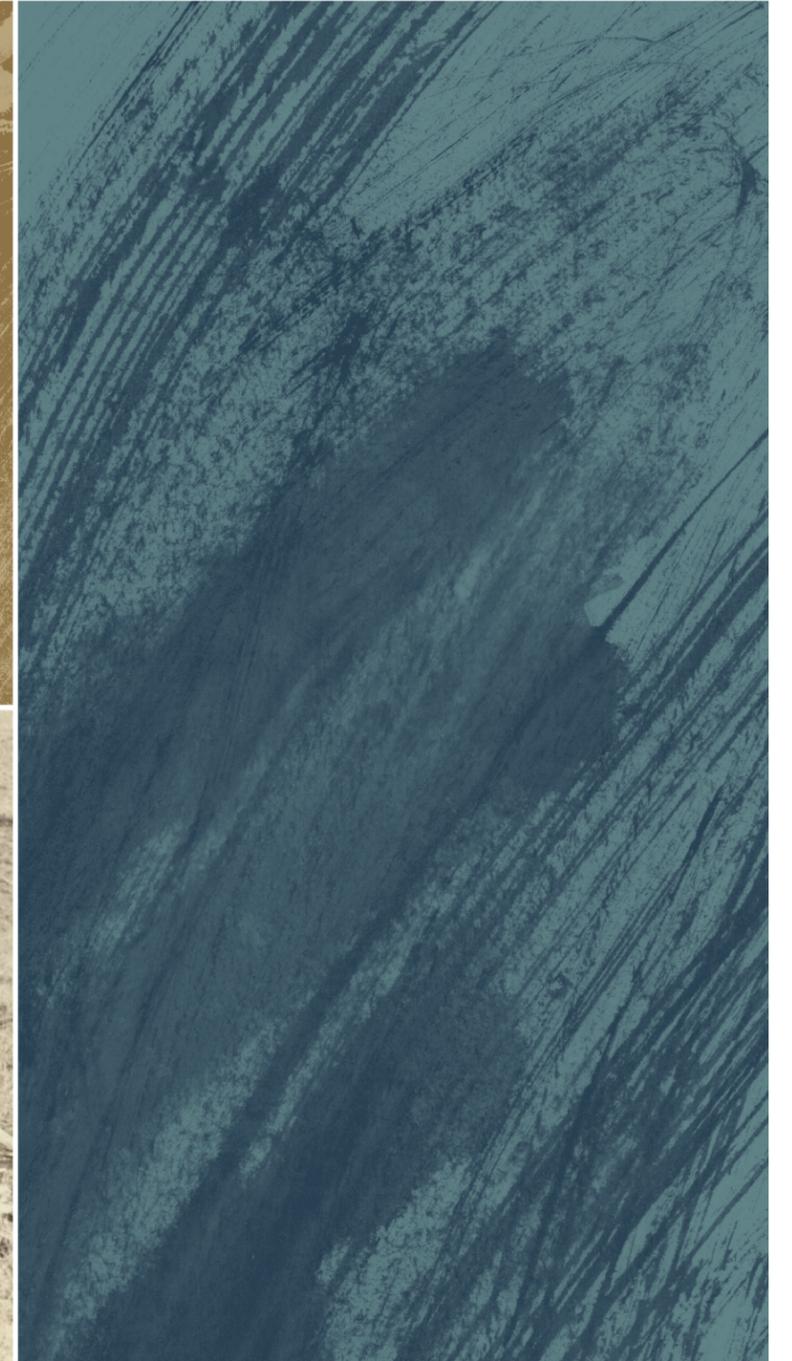
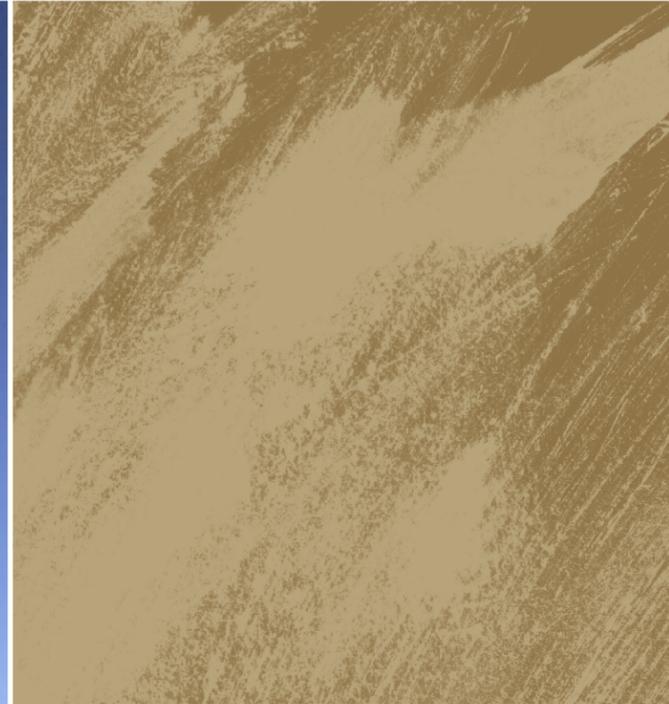
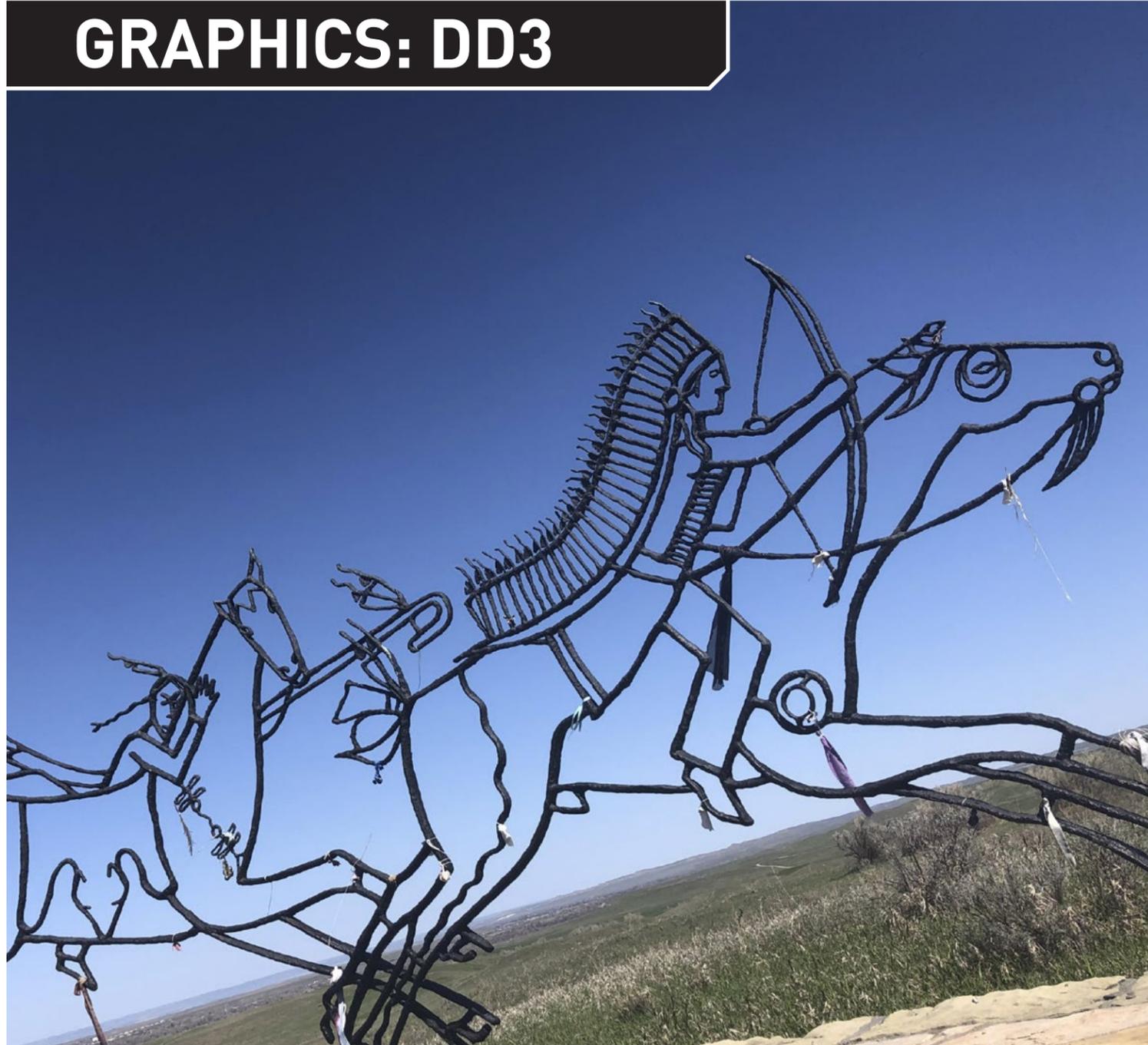


Little Bighorn Battlefield National Monument

Visitor Center | Crow Agency, Montana

GRAPHICS: DD3



PROJECT GOALS & INTERPRETIVE THEMES

This project's Scope of Work and subsequent discussions with the project team yielded the following set of general requirements, project goals, and metrics for success.

- Providing flexibility of use such that exhibit elements shall be configurable to create open floor space to accommodate gatherings and occasional events. Keep a judicious spacing of exhibit elements in mind and create small gathering spaces.
- Creating interpretive media that contextualizes the views of the landscape from inside the building to enable deeper understanding and meaning.
- Selectively and safely providing engagement with key objects from the museum collection, either via traditional object display, through replicas, or by virtual display, and in coordination with the architects, tribal representatives, and park priorities.
- This is not intended to be a museum; it is a visitor center. That does not preclude the inclusion of artifacts. Whatever artifacts go into the space must be able to be managed by a small staff. Any exhibit cases will need to accommodate flexibility/rotation.
- Providing a place for rest, reflection, contemplation, and respite. Be sure to provide seats/benches for visitors.
- Providing orientation to the park and the battlefield.

During the Pre-Design phase of this project, the team landed on the following relative weights for the park's interpretive themes and how important they are for the planned exhibit spaces. Please note that these percentages do not necessarily translate to square footage but are merely meant to give the team a sense of what stories are most important for the exhibits.

- Context for the Conflict: 35%
- The Battle: 10%
- Aftermath: 20%
- Evolution of Legacy: 35%

PURPOSE AND CONTENTS

The plans and illustrations in this package are intended to elicit feedback from NPS staff and key stakeholders. To move the design forward to the Production Design 1 phase, reviewers should focus on assessing how well the overall story and exhibit flow meet the planning goals, how well the sample text and graphics convey the story, how the exhibits address accessibility and universal design, and how effectively the exhibit areas relate to one another. Review comments and directives will shape the forthcoming, more detailed drawings in the next package.

This Design Development 3 graphics package includes:

- An exhibit walkthrough narrative explaining the main exhibit elements and the average visitor's experience.
- An updated floor plan with scenes and content groups identified. This plan illustrates where specific content will be addressed throughout the space and shows the approximate layout of conceptual exhibit systems. Considerations of visitor flow and accessibility requirements have influenced this plan.
- Representative visualizations of the different exhibit areas.
- Elevations that reveal how components work together in a given content group to tell specific stories within a space.
- Colors, materials, typography, and layout for each major graphic panel in the exhibit.

Also included with this submittal, under separate cover:

- Exhibit drawings book, including detail drawings.
- Material, color, and finish sample board.
- Updated content reports.
- Text Level 3 (revised draft of the exhibit script).
- Updated AV treatments
- Draft Content Specialties reference package.
- A disposition of client comments and contractor responses from the Design Development 2 phase.
- Updated Class B Production Estimate and life-cycle cost estimates.

CONTENT MANAGEMENT

The Design Minds, Inc., uses a FileMaker Pro database to track all exhibit elements and produce content reports using a defined numbering system. At each phase of the process, we update the database to reflect the latest information about exhibit elements, images, interactives, and AV selections. Information is coordinated across all deliverables with a content numbering system consisting of three parts: the element type, the exhibit number, and the item number, as described below:

- **Element Type:** Each element included in the database and reports begins with a two digit code denoting its element type. These may include: graphic layouts (GL), labels (LA), images (IM), accessioned objects (AO), custom elements (CE), electronic programs (EP), and electronic equipment (EE).
- **Exhibit Number:** Each exhibit section is assigned a four-digit number designating its location. The first two digits denote the Scene and the second two the Content Group.
- **Item Number:** The final three digits indicate the item number.

Together, these numbers identify how exhibit elements are linked.

NEXT STEPS

Following the presentation of this package, the client team will provide a consolidated, collated review of these materials. During the next phase (Production Design 1), we begin to wind down the design development process and begin to prepare for fabrication bid documents. The remainder of the project will be about working out the details of content and design.

During the presentation and the review period, please consider:

- Have we successfully updated our designs to match your comments?
- What are your reactions to the updated graphics package?
- Does the exhibit script tell the stories you want told? Are there any issues related to word choice or grammar?

The NPS team is scheduled to evaluate all deliverables and provide its consolidated comments to TDM by December 6, 2024. A conference call will follow within one week of receipt of comments.



BIRDSEYE PERSPECTIVE



ENTRY ELEVATION



SOUTH ELEVATION



NORTH ELEVATION





SC-1: 3form Varia Bear Grass acrylic, sandstone finish (*Struggle for Survival*)



SC-2: Corten Steel (*Entrance wall*)



SC-3: Tanned Bison Hide, Palomino Finish (*Struggle for Survival*)



PT-1: Tiger Drylac Powder Coat Dark Anodized Bronze 138/60090 (satin finish) (*Framework, structures*)



FL-1: Roppe Rubber Base, 147 Light Brown (*Base kicks*)



LM-1: Formica Laminate, Select Cherry 7759-43 **or:**
ST-1: Minwax Red Mahogany MW 225 (stained hardwood)



LM-2: Formica Laminate, Finnish Oak 119-58 **or:**
ST-2: Minwax Fallen Cypress MW 425 (stained hardwood)



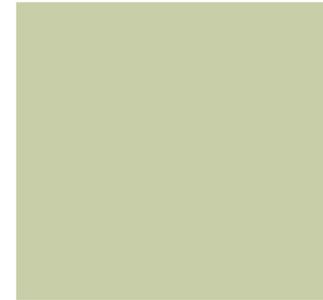
LM-3: Wilsonart Laminate, Coffee Bean D495-60 (*as needed*)



PT-2: Sherwin-Williams SW 7069 Iron Ore (satin finish) (*Graphic backers, dimensional titles*)



PT-3: Sherwin-Williams SW 6229 Tempe Star (satin) (*Our Land | Our People*)



PT-4: Sherwin-Williams SW 6429 Baize Green (satin finish) (*Struggle for Survival walls*)



PT-5: Sherwin-Williams SW 6430 Great Green (satin finish) (*Struggle for Survival accents*)



PT-6: Sherwin-Williams SW 7035 Aesthetic White (satin finish) (*Dimensional Titles*)



PT-7: Sherwin-Williams SW 7738 Cargo Pants (satin finish) (*Gallery Walls*)



PT-8: Sherwin-Williams SW 6121 Whole Wheat (satin finish) (*Case interior*)

MATERIALS / LITTLE BIGHORN BATTLEFIELD NATIONAL MONUMENT

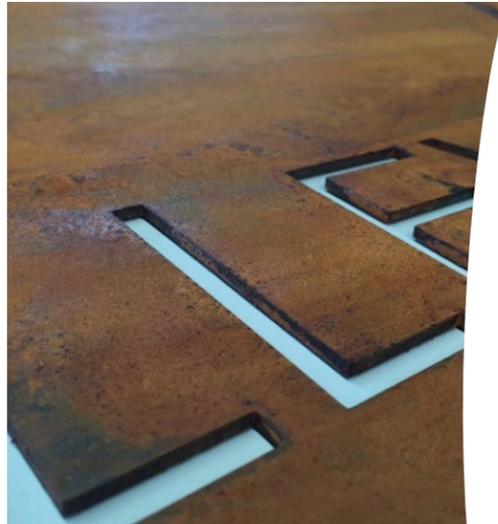
TEXTURES / COLOR



Hide



Printed wood



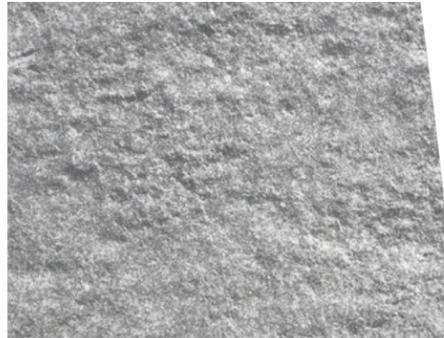
Printed metal



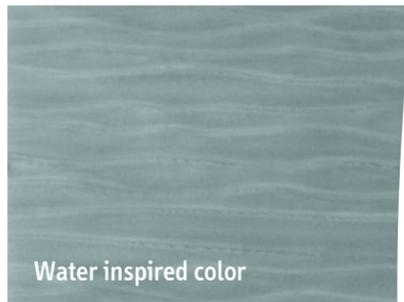
Corten steel

Metal

Stone



Earth



Water inspired color



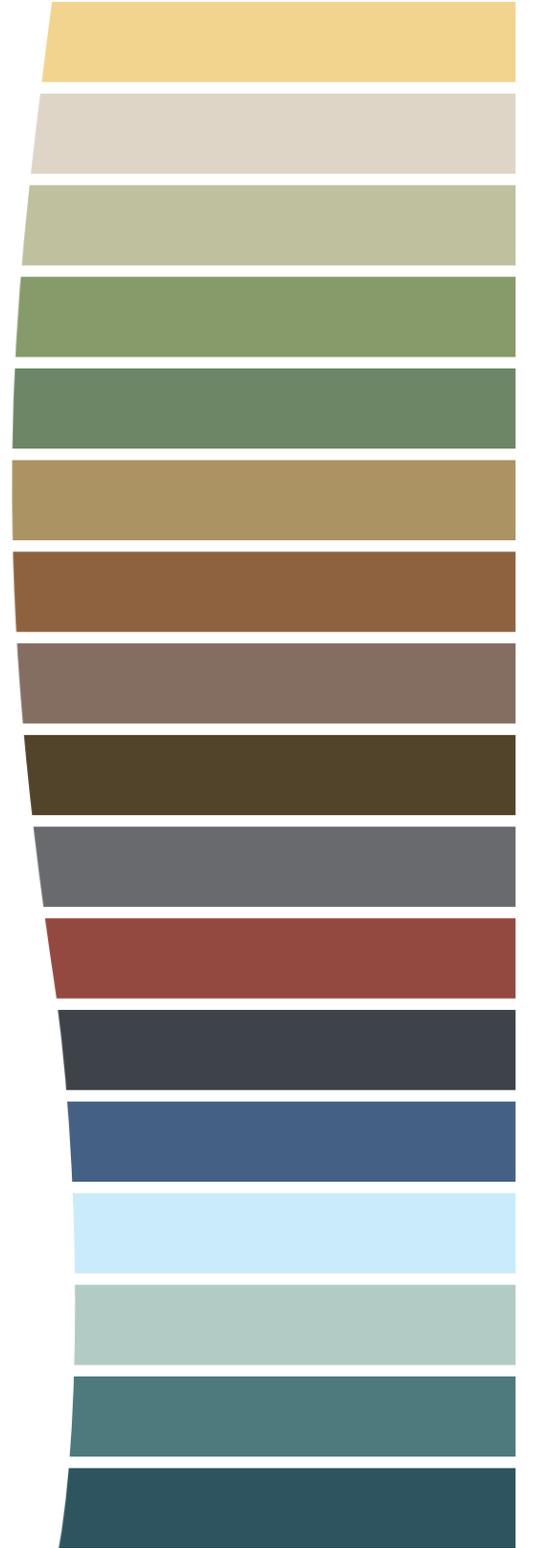
River / water



Grasses / acrylic



Flags / fabric

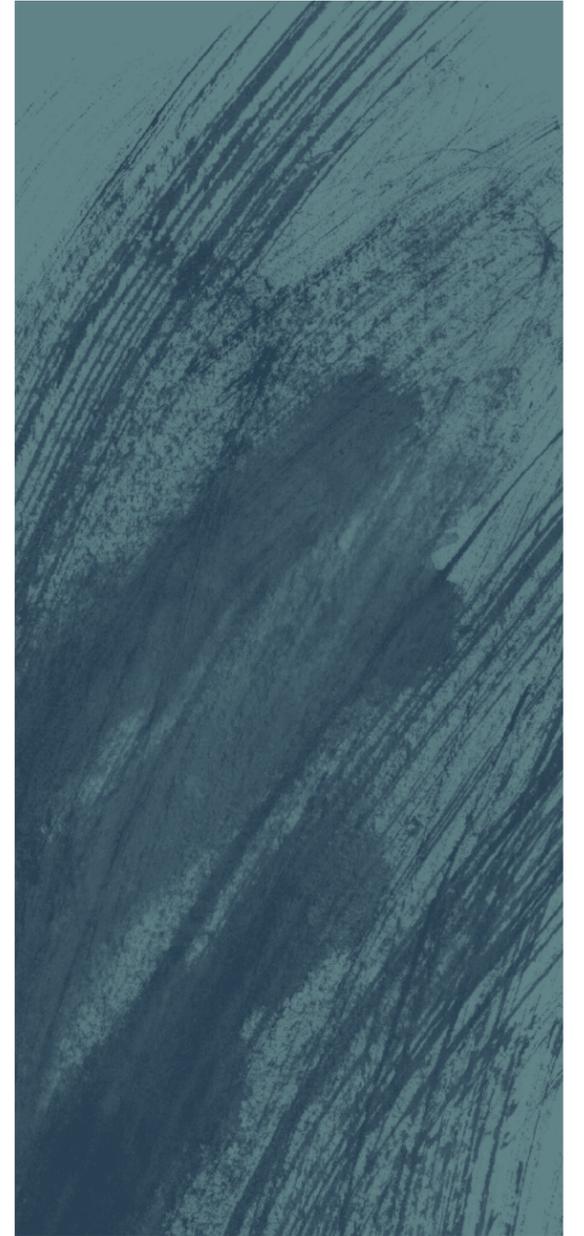
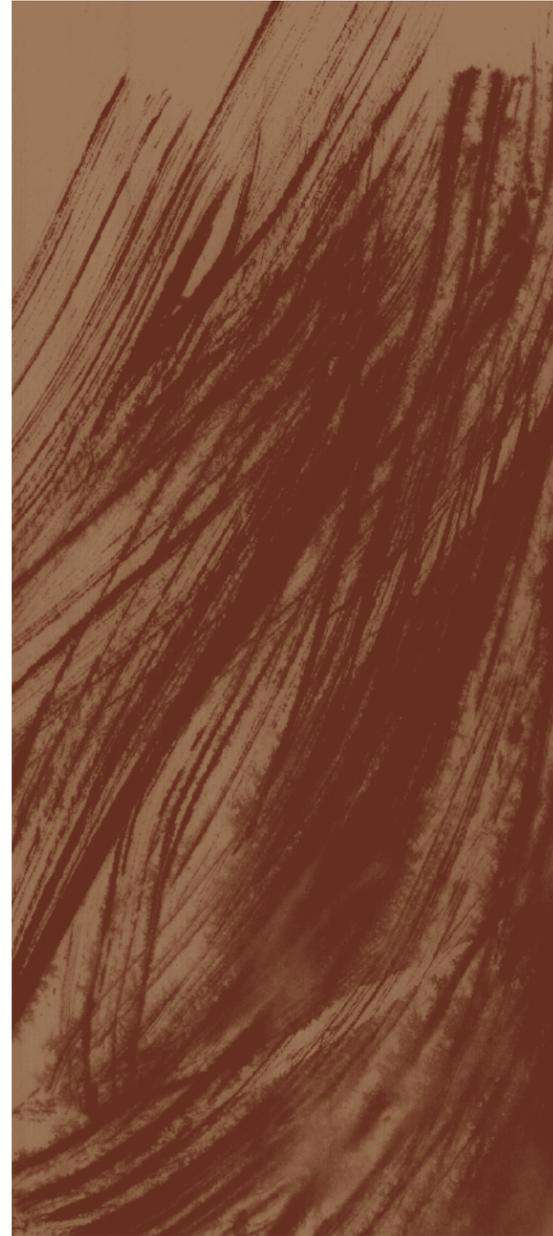


Colors

Layered colors in graphics can shift between content sections



Brush textures inspired by the landscape and grasses / adds grit and movement to graphics



GREASY GRASS

Gotham Condensed / headlines

Aurochs / weathered headlines

LITTLE BIGHORN

Aurochs / weathered headlines

BATTLE OF THE LITTLE BIGHORN

Gotham Condensed / headlines

Gotham Condensed / headlines

A placeholder for a gripping secondary headline.

Museo Slab / subheads, secondary information, quotes

THIS IS A PARAGRAPH comprised of fifty words. The text still needs to be written, and this should serve as a temporary placeholder only. This length is best for subtext or sidebars. Secondary messages on a panel, which support the main message. Sometimes, the main message can be fifty words.

Proxima Nova / body text, caption

A VICTORY... 76

Nexa Rust Sans / textural

Barley / accents, textural

THE BATTLE OF

Franchise Free / decorative headline

1876 JUNE

Super Clarendon / dates, accents

Wheat / accents, textural

ON THE FRONTLINES

This year, if:
The Way was

HOPE FOR SYRIA

In a makeshift...
Hima adjusts to a bleak...
new reality. Her family has just...
God... Aleppo, Syria, to...
Lebanon - their house left behind...
and destroyed by war, their feet...
hitting from a six-hour trek...
through the mountains. It's...
winter in Lebanon. Their rooms are...
cold and dim, burning up with...
fever, one of her sons lies...
wrapped in blankets in the...
corner of the room. Is this her...
family's future?

What she doesn't know is...
that hope is about to break...
through. God has been pursuing...
her, and her life is about to...
change.

On November 30, 2012...
Leaving The Way's field team...
with... Hima's makeshift...
home in the refugee camp. They...
bring socks, food, and later they...
will install a stove to warm the...
room. But they sense that she...
needs something more.

Would you like to accept...
Christ into your heart? Do you...
know that if you believe in Christ...
you will spend eternity in...
heaven?

"Yes, I would," she says...
eagerly. "Why would you all...
come to me if God didn't do this...
for me?"

It's something that only...
God could have orchestrated...
On the frontlines of one of the...
greatest humanitarian crises of...
our time, Hima hears the...
Gospel - and gives her life to...
Christ.

INSPIRATION: Bold, strong typography (above), vintage, weathered typography from the time period (below)

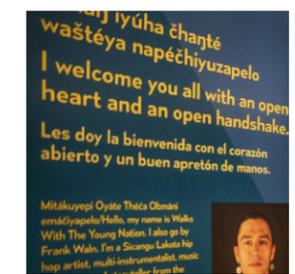
Union--Extra.

THURSDAY, JULY 6, 11:30 A. M.

GREAT BATTLE WITH THE INDIANS.

Terrific Slaughter

Three Hundred Dead Left on the Field.



In places, graphic layouts may include original languages and translations.

ONE BATTLE, MANY OUTCOMES

EXHIBIT NARRATIVE

ARRIVAL EXPERIENCE

As guests begin their experience, they encounter a two-sided orientation kiosk near the entrance of the visitor center. Signage provides important orientation to the park. A tactile park map gives a high-level overview of major locations. Visitors also read a panel explaining the importance of this site, with a focus on distinguishing the graves in the cemetery from the markers in the battlefield.

EXHIBITS AND OBSERVATION ROOM

Visitors passing from the building lobby into the main exhibit area encounter a stone wall with a blend of evocative lenticular imagery and quotes. These images show the battle from multiple perspectives. As visitors move, the panels will shift from one image to another. Their perspective and physical position determine which images they see. A heroic depiction of the 7th Cavalry may transition to ledger art depicting violence and chaos on the battlefield. A regional map shows the large number of US military forts constructed in and around tribal lands. Icons also represent violent clashes between the United States and various tribes. An exhibit introduction panel at the end of this wall interprets the “big idea” for visitors and sets the stage for the exhibits that follow.

The first section of the exhibits, “**The Struggle for Survival**,” focuses on the context that led up to the Battle of Little Bighorn. It seeks to answer the multifaceted reasons behind the battle and why it happened here. Interpretation uncovers the political and cultural threads that intersected violently at this location. Slider reveals provide a closer look at political and cultural differences that influenced Little Bighorn.

The next section, **June 1876**, interprets the series of fateful events that led up to the conflict on June 25-26. The first of three “Blades of Grass” structures highlights important individuals on each side of the battle. A large case provides space for artifacts—US Army and tribal—related to Little Bighorn. Artifact labels provide important context for these pieces. Visitors read a timeline of June 1876 that includes an overview of how the Battle of Little Bighorn unfolded. Three tactile elements highlight key moments from the battle by showing combatant locations, numbers and movements. An audio station provides indigenous and US accounts of the battle.

Aftermath exhibits look at the immediate and long-term effects of the battle. The second “Blades of Grass” component examines the United States’ and tribal reactions to Little Bighorn. Visitors learn that this battle was far from a “last stand”—conflicts continued well after Custer fell. A map will show the loss of tribal homelands and the locations of reservations. This exhibit section allows visitors to understand that we are still dealing with the repercussions from Little Bighorn today.

An Evolving Story investigates the many ways that people remember Little Bighorn. How did the legacy of Custer evolve, and how has that affected or clouded our understanding of all the soldiers he led? What about our understanding of who won the battle, and why that matters? Interpretation addresses these and other questions. Visitors also learn about this place as a site of memorialization and conscience. The final “Blades of Grass” element provides a dedicated area for tribal-centric stories. The current iteration of this area focuses on the importance of buffalo and horses to Plains Indian cultures, highlighting their continued importance to tribal nations today.

The final interior exhibit area, **Our Land, Our People**, returns the focus to the landscape. Visitors understand who considered this place home around the time of the battle, and who considers it home now. This section also highlights that Native Americans are still here. Their presence is as much a part of the story today as it was in 1876. Visitors may pick up listening devices to hear historic and contemporary perspectives. They may also leave their thoughts on the emotional story of this site. These responses may be vetted by staff and then displayed on a bulletin board.

EXTERIOR INTERPRETIVE AREA

In the covered area outside the visitor center, visitors encounter three different tactile maps. One tells the story of the Indian Village. On June 25, 1876, thousands of Lakota, Cheyenne, Dakota, and Arapaho people were encamped below the Little Bighorn River. It was one of the largest native encampments ever seen. Another map interprets the grave markers found across the landscape of Little Bighorn, including markers denoting where Native Americans died in the battle. Finally, there will be a tactile map of the battlefield, noting the key moments and locations from the battle.

THE BIG IDEA

There are many different perspectives on the Battle of Little Bighorn – even the name of the battle changes depending on whose story is being told. This traumatic conflict was rooted in the land and the different cultures who fought to call it home. Today, native and non-native peoples are working together to interpret this site’s complicated legacy. This is Sacred Ground, Contested Ground, and Shared Ground.

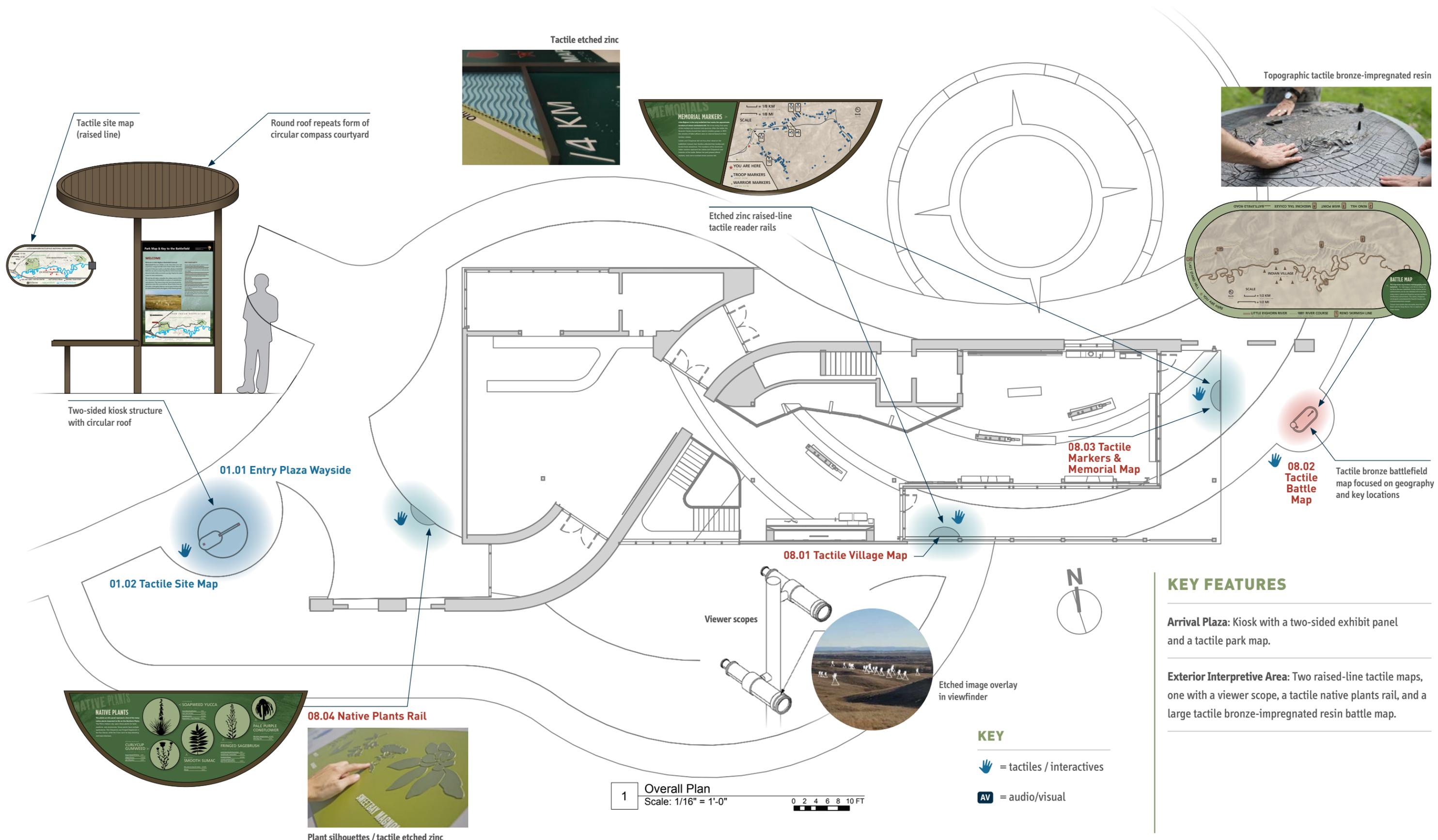
AT A GLANCE

This is a story about the landscape—important natural features, different cultural perspectives on the land, and fights over territories.

Exhibits interpret the story through a chronological lens. A series of reader rails guide visitors through the space, interpreting this chronology from multiple perspectives.

The design uses grassy textures and curving exhibit elements to evoke the surrounding terrain and complement the new building’s architecture.

Exterior elements include a two-sided orientation kiosk and three tactile maps.



Tactile etched zinc

Topographic tactile bronze-impregnated resin

Tactile site map (raised line)

Round roof repeats form of circular compass courtyard

Etched zinc raised-line tactile reader rails

Two-sided kiosk structure with circular roof

01.01 Entry Plaza Wayside

08.03 Tactile Markers & Memorial Map

08.02 Tactile Battle Map

Tactile bronze battlefield map focused on geography and key locations

01.02 Tactile Site Map

08.01 Tactile Village Map

KEY FEATURES

Arrival Plaza: Kiosk with a two-sided exhibit panel and a tactile park map.

Exterior Interpretive Area: Two raised-line tactile maps, one with a viewer scope, a tactile native plants rail, and a large tactile bronze-impregnated resin battle map.

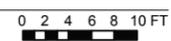


08.04 Native Plants Rail



Plant silhouettes / tactile etched zinc

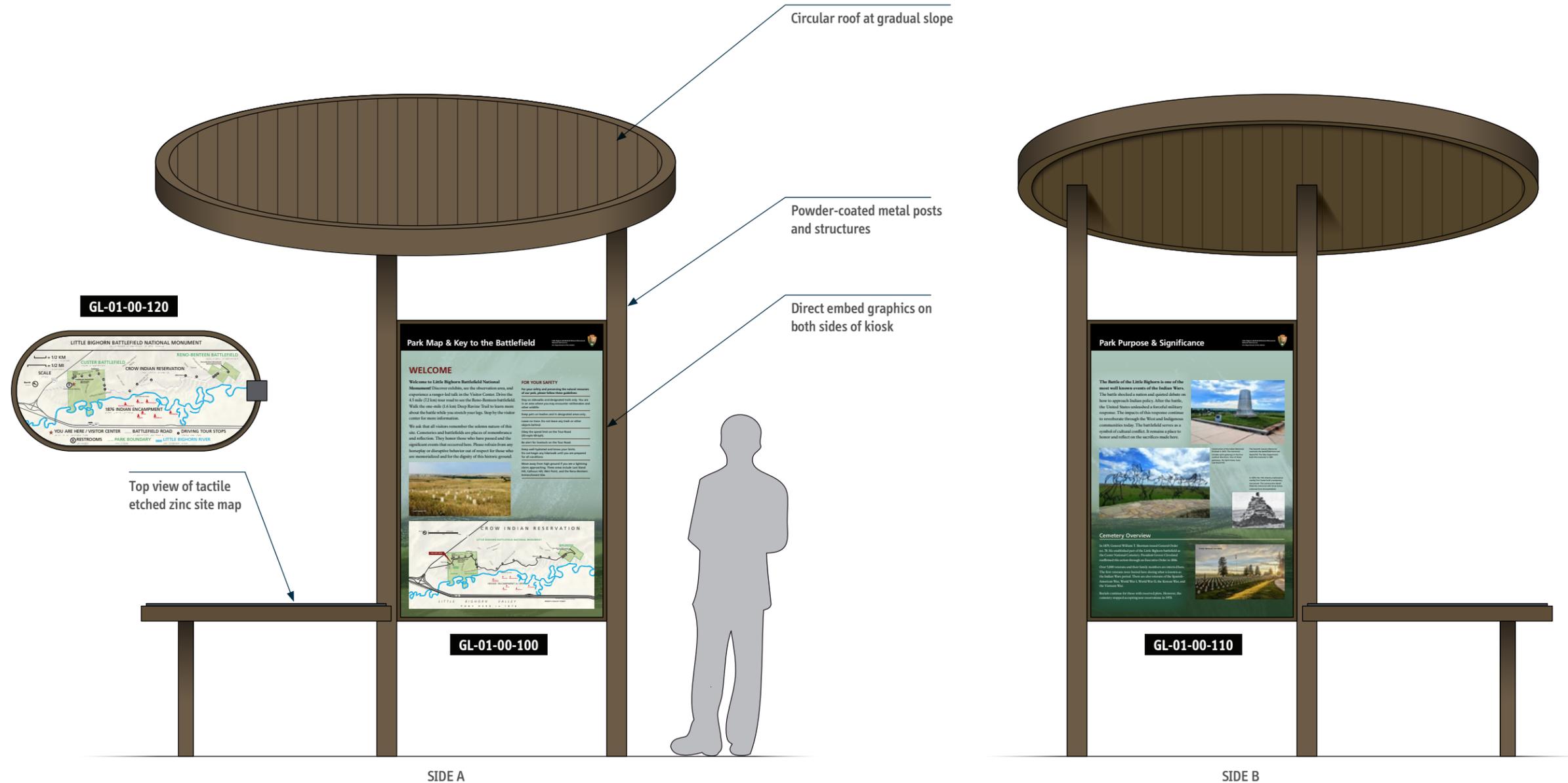
1 Overall Plan
Scale: 1/16" = 1'-0"



KEY

= tactiles / interactives

AV = audio/visual



1 ELEVATION / Entry Kiosk
Scale: 1/2" = 1'-0"



Park Map & Key to the Battlefield



WELCOME

Welcome to Little Bighorn Battlefield National Monument! Discover exhibits, see the observation area, and experience a ranger-led talk in the Visitor Center. Drive the 4.5 mile (7.2 km) tour road to see the Reno-Benteen battlefield. Walk the one-mile (1.6 km) Deep Ravine Trail to learn more about the battle while you stretch your legs. Stop by the visitor center for more information.

We ask that all visitors remember the solemn nature of this site. Cemeteries and battlefields are places of remembrance and reflection. They honor those who have passed and the significant events that occurred here. Please refrain from any horseplay or disruptive behavior out of respect for those who are memorialized and for the dignity of this historic ground.



Last Stand Hill

FOR YOUR SAFETY

For your safety and preserving the natural resources of our park, please follow these guidelines:

Stay on sidewalks and designated trails only. You are in an area where you may encounter rattlesnakes and other wildlife.

Keep pets on leashes and in designated areas only.

Leave no trace. Do not leave any trash or other objects behind.

Obey the speed limit on the Tour Road (30 mph / 48 kph).

Be alert for livestock on the Tour Road.

Keep well-hydrated and know your limits. Do not begin any hike/walk until you are prepared for all conditions.

Move away from high ground if you see a lightning storm approaching. These areas include Last Stand Hill, Calhoun Hill, Weir Point, and the Reno-Benteen Entrenchment Site.



Brushwork backgrounds suggestive of landscape

42" w x 60" h (including .75" frame)

SIDE A

GL-01-00-000

Park Purpose & Significance



The Battle of the Little Bighorn is one of the most well known events of the Indian Wars. The battle shocked a nation and quieted debate on how to approach Indian policy. After the battle, the United States unleashed a forceful military response. The impacts of this response continue to reverberate through the West and Indigenous communities today. The battlefield serves as a symbol of cultural conflict. It remains a place to honor and reflect on the sacrifices made here.



Construction of the Indian Memorial finished in 2013. The memorial includes spirit gateways in the four cardinal directions. One of these gateways, the Spirit Gate, faces Last Stand Hill.

The Seventh Cavalry Memorial overlooks the battlefield from Last Stand Hill. The War Department built this memorial in 1881.



In 1879, the 11th Infantry stationed at nearby Fort Custer built a temporary monument. The construction detail filled the memorial with horse bones collected from the battlefield.



Cemetery Overview

In 1879, General William T. Sherman issued General Order no. 78. He established part of the Little Bighorn battlefield as the Custer National Cemetery. President Grover Cleveland reaffirmed this action through an Executive Order in 1886.

Over 5,000 veterans and their family members are interred here. The first veterans were buried here during what is known as the Indian Wars period. There are also veterans of the Spanish-American War, World War I, World War II, the Korean War, and the Vietnam War.

Burials continue for those with reserved plots. However, the cemetery stopped accepting new reservations in 1978.



Custer National Cemetery

Scale = 15%

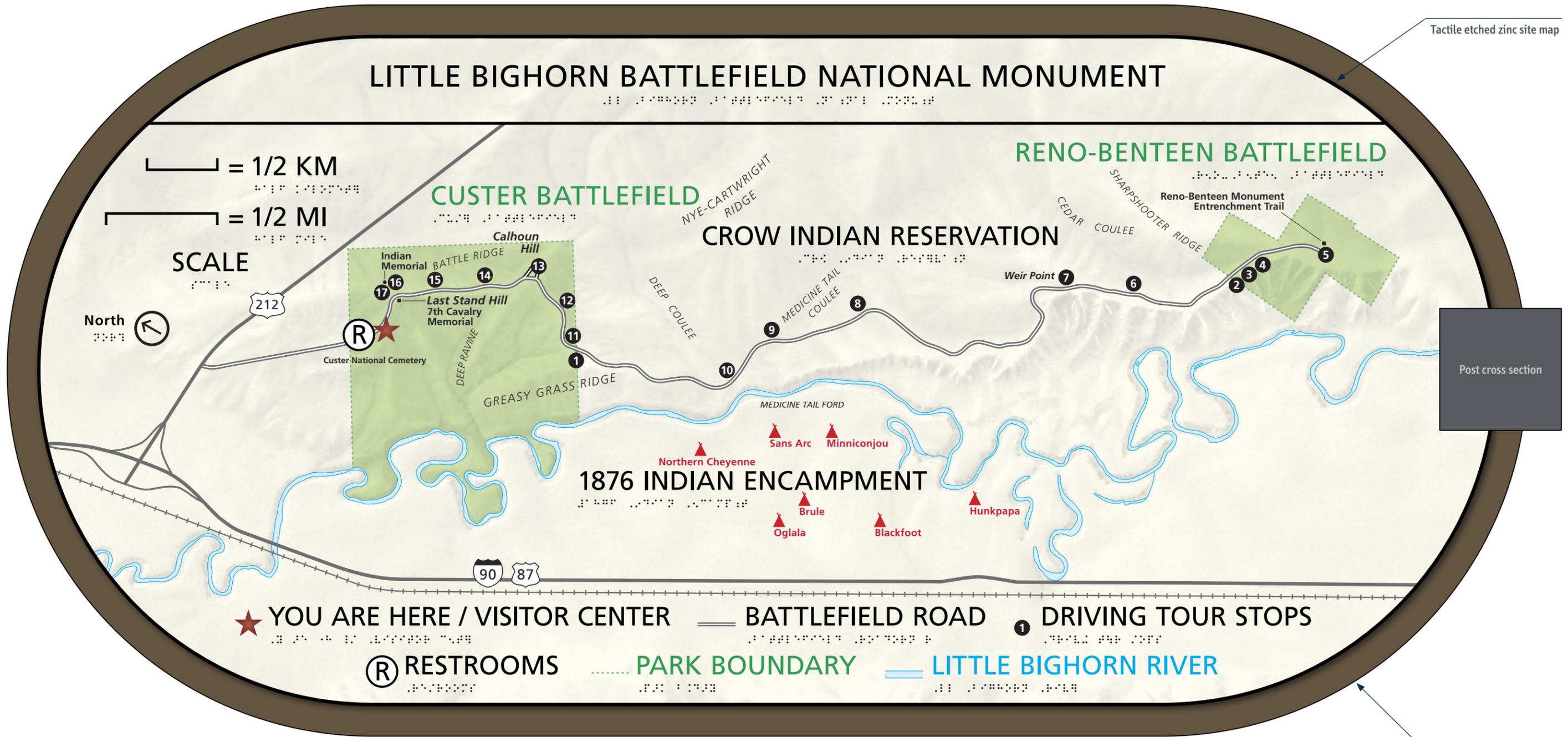
GL-01-00-100

SIDE B

Direct embed graphics on both sides of kiosk / captured in powder-coated metal frames

Tactile etched zinc site map

LITTLE BIGHORN BATTLEFIELD NATIONAL MONUMENT



Post cross section

48" w x 22" h (50" w x 24" h including lip)

Scale = 30%

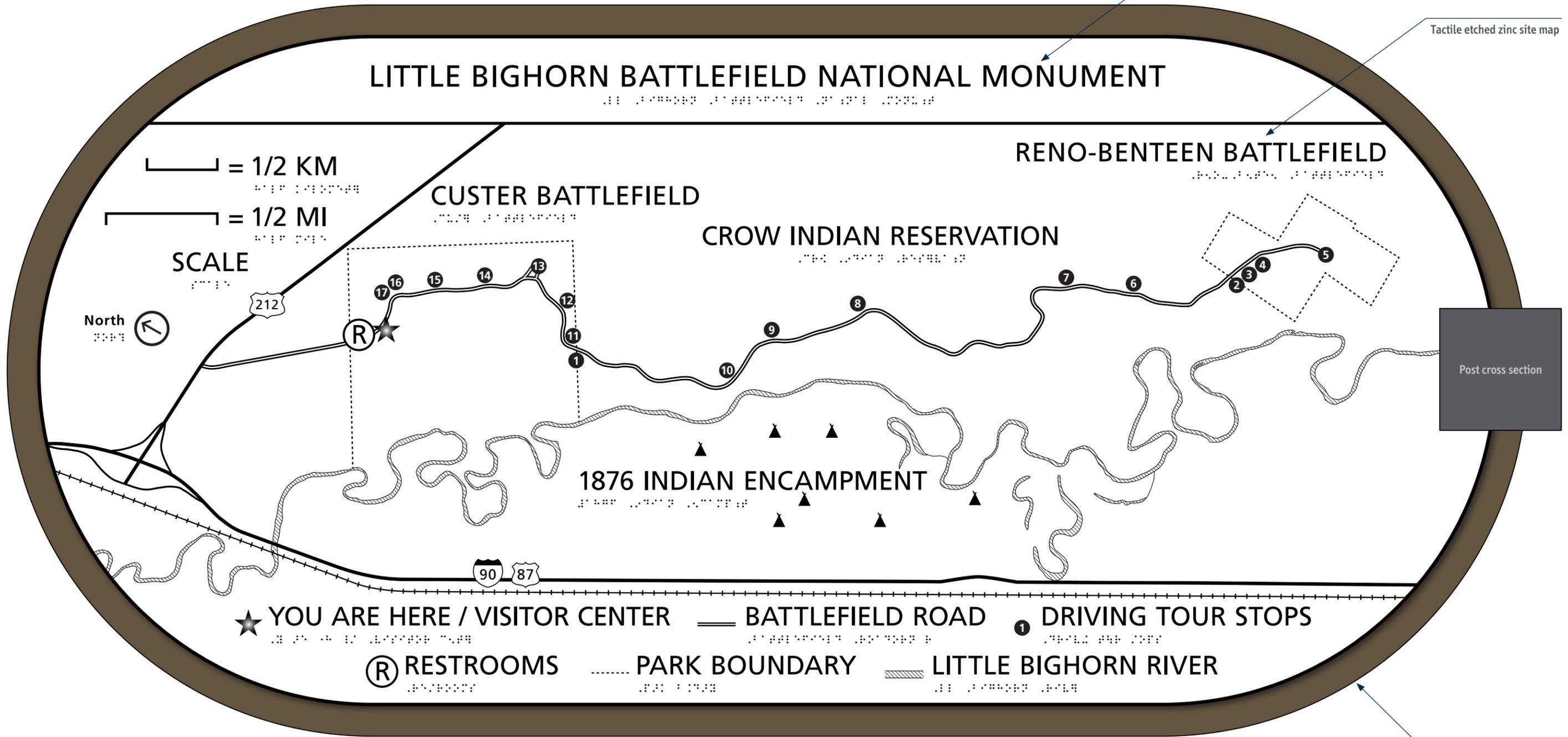
Powder-coated rail edge

TACTILE LAYER

GL-01-02-100

Black = raised tactile elements

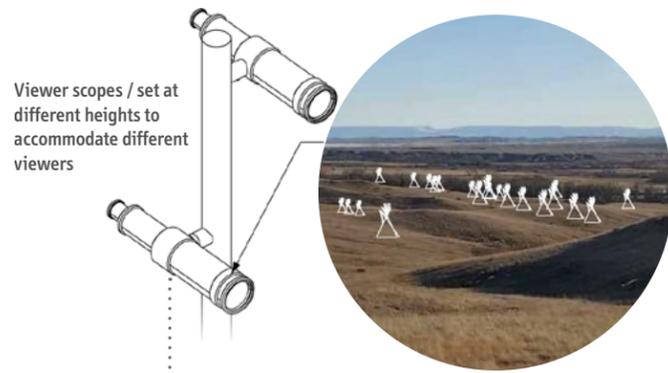
Tactile etched zinc site map



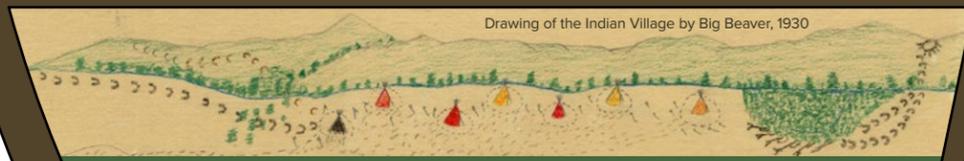
48" w x 22" h (50" w x 24" h including lip)

Scale = 30%

Powder-coated rail edge



GL-08-01-500



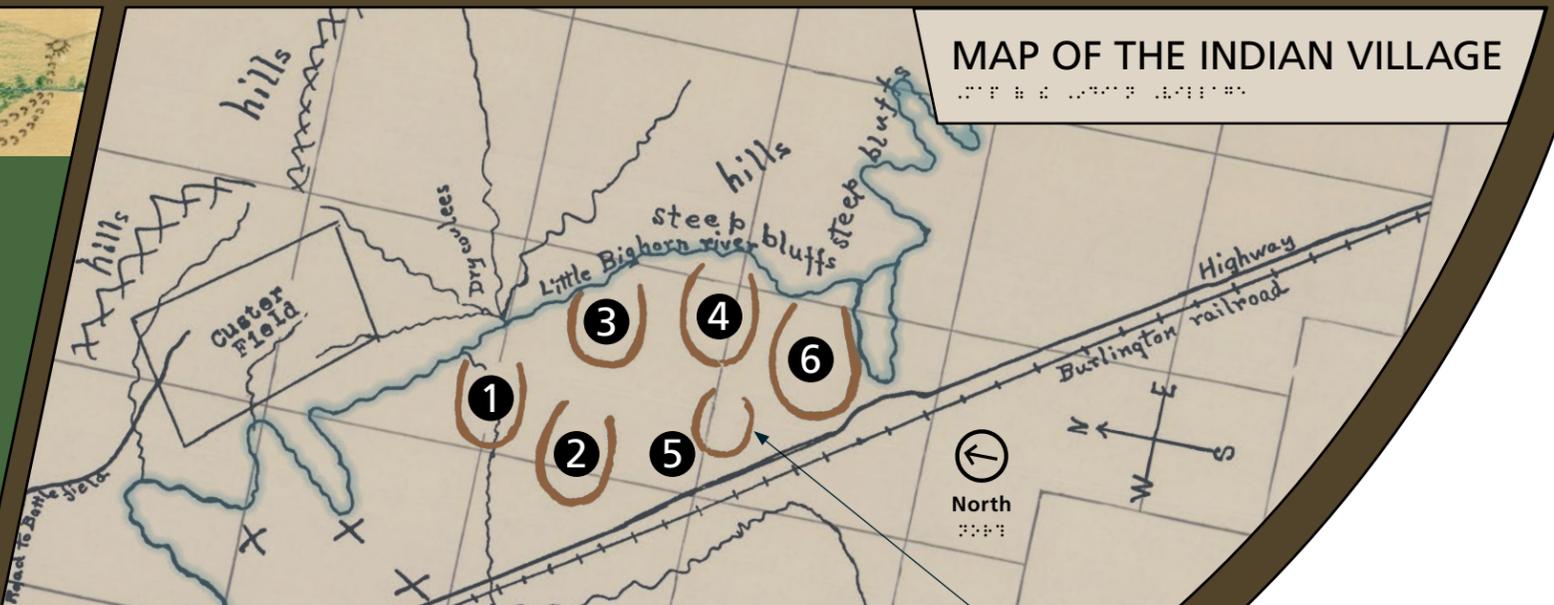
Drawing of the Indian Village by Big Beaver, 1930

THE INDIAN VILLAGE >

The Indian Village was one of the largest encampments ever seen on the Northern Plains. Approximately 7,000 Sioux, Cheyenne, and Arapaho gathered to resist life on reservations. The village stretched for nearly two miles along the banks of the Little Bighorn River. The tribes organized themselves into six major camp circles, with smaller tribes attached.

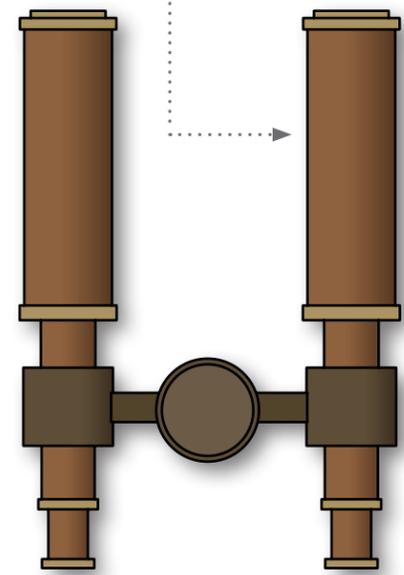
This map is based on a map published by Thomas Marquis in 1932. Read the map to understand the layout of the major camp circles. Use the scopes, at left, to view an artistic depiction of what the village may have looked like.

MAP OF THE INDIAN VILLAGE



North

| | |
|--|---|
| <p>3 SANS ARC LAKOTA</p> <p>2 OGLÁLA LAKOTA</p> <p>1 CHEYENNE</p> | <p>4 MINICONJOU LAKOTA</p> <p>5 SIHÁSAPA LAKOTA</p> <p>6 HUNKPAPA LAKOTA</p> |
|--|---|



Tactile line art of Village map drawing

Scale: 25% 55" w x 21.625" h (52" w x 20.25" h, graphic only)



MEMORIAL MARKERS >

Little Bighorn is the only battlefield that marks the approximate locations of where combatants fell. We know today that some of the markers are incorrect and spurious. After the battle, the Seventh Cavalry buried their dead in shallow graves. In 1877, the remains of fallen officers were re-interred based on their families' wishes.

Lakota and Cheyenne did not bury their dead on the battlefield. Instead, their families collected their bodies and buried them elsewhere. The locations of the American Indian markers represent the Lakota and Cheyenne's oral histories of the battle. Before the park placed official markers, rock cairns marked where warriors fell.

- ★ YOU ARE HERE
- ◆ TROOP MARKERS
- WARRIOR MARKERS

Reader rail panels are mounted in parts to larger substrate with 1/2" gaps and 1" outer curved border

Scale: 25%

55" w x 21.625" h (52" w x 20.25" h, graphic only)

Tactile map key

GL-08-04-500

Tactile plant silhouettes

Tactile plant names with braille

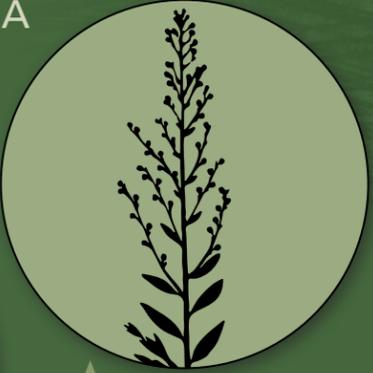
NATIVE PLANTS

The plants on this panel represent a few of the many native plants important to life on the Northern Plains. The Plains Indians rely upon these plants for food, medicine, and ceremonies. Some plants have multiple applications. The Cheyenne use Fringed Sagebrush in the Sun Dance, while the Crow use it to stop bleeding and treat infections.



(*Yucca glauca*)
SOAPWEED YUCCA

 úuxisbatshuakisshe CROW
 noo' xei no'xou ARAPAHO
 hestáhpánó'e CHEYENNE
 hupe'stola / hup héstola LAKOTA



(*Artemisia frigida*)
FRINGED SAGEBRUSH

 ammitaaniisahchaxuuwe CROW
 nookhoose' nee'ee'boi ARAPAHO
 he'évánó'estse CHEYENNE
 nastula jazanpi ipije
 peji'ho ta wastemna LAKOTA



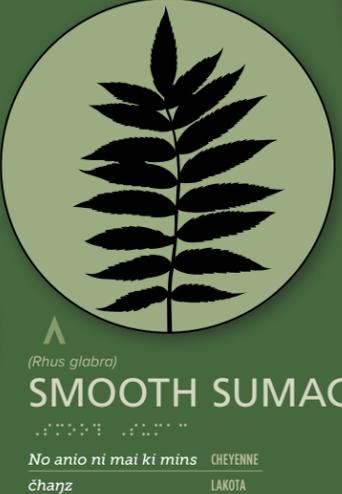
(*Echinacea pallida*)
PALE PURPLE CONEFLOWER

 Mo'ohita-heseeo'otse CHEYENNE
 íchá hpe hú LAKOTA



(*Grindelia squarrosa*)
CURLYCUP GUMWEED

 baauchpashíilitshia CROW
 áhkéyó'estse CHEYENNE
 pté íchiyuha LAKOTA

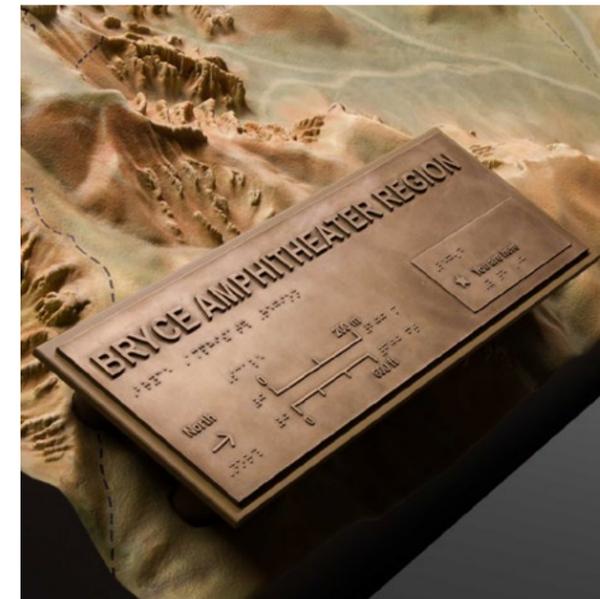
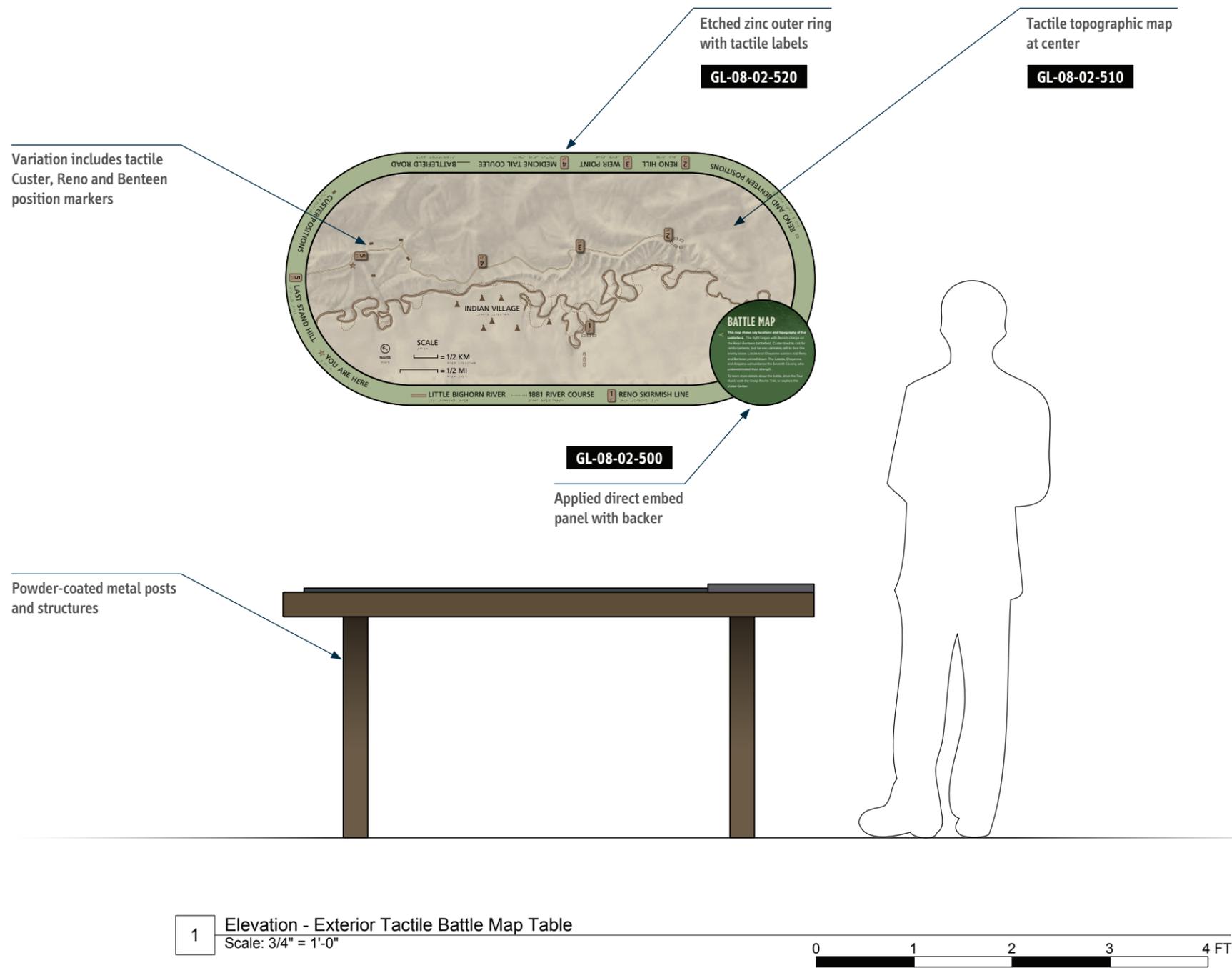


(*Rhus glabra*)
SMOOTH SUMAC

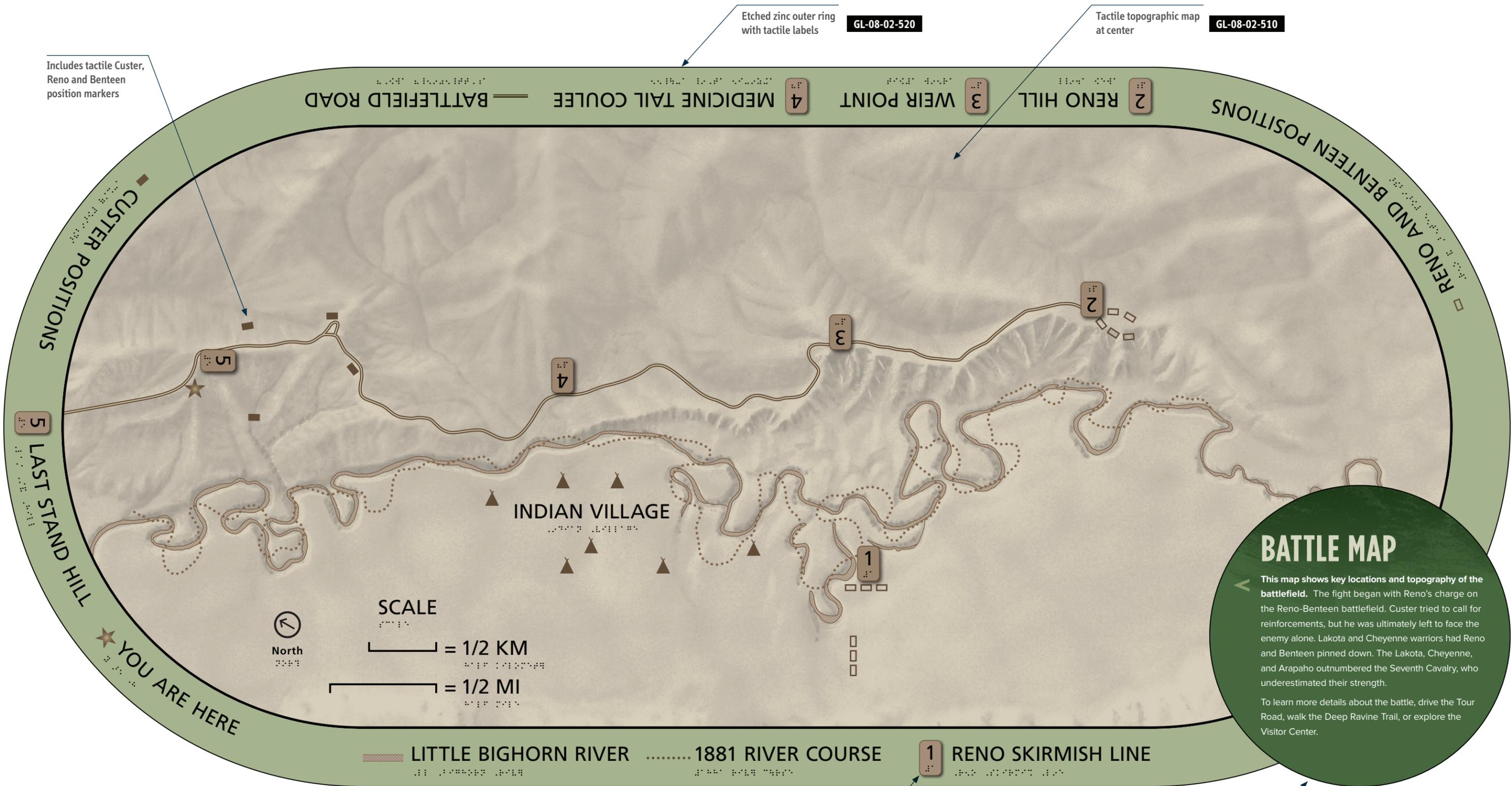
 No anio ni mai ki mins CHEYENNE
 chánz LAKOTA

Scale: 25%

55" w x 21.625" h (52" w x 20.25" h, graphic only)



Tactile topographic map with raised lines and labels / bronze impregnated resin



Etched zinc outer ring with tactile labels **GL-08-02-520**

Tactile topographic map at center **GL-08-02-510**

Includes tactile Custer, Reno and Benteen position markers

Scale: 25% 60" w x 26" h, map only (65" w x 31" h including outer labels band)

Numbers and symbols link to elements on the map

Applied direct embed circular panel **GL-08-02-500**

ONE BATTLE, MANY OUTCOMES

03-00: The Struggle for Survival

03-01: Expanding West

Focuses on the physical landscape and begins to explain how everyone ended up at the Little Bighorn River in June 1876.

03-02: People of the Northern Plains

Highlights the experiences of the Lakota and Cheyenne prior to the Battle of Little Bighorn.

03-03: Enemy of My Enemy

Interprets intertribal warfare on the Plains prior to Little Bighorn.

03-04: The War Path

Shows US perspectives of the Indian Wars prior to Little Bighorn.

07-00: Our Land, Our People

07-00: Our Land, Our People

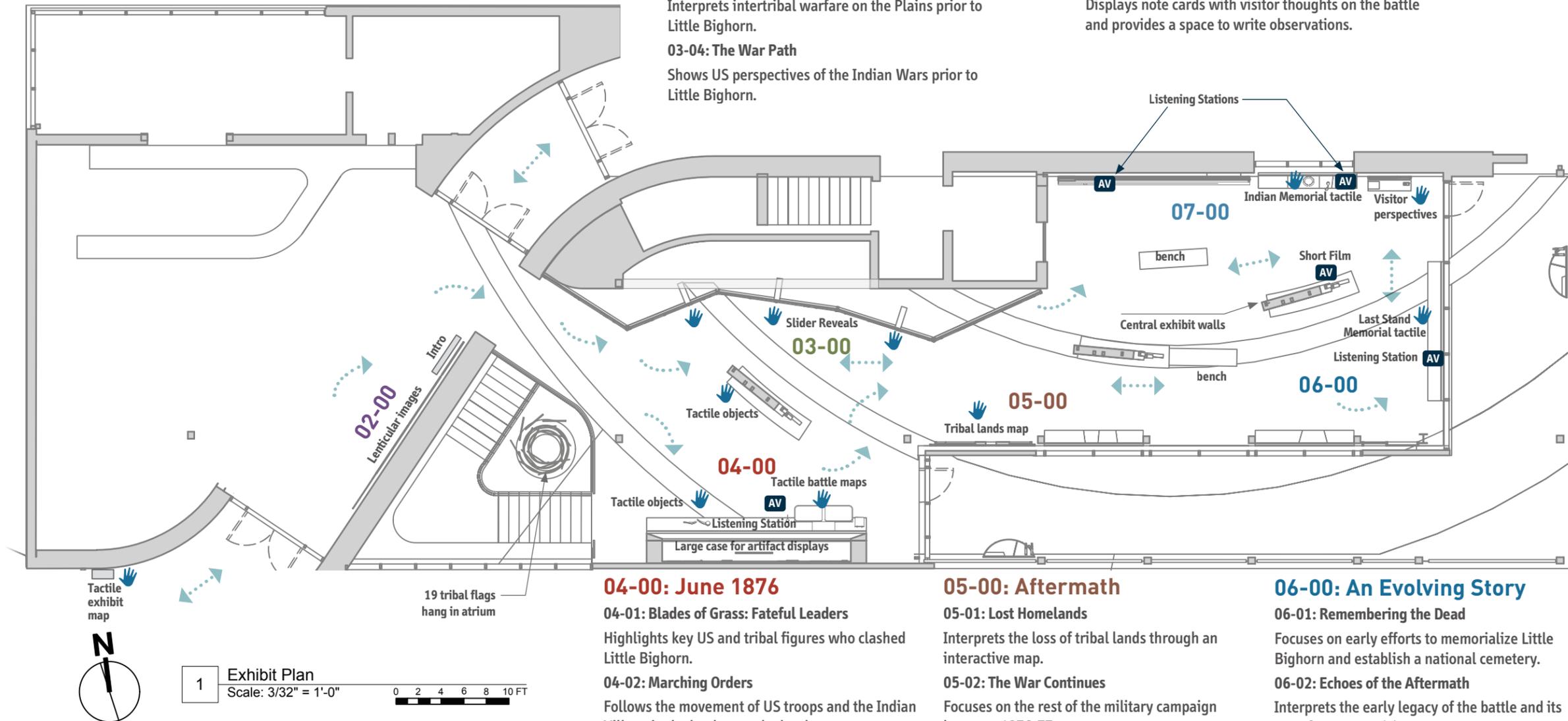
Interprets lasting legacy of the battle for indigenous and US communities.

07-01: The Indian Memorial

Highlights indigenous activism at Little Bighorn and their efforts to increase their inclusion in the story and landscape of the battle.

07-02: Visitor Feedback Station

Displays note cards with visitor thoughts on the battle and provides a space to write observations.



04-00: June 1876

04-01: Blades of Grass: Fateful Leaders

Highlights key US and tribal figures who clashed Little Bighorn.

04-02: Marching Orders

Follows the movement of US troops and the Indian Village in the lead-up to the battle.

04-03: A Desperate Struggle

Interprets the events of the battle.

04-04: The Dust Settles

Focuses on the end of the battle, the dispersal of the village, and the death of Custer.

05-00: Aftermath

05-01: Lost Homelands

Interprets the loss of tribal lands through an interactive map.

05-02: The War Continues

Focuses on the rest of the military campaign between 1876-77.

05-03: Blades of Grass: Retributions, Reservations, and Resistance

Highlights the impact of Little Bighorn on the United States and indigenous people.

06-00: An Evolving Story

06-01: Remembering the Dead

Focuses on early efforts to memorialize Little Bighorn and establish a national cemetery.

06-02: Echoes of the Aftermath

Interprets the early legacy of the battle and its most famous participants.

06-03: Legacies Change

Interprets how the legacy of the battle and its participants have changed.

06-04: Blades of Grass: Tribe-Centered Stories

Provides a two-sided display area for exhibits focused on tribal history and culture.

KEY

= tactiles / interactives

= audio/visual

GL-02-00-001

Dimensional wayfinding letters and arrow / metal
18.625" w x 11.625" h (total)



Large intro panel / direct print to corten steel

Lenticular reference

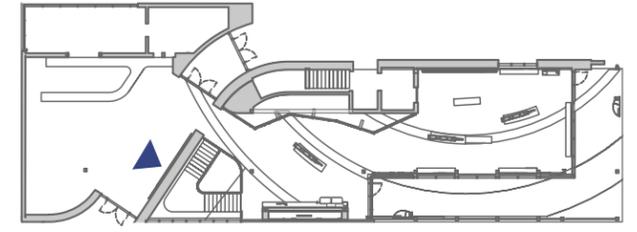


Lenticular images can shift between landscapes and different interpretations of the same event

GL-02-00-000

Dimensional exhibit title / metal / stand off stone wall
164" w x 12.75" h (total)

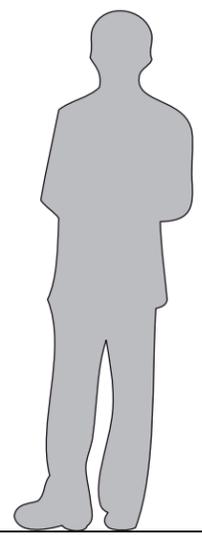
Quote panels / direct print to corten steel



KEY PLAN

EXHIBITS

ONE BATTLE | MANY OUTCOMES



WHY IS THE BATTLE OF LITTLE BIGHORN IMPORTANT?

The Battle of the Little Bighorn did not end the US Indian Wars. It did not end Lakota and Cheyenne resistance. Two days of fighting in the sweltering Montana summer rocked a nation celebrating its centennial. In a stunning defeat, the United States lost one of their Civil War heroes. The Lakota and Cheyenne won a great victory, but immeasurable loss—of life, lands, freedom, and autonomy—followed. Agitated by defeat, the US government implemented harsher policies and broke more promises. This battle forever changed the American West.

Explore these exhibits to discover the many stories of Little Bighorn and its impact on American Indians and the United States.



"It appeared none of the soldiers nor other white people listening to me were angry. This medicine doctor looked to me like a good man, one who understood that we killed soldiers who had come to kill us."
WOODEN LEG

"Sometimes one minute is of far more value than years afterward.... I thought that we were to charge headlong through them all — that was the only chance."
CAPTAIN THOMAS FRENCH

"A charger, he is coming. I made him come. When he came, I wiped him out. He did not like my ways; that is why."
SIOUX VICTORY SONG

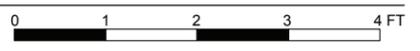
"Captain, you have on board the most precious cargo a boat ever carried. Every soldier here who is suffering with wounds is the victim of a terrible blunder, a sad and terrible blunder."
GENERAL TERRY TO GRANT MARSH

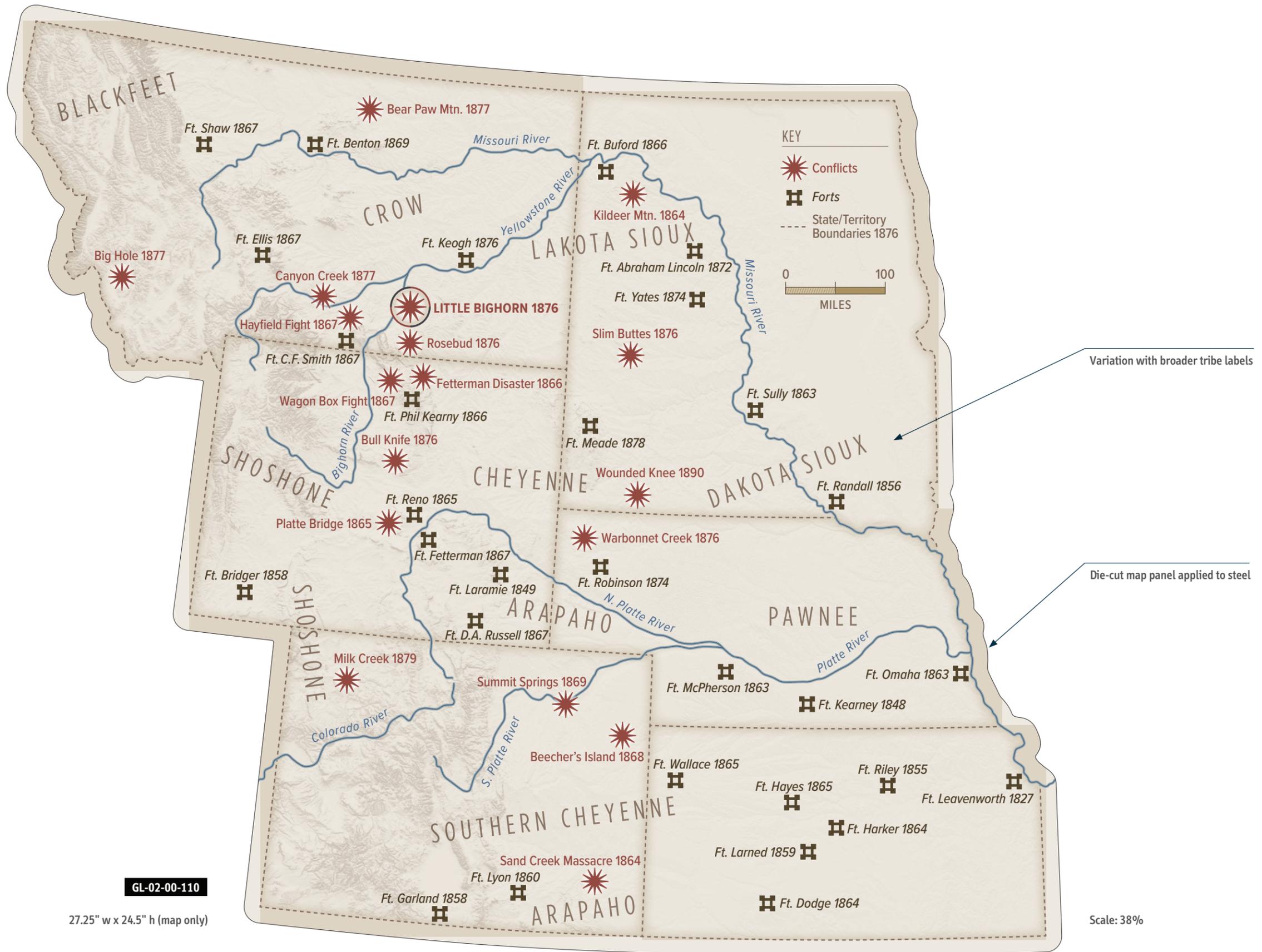
Building signage in gray (architect's scope)

Applied die-cut map panel

Undulating landscape line cuts through panel collage / panels have a mix of curved and rectangular shapes

1 ELEVATION / Welcome Wall
Scale: 1/2" = 1'-0"





GL-02-00-110

27.25" w x 24.5" h (map only)



Panel 1 image transition



Panel 3 image transition



GL-02-00-103

62.375" w x 41.375" h



61" w x 28.75" h

GL-02-00-101

Panel 2 image transition



70.5" w x 30.375" h

GL-02-00-105

Scale: 1" = 1'-0"



Lenticular panels / images are arranged so that two opposing battle perspectives are seen from either direction

"It appeared none of the soldiers nor other white people listening to me were angry. This medicine doctor looked to me like a good man, one who understood that we killed soldiers who had come to kill us."

WOODEN LEG

63.875" w x 14.875" h

GL-02-00-203

Direct print to
corten steel

GL-02-00-201

"Sometimes one minute is of far more value than years afterward.... I thought that we were to charge headlong through them all – that was the only chance."

CAPTAIN THOMAS FRENCH

49.875" w x 19.875" h

"A charger, he is coming. I made him come. When he came, I wiped him out. He did not like my ways; that is why."

SIOUX VICTORY SONG

GL-02-00-204

46.75" w x 17.375" h

"Captain, you have on board the most precious cargo a boat ever carried. Every soldier here who is suffering with wounds is the victim of a terrible blunder; a sad and terrible blunder."

GENERAL TERRY TO GRANT MARSH

GL-02-00-202

49.875" w x 19" h

Scale: 12.5%

Label for hanging flags sculpture in
stairway atrium / mounts to railing

Placeholder text to show word count only

TRIBAL FLAGS (ABOVE)

This is a paragraph comprised of about thirty five words. The text still needs to be written, and this should temporarily serve for this place only. The final text may be slightly longer or shorter.

Scan the QR code to learn more.

Placeholder QR code



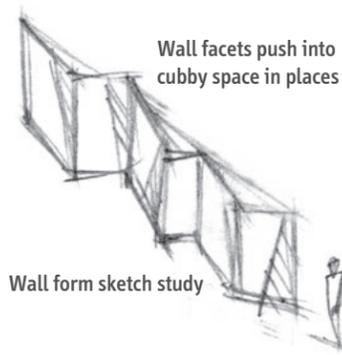
11" w x 8.5" h

GL-02-01-200

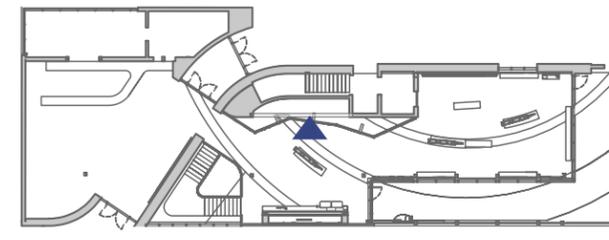
Scale = 80%



Reference: acrylic panel with grass



Wall form sketch study



KEY PLAN

Image collage panel
Note: placeholder images shown for design intent only

Solid painted panels in places

Acrylic panels with embedded grass bookend each section / framed in wood

Artwork printed on faux hide

Quotes embedded in tonal background murals

Grass bands diminish as they move to the right

Intro panel printed on stained wood

Textural, tonal brushstroke murals inspired by landscape



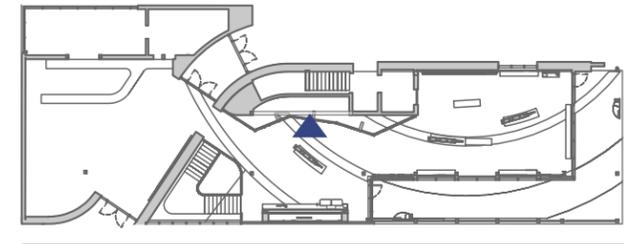
1 ELEVATION / North / 03 The Struggle for Survival / Flattened View
 Scale: 1/4" = 1'-0"



Collage of dimensional box frames capture mains, subs, and image panels / includes a few undulating edges

Typical main panel

Typical sub panel

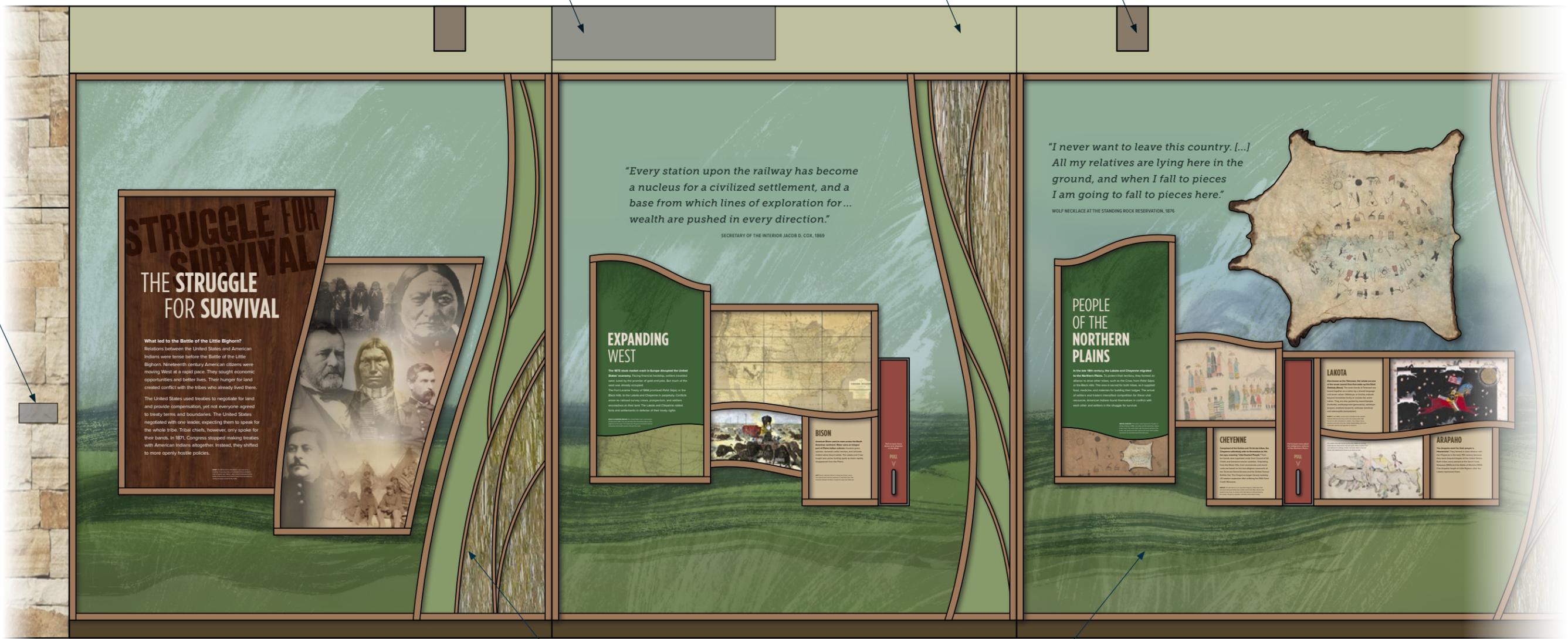


KEY PLAN

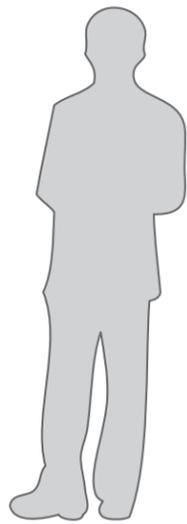
HVAC duct

Build-out soffit to match angles of exhibit walls

Cross beams



Request moving building signage (architect's scope)

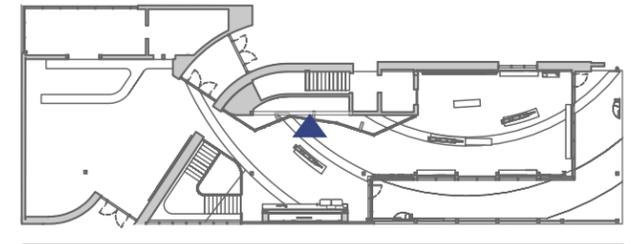


1 ELEVATION / North / 03 The Struggle for Survival PART 1 / Flattened View
Scale: 1/2" = 1'-0"

Inner curved 1/2" framework breaks up the vertical grass bands

Tonal brushstroke murals link across walls

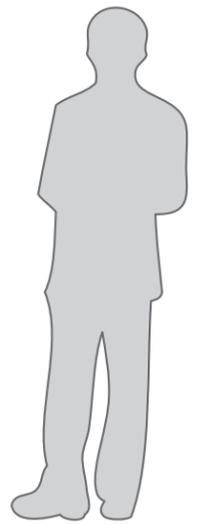




KEY PLAN

Brushstroke 'clouds' darken and build into the last wall section

Grass bands diminish toward the wall's end

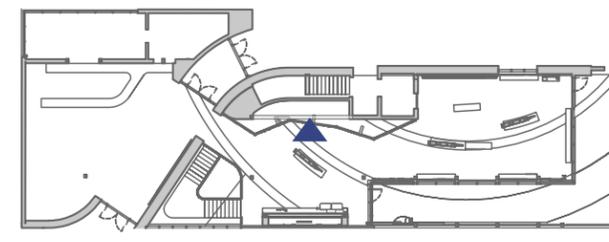


1 ELEVATION / North / 03 The Struggle for Survival PART 2 / Flattened View
Scale: 1/2" = 1'-0"



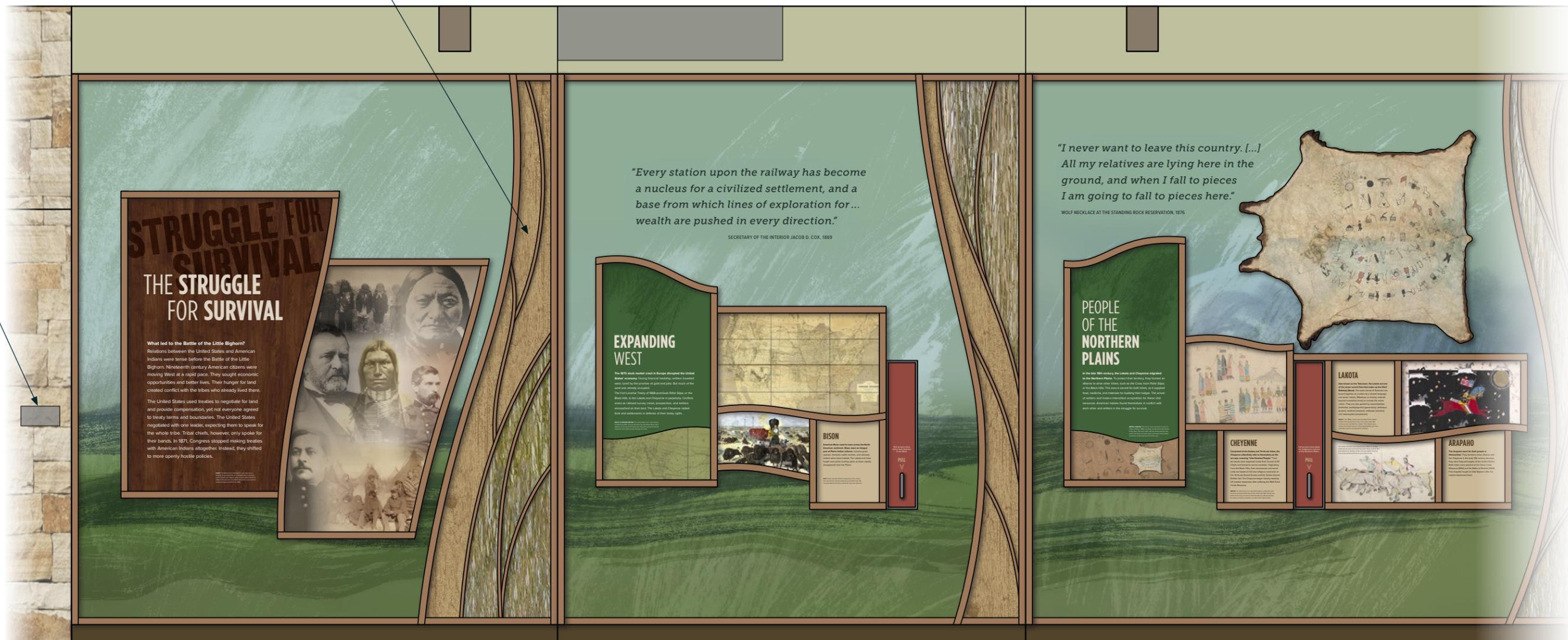
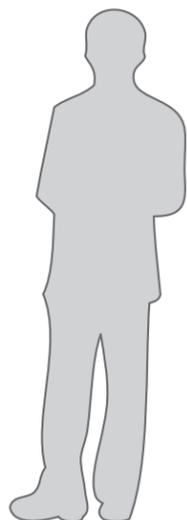
ALTERNATIVE A

Variation with wood panels mixed with grass in vertical bands



KEY PLAN

Request moving building signage (architect's scope)

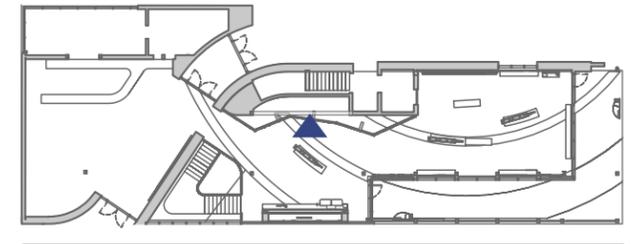


1 ELEVATION / North / 03 The Struggle for Survival PART 1 / Flattened View
Scale: 1/2" = 1'-0"

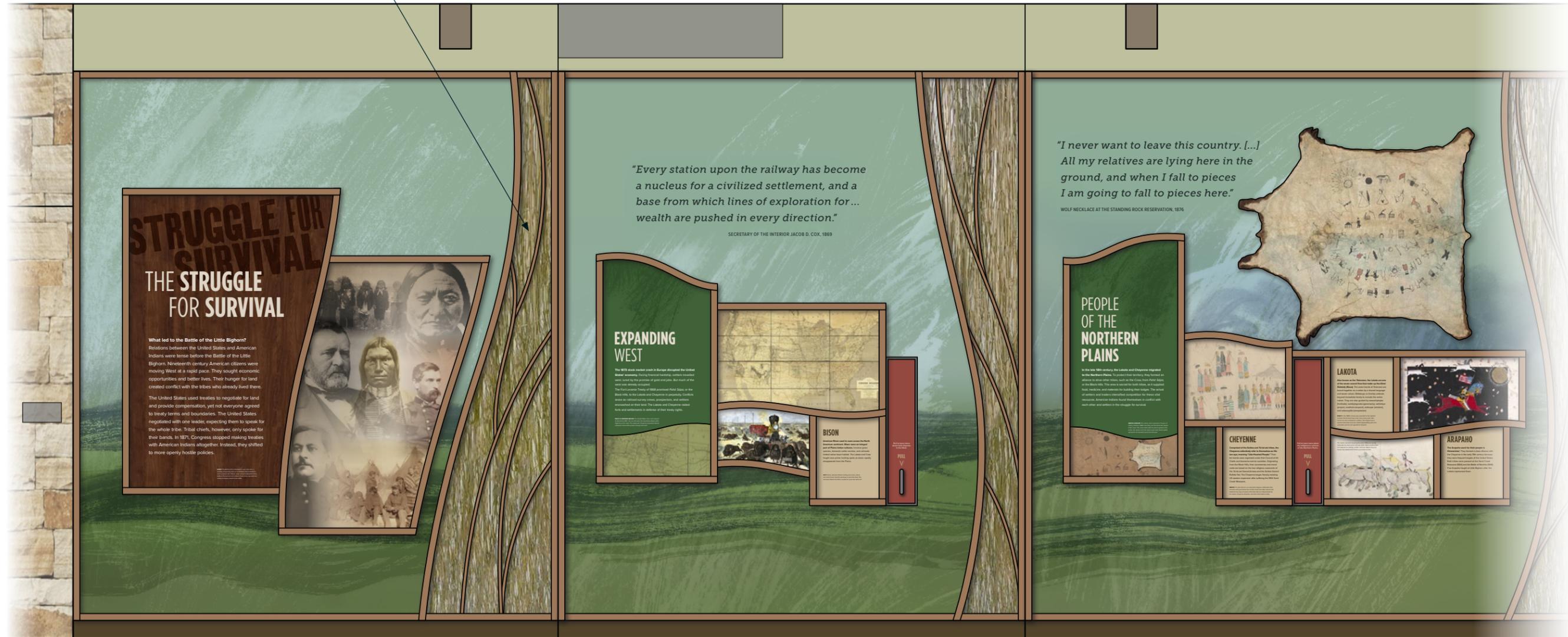
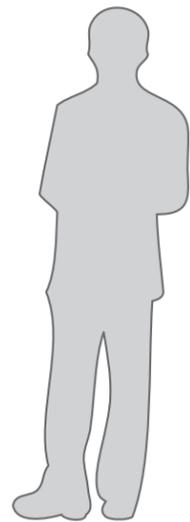


ALTERNATIVE B

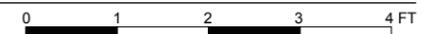
Variation with only grass panels in vertical bands



KEY PLAN



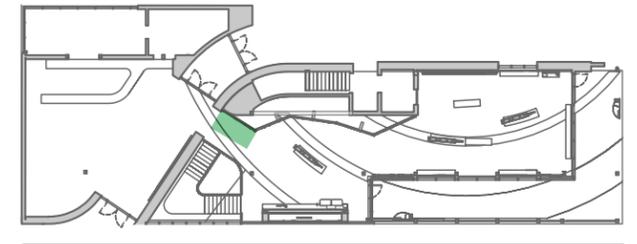
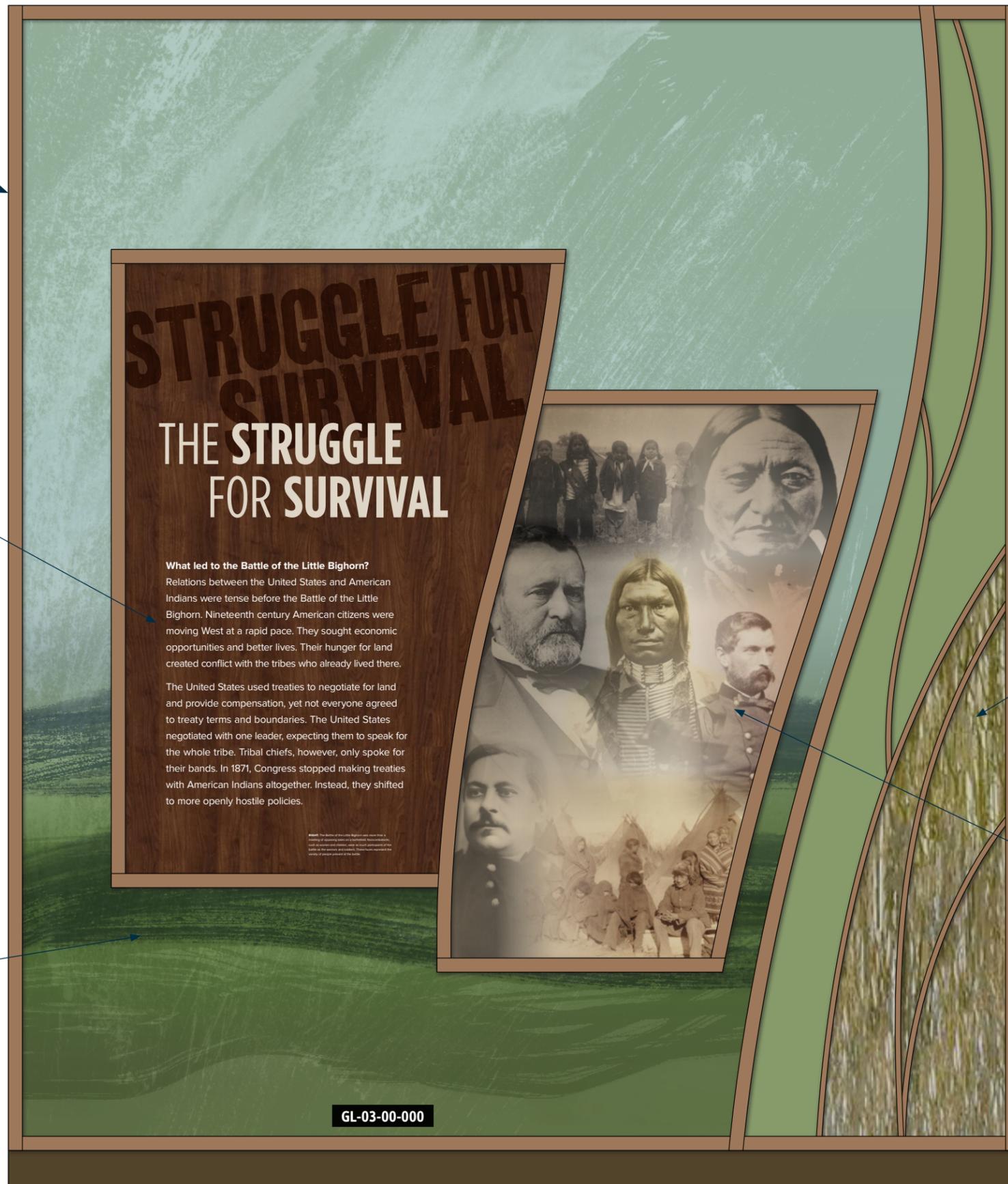
1 ELEVATION / North / 03 The Struggle for Survival PART 1 / Flattened View
Scale: 1/2" = 1'-0"



Outer wooden framework

Intro panel printed on stained wood / panels framed in wood

Textural brushstroke murals connect across walls / inspired by landscape



KEY PLAN



Reference: acrylic panel with grass

Acrylic panels with embedded grass bookend each section / curved wooden framework segments grass bands into smaller pieces

Collage graphic
Note: placeholder images shown for design intent only

Scale = 7.5%

108" w x 122" h (total minus 4" kick)

STRUGGLE FOR SURVIVAL

THE STRUGGLE FOR SURVIVAL

What led to the Battle of the Little Bighorn?

Relations between the United States and American Indians were tense before the Battle of the Little Bighorn. Nineteenth century American citizens were moving West at a rapid pace. They sought economic opportunities and better lives. Their hunger for land created conflict with the tribes who already lived there.

The United States used treaties to negotiate for land and provide compensation, yet not everyone agreed to treaty terms and boundaries. The United States negotiated with one leader, expecting them to speak for the whole tribe. Tribal chiefs, however, only spoke for their bands. In 1871, Congress stopped making treaties with American Indians altogether. Instead, they shifted to more openly hostile policies.

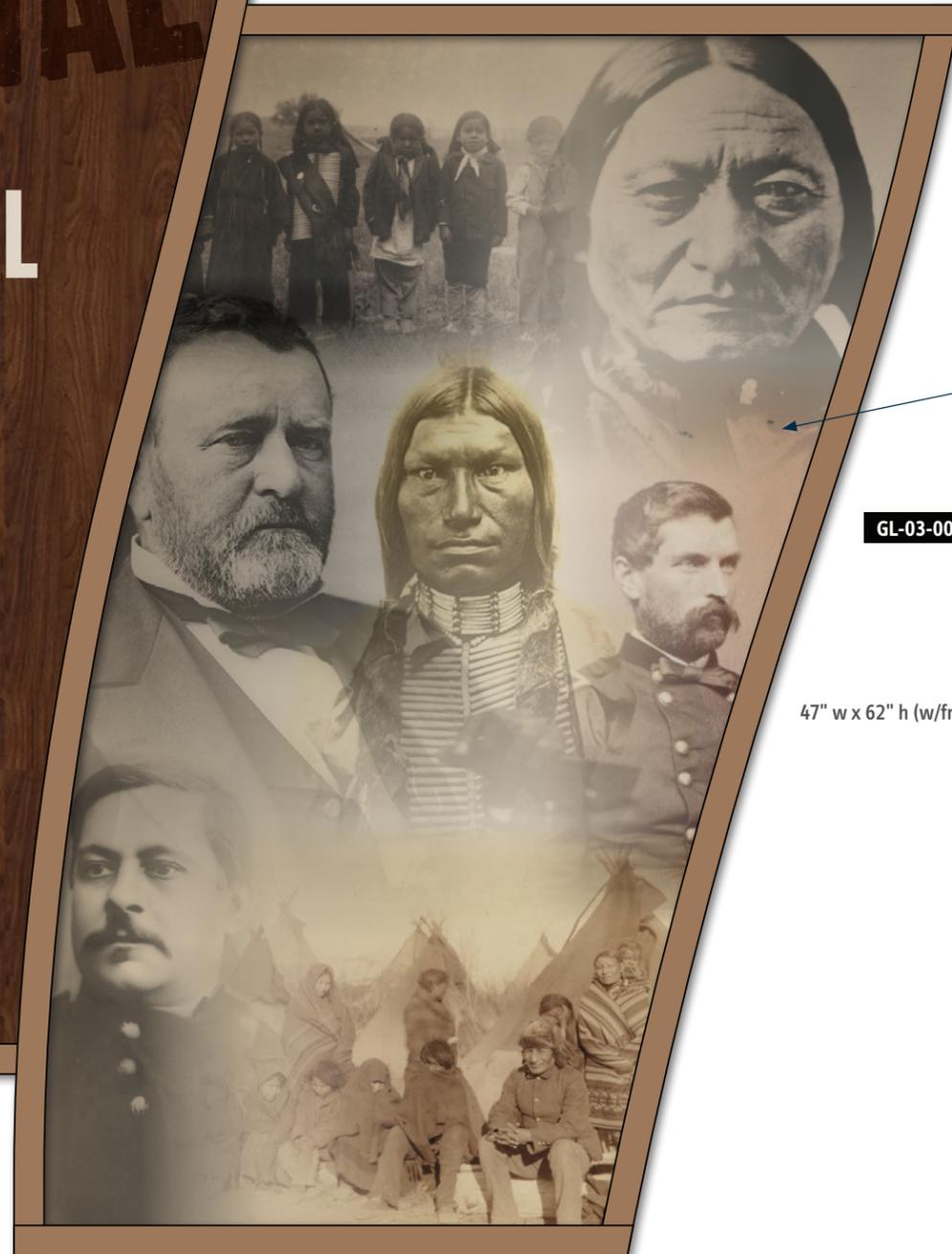
RIGHT: The Battle of the Little Bighorn was more than a meeting of opposing sides on a battlefield. Noncombatants, such as women and children, were as much participants of the battle as the warriors and soldiers. These faces represent the variety of people present at the battle.

RIGHT: The Battle of the Little Bighorn was more than a meeting of opposing sides on a battlefield. Noncombatants, such as women and children, were as much participants of the battle as the warriors and soldiers. These faces represent the variety of people present at the battle.

GL-03-00-100

48.5" w x 68" h (intro w/frame)

Scale = 11.5%



GL-03-00-110

47" w x 62" h (w/frame)

Collage graphic
Note: placeholder images shown for design intent only

Quote embedded in mural print

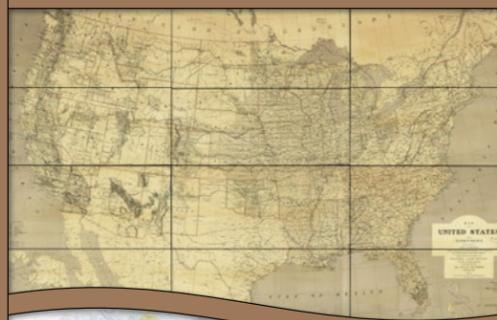
"Every station upon the railway has become a nucleus for a civilized settlement, and a base from which lines of exploration for... wealth are pushed in every direction."

SECRETARY OF THE INTERIOR JACOB D. COX, 1869

EXPANDING WEST

The 1873 stock market crash in Europe disrupted the United States' economy. Facing financial hardship, settlers travelled west, lured by the promise of gold and jobs. But much of the west was already occupied. The Fort Laramie Treaty of 1868 promised Páho Sápó, or the Black Hills, to the Lakota and Cheyenne in perpetuity. Conflicts arose as railroad survey crews, prospectors, and settlers encroached on their land. The Lakota and Cheyenne raided forts and settlements in defense of their treaty rights.

WEST TO EAST: BISON: The United States has a vast amount of land. In 1873, the United States' economy was in a state of depression. Settlers were looking for new opportunities. The west was a land of opportunity. The west was a land of opportunity. The west was a land of opportunity.



BISON

American Bison used to roam across the North American continent. Bison were an integral part of Plains Indian cultures. Invasive grass species, domestic cattle ranches, and railroads limited native bison habitat. The Lakota and Cheyenne fought over prime hunting spots as bison rapidly disappeared from the Plains.

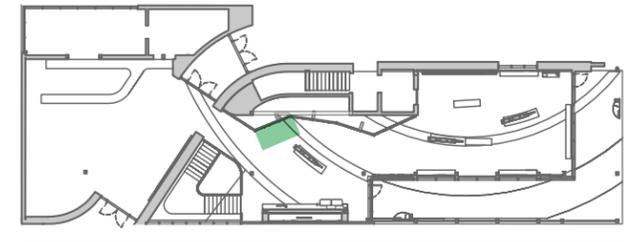
1873: Bison ranches offered hunting excursions, where men shot bison for the hides and meat of the skin. The bison were used for many purposes, such as for clothing.

Pull to learn more about bison disappearances in the west.

PULL



Vertical pull drawer with additional interpretation on each side



KEY PLAN

GL-03-01-000

Scale = 7.5%

104" w x 122" h (total minus 4" kick)

"Every station upon the railway has become a nucleus for a civilized settlement, and a base from which lines of exploration for... wealth are pushed in every direction."

SECRETARY OF THE INTERIOR JACOB D. COX, 1869

Quote embedded in background mural print

GL-03-01-000

Wooden box frames with contrasting curved and straight forms / box depths may vary

GL-03-01-100

EXPANDING WEST

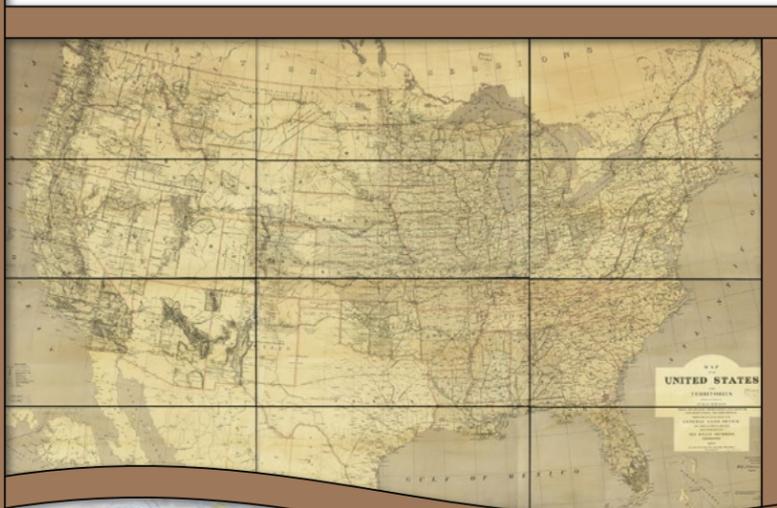
The 1873 stock market crash in Europe disrupted the United States' economy. Facing financial hardship, settlers travelled west, lured by the promise of gold and jobs. But much of the west was already occupied.

The Fort Laramie Treaty of 1868 promised *Pahá Sápa*, or the Black Hills, to the Lakota and Cheyenne in perpetuity. Conflicts arose as railroad survey crews, prospectors, and settlers encroached on their land. The Lakota and Cheyenne raided forts and settlements in defense of their treaty rights.

RIGHT & CROPPED BELOW: The United States had a vast network of railroads by 1873. Can you tell where the Great Sioux Reservation might be on this map? The Lakota and Cheyenne prevented railroad companies from building tracks through their land.

64" w x 56.1875" h (total w/frames)

GL-03-01-101



GL-03-01-102



BISON

American Bison used to roam across the North American continent. Bison were an integral part of Plains Indian cultures. Invasive grass species, domestic cattle ranches, and railroads limited native bison habitat. The Lakota and Crow fought over prime hunting spots as bison rapidly disappeared from the Plains.

LEFT: Some railroads offered hunting excursions, where men shot at bison from the windows or roof of the train. The carcasses littered the Plains, hunted for sport and left to rot.

Pull to learn more about land disputes in the West.

PULL



Vertical pull drawer with additional interpretation on each side

Scale = 11.5%

GL-03-01-200

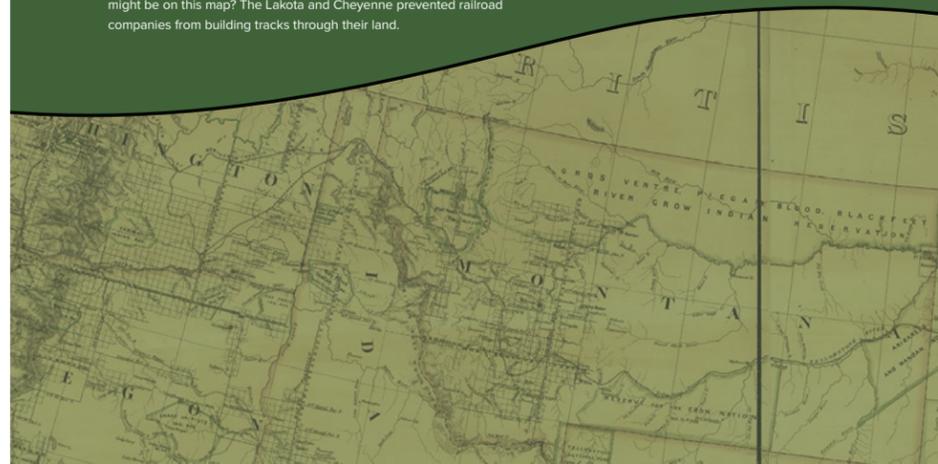
EXPANDING WEST

The 1873 stock market crash in Europe disrupted the United States' economy. Facing financial hardship, settlers travelled west, lured by the promise of gold and jobs. But much of the west was already occupied.

The Fort Laramie Treaty of 1868 promised *Pahá Sápa*, or the Black Hills, to the Lakota and Cheyenne in perpetuity. Conflicts arose as railroad survey crews, prospectors, and settlers encroached on their land. The Lakota and Cheyenne raided forts and settlements in defense of their treaty rights.

RIGHT & CROPPED BELOW: The United States had a vast network of railroads by 1873. Can you tell where the Great Sioux Reservation might be on this map? The Lakota and Cheyenne prevented railroad companies from building tracks through their land.

GL-03-01-100



Closer view of cropped graphics

Scale = 22%

BISON

American Bison used to roam across the North American continent. Bison were an integral part of Plains Indian cultures. Invasive grass species, domestic cattle ranches, and railroads limited native bison habitat. The Lakota and Crow fought over prime hunting spots as bison rapidly disappeared from the Plains.

LEFT: Some railroads offered hunting excursions, where men shot at herds from the windows or roof of the train. The carcasses littered the Plains, hunted for sport and left to rot.

GL-03-01-200

Left: 20" w x 30" h

LAND DISPUTES

Different ideas about land ownership caused conflicts on the Northern Plains. White settlers thought that living on and farming the land meant they owned it. This belief conflicted with the nomadic Plains Indians, who did not believe that any one person could own land. Tensions grew after the **Homestead Act of 1862**, which encouraged settlers to move into lands occupied by American Indians.

To create peace and claim the new lands, the US government made treaties. However, Congress ended treaty making with tribes with the **1871 Indian Appropriations Act**.

HOMESTEAD ACT OF 1862

1871 INDIAN APPROPRIATIONS ACT

GL-03-01-501

Left side reveal

Pull to learn more about land disputes in the West.

PULL

GL-03-01-500

Front: 6" w x 32" h

Right: 20" w x 30" h

FORT LARAMIE TREATY OF 1851

According to the **Fort Laramie Treaty of 1851**, the Lakota and Cheyenne had to allow Americans to pass through their land. In return, the United States had to protect their land from encroachment. The United States failed to uphold its promises and violence once again erupted on the Northern Plains.

Red Cloud's War (1866–1868) shut down the Bozeman Trail, used by some settlers to reach the Oregon Trail. This war led to the **Fort Laramie Treaty of 1868**, which established the Great Sioux Reservation. Sitting Bull, the Hunkpapa Lakota, and others refused to sign the treaty. The United States, however, held all tribes to the terms of the treaty—whether they signed or not.

FORT LARAMIE TREATY OF 1868

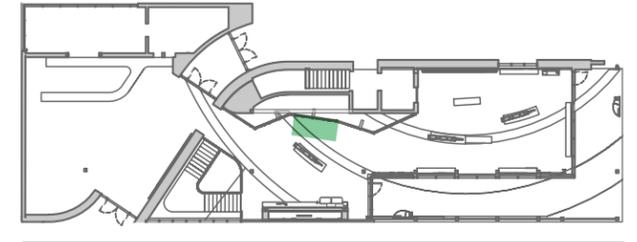
GL-03-01-510

Right side reveal

Scale = 28%

"I never want to leave this country. [...] All my relatives are lying here in the ground, and when I fall to pieces I am going to fall to pieces here."

WOLF NECKLACE AT THE STANDING ROCK RESERVATION, 1876



KEY PLAN

Artwork printed on faux hide

PEOPLE OF THE NORTHERN PLAINS

In the late 18th century, the Lakota and Cheyenne migrated to the Northern Plains. To protect their territory, they formed an alliance to drive other tribes, such as the Crow, from Paha Sapa, or the Black Hills. This area is sacred for both tribes, as it supplied food, medicine, and materials for building their lodges. The arrival of settlers and traders intensified competition for these vital resources. American Indians found themselves in conflict with each other and settlers in the struggle for survival.

IMAGE & DESIGN: The wolf necklace represents 77 years of history leading to 1890. Each link has its own meaning and story. The necklace was made by the Cheyenne and Lakota for the wolf necklace. Each link represents a different tribe or event.



CHEYENNE

Comprised of the Sisseton and Teton tribes, the Cheyenne collectively refer to themselves as *Absentone*, meaning "One-Winged People." Their ten bands were organized under their Council of 44 Chiefs and famous warrior societies. Originating from the Black Hills, their ceremonies and moral code are based on the best religious covenants of the Teton Sacred Arrows and the Sacred Buffalo Herd. The Cheyenne began family westward US western expansion after suffering the 1864 Sand Creek Massacre.

IMAGE: The Cheyenne are a group of indigenous peoples who lived in the northern plains of North America. They were known for their hunting, trading, and other skills. The Cheyenne are a group of indigenous peoples who lived in the northern plains of North America. They were known for their hunting, trading, and other skills.

LAKOTA

Also known as the *Tetonians*, the Lakota are one of the seven council fires that make up the *Old Trail Society* (O.T.S.). The seven council fires represent and bound together as a nation by a shared language and seven values: *Wicohshika*, or kindness, extends beyond immediate family to include the entire nation. They are also guided by *wonjapitapiya* (fortitude), *wonjapitapiya* (generosity), *wonjapitapiya* (bravery), *wonjapitapiya* (respect), *wonjapitapiya* (wisdom), and *wonjapitapiya* (compassion).

IMAGE: The Lakota are a group of indigenous peoples who lived in the northern plains of North America. They were known for their hunting, trading, and other skills. The Lakota are a group of indigenous peoples who lived in the northern plains of North America. They were known for their hunting, trading, and other skills.



ARAPAHO

The Arapaho word for their people is *Arapahoe*. They formed a close alliance with the Cheyenne in the early 18th century because they were frequent targets of the United States. Both tribes were present at the Sand Creek Massacre (1864) and the Battle of Little Bighorn (1876). Five Arapaho fought at Little Bighorn after the Lakota imprisoned them.



Pull to learn more about the four indigenous cultures of the Northern Plains

PULL

GL-03-02-000

Vertical pull drawer with additional interpretation on each side

Scale = 7.5%

126" w x 122" h (total minus 4" kick)

"I never want to leave this country. [...] All my relatives are lying here in the ground, and when I fall to pieces I am going to fall to pieces here."

Quote embedded in background mural print

GL-03-02-000

WOLF NECKLACE AT THE STANDING ROCK RESERVATION, 1876



Artwork printed on faux hide
52.625" w x 48.625" h

GL-03-02-100

PEOPLE OF THE NORTHERN PLAINS

In the late 18th century, the Lakota and Cheyenne migrated to the Northern Plains. To protect their territory, they formed an alliance to drive other tribes, such as the Crow, from *Pahá Sapa*, or the Black Hills. This area is sacred for both tribes, as it supplied food, medicine, and materials for building their lodges. The arrival of settlers and traders intensified competition for these vital resources. American Indians found themselves in conflict with each other and settlers in the struggle for survival.

ABOVE & BELOW: This winter count represents 71 years of history, starting in 1800. Lone Dog was the last known keeper of the count. The count starts with the oldest symbol in the center and spirals out to the most recent event. Each symbol represents an important event from that year.

GL-03-02-100

103" w x 60.5" h (total w/frames) Scale = 11.5%

Vertical pull drawer with additional interpretation on each side

GL-03-02-301



CHEYENNE

Comprised of the *Suhtoa* and *Ts'i-tsi-sto* tribes, the Cheyenne collectively refer to themselves as *Hixton-ayo*, meaning "Like-Hearted People." Their ten bands were organized under their Council of 44 Chiefs and fearsome warrior societies. Originating from the Black Hills, their ceremonies and moral code are based on the two religious covenants of the *Ts'i-tsi-sto* Sacred Arrows and the *Suhtoa* Sacred Buffalo Hat. The Cheyenne began fiercely resisting US western expansion after suffering the 1864 Sand Creek Massacre.

ABOVE: The Sun Dance is an important religious celebration that occurred each year before the summer bison hunt. Men danced and fasted for four days. A version of the Sun Dance is still practiced by the Lakota, Cheyenne, Arapaho, and other tribal nations today.

GL-03-02-300

GL-03-02-200

LAKOTA

Also known as the *Tetonwan*, the Lakota are one of the seven council fires that make up the *Očé/Sákóŋj* (Sioux). The seven bands of Tetonwan are bound together as a nation by a shared language and seven values. *Wótkuye*, or kinship, extends beyond immediate family to include the entire nation. They are also guided by *wowačítarjka* (fortitude), *wačáŋtagnaka* (generosity), *wačékiya* (prayer), *wačohala* (respect), *waksape* (wisdom), and *wówaŋjśáka* (compassion).

RIGHT: In the 1800s, horses were essential for the Lakota's nomadic life because they could carry heavy loads. But horses are also considered a relative. The Lakota have a spiritual connection to horses. Called *šipawakéŋ*, the horse symbolizes passion and appetite for freedom.



GL-03-02-202



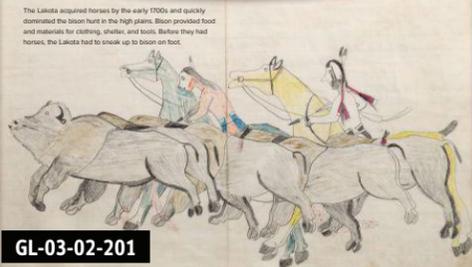
Pull to learn more about the Indigenous cultures of the Northern Plains.

PULL



ARAPAHO

The Arapaho word for their people is *Hinano'hino*. They formed a close alliance with the Cheyenne in the early 19th century because they were frequent targets of the United States. Both tribes were present at the Sand Creek Massacre (1864) and the Battle of Washita (1868). Five Arapaho fought at Little Bighorn after the Lakota imprisoned them.



GL-03-02-201

GL-03-02-400

PEOPLE OF THE NORTHERN PLAINS

In the late 18th century, the Lakota and Cheyenne migrated to the Northern Plains. To protect their territory, they formed an alliance to drive other tribes, such as the Crow, from *Pahá Sápa*, or the Black Hills. This area is sacred for both tribes, as it supplied food, medicine, and materials for building their lodges. The arrival of settlers and traders intensified competition for these vital resources. American Indians found themselves in conflict with each other and settlers in the struggle for survival.

ABOVE & BELOW: This winter count represents 71 years of history, starting in 1800. Lone Dog was the last known keeper of the count. The count starts with the oldest symbol in the center and spirals out to the most recent event. Each symbol represents an important event from that year.



GL-03-02-100

GL-03-02-300

CHEYENNE

Comprised of the *Suhtaa* and *Tsi-tsi-sta* tribes, the Cheyenne collectively refer to themselves as *Histon-ayo*, meaning “Like-Hearted People.” Their ten bands were organized under their Council of 44 Chiefs and fearsome warrior societies. Originating from the Black Hills, their ceremonies and moral code are based on the two religious covenants of the *Tsi-tsi-sta* Sacred Arrows and the *Suhtaa* Sacred Buffalo Hat. The Cheyenne began fiercely resisting US western expansion after suffering the 1864 Sand Creek Massacre.

ABOVE: The Sun Dance is an important religious celebration that occurred each year before the summer bison hunt. Men danced and fasted for four days. A version of the Sun Dance is still practiced by the Lakota, Cheyenne, Arapaho, and other tribal nations today.

Closer view of cropped graphics

GL-03-02-200

LAKOTA

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RIGHT: In the 1800s, horses were essential for the Lakota's nomadic life because they could carry heavy loads. But horses are also considered a relative. The Lakota have a spiritual connection to horses. Called *šúŋkawáŋŋa*, the horse symbolizes passion and appetite for freedom.



The Lakota acquired horses by the early 1700s and quickly dominated the bison hunt in the high plains. Bison provided food and materials for clothing, shelter, and tools. Before they had horses, the Lakota had to sneak up to bison on foot.

GL-03-02-201

Scale = 22%

GL-03-02-400

ARAPAHO

The Arapaho word for their people is *Hinono'eino*. They formed a close alliance with the Cheyenne in the early 19th century because they were frequent targets of the United States. Both tribes were present at the Sand Creek Massacre (1864) and the Battle of Washita (1868). Five Arapaho fought at Little Bighorn after the Lakota imprisoned them.

Left: 20" w x 30" h

BISON / BUFFALO

The American bison, also known as buffalo, were essential to Indigenous cultures across the Plains.

American Indians used their hide to create clothing and wraps for their tipis. They traded excess hides with Europeans, Americans, and other tribes for other goods and essential items. They used bison bladders to carry water and used their bones and horns to create weapons and tools

Learn the word for bison in different

Plains Indian languages:

tatanka LAKOTA

hotoa'e or ésevone CHEYENNE

henecee' ARAPAHO

bishée CROW

tanaha' ARIKARA



Bones could be made into many tools. The scapula, or shoulder blade, was often used as a hoe for gardening.



Bison bladders had many uses. In addition to storing water, American Indians turned them into bags. Women used bison bladders to store their porcupine quills used for crafting.



BISON FUR



Tactile title and braille

GL-03-02-501

Left side reveal

Tactile bison fur (replaceable) in die-cut window

Pull to learn more about the indigenous cultures of the Northern Plains.

PULL



GL-03-02-500

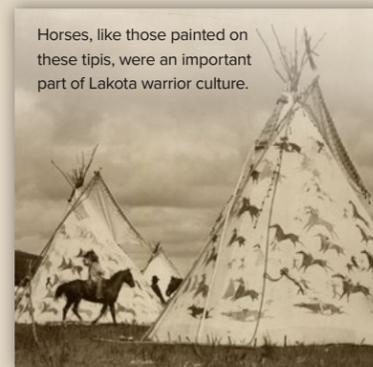
Front: 6" w x 32" h

Right: 20" w x 30" h

TIPIS

Plains Indians built tipis out of bison hides or canvas and lodgepoles. Women sewed the hides or canvas together and assembled the tipis. Men painted the tipis, usually with illustrations of their warrior experience.

The Lakota and Cheyenne framed their tipis with three poles as a tripod base to arrange the remaining support tipi poles. The Arapaho usually framed their tipi bases with four poles, but sometimes used three-pole frames when traveling for easier tear-down. The Crow and Arikara used a four-pole frame. An additional 10–15 poles completed the tipi, barely extending past the top of the tipi.



Horses, like those painted on these tipis, were an important part of Lakota warrior culture.



BISON HIDE

Pull handle

Tactile bison hide (replaceable) in die-cut window

GL-03-02-510

Right side reveal

Tactile title and braille

Scale = 28%

"These people are very troublesome and bother the Crows and white people. I am going to teach them a lesson today. I will whip them, and you Crows may then live in peace."

GEORGE A. CUSTER, AS TOLD BY CROW SCOUT WHITE MAN RUNS HIM



The army Indians strike his lance in the cross

ENEMY OF MY ENEMY

The Crow and Arikara often fought with the Lakota and Cheyenne. They competed over access to resources and land and raided each other for horses. Intertribal warfare helped young men earn honor by counting coup, or touching the enemy during battle. The tribes of the Northern Plains raided each other for horses, took captives, and fought over access to ever-shrinking hunting grounds. The Crow and Arikara turned to the United States as an ally in their fight against the Lakota and Cheyenne.



The Crow Indians run away with the cowboys horses from the camp.

Placeholder for custom portrait artwork

US INDIAN SCOUTS

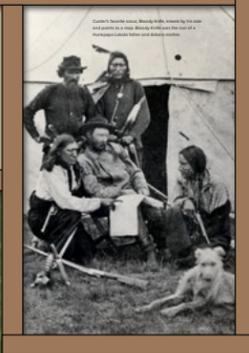
The use of Indian Scouts became standard after the Civil War as the US Army entered Western territory they had little knowledge of. They relied on scouts to navigate the land and act as language interpreters. Over 200 scouts served with the US Army in their fight against the Lakota and Cheyenne in 1876. While several scouts had Lakota ties, a majority came from the Crow, Arikara, and Shoshone nations.

Full to learn more about these brave warriors on the Plains.

PULL

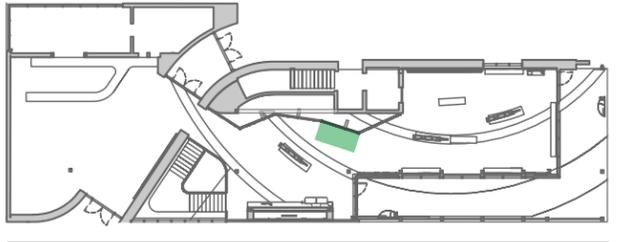
LEDGER ART

ARIZONA & CALIFORNIA BY 1870. These fragments of paper are made of animal hide and contain the names of people who were killed in battle. The skin was decorated with red ochre and black pigment to create a record of the battle.



Custer's scouts used bloody trails, known by the name and signs to lead Custer to the site of a major battle with the Lakota.

GL-03-03-000



KEY PLAN

Vertical pull drawer with additional interpretation on each side

Scale = 7.5%

108" w x 122" h (total minus 4" kick)

Quote embedded in background mural print

GL-03-03-000

"These people are very troublesome and bother the Crows and white people. I am going to teach them a lesson today. I will whip them, and you Crows may then live in peace."

GEORGE A. CUSTER, AS TOLD BY CROW SCOUT WHITE MAN RUNS HIM



GL-03-03-104

ENEMY OF MY ENEMY

The Crow and Arikara often fought with the Lakota and Cheyenne. They competed over access to resources and land and raided each other for horses. Intertribal warfare helped young men earn honor by counting coup, or touching the enemy during battle. The tribes of the Northern Plains raided each other for horses, took captives, and fought over access to ever-shrinking hunting grounds. The Crow and Arikara turned to the United States as an ally in their fight against the Lakota and Cheyenne.

GL-03-03-100



GL-03-03-103



GL-03-03-102

LEDGER ART

ABOVE & CROPPED AT LEFT: These examples of ledger art depict intertribal warfare between the Lakota, Cheyenne, and Crow. While a warrior counted coup in battle, he did not necessarily have to kill his opponent. It was a bloodless way to earn honor.

GL-03-03-101



GL-03-03-201

Placeholder for custom portrait artwork

GL-03-03-202

US INDIAN SCOUTS

The use of Indian Scouts became standard after the Civil War, as the US Army entered Western territory they had little knowledge of. They relied on scouts to navigate the land and act as language interpreters. Over 300 scouts served with the US Army in their fight against the Lakota and Cheyenne in 1876. While several scouts had Lakota ties, a majority came from the Crow, Arikara, and Shoshone nations.

This caption will interpret a proposed custom illustration of either Mitch Boyer or Isiah Dorman to identify US Indian Scouts who were of Lakota descent. Boyer married a Crow woman, which may explain why he allied himself with the Lakota. Dorman was the only Arikara American documented as part of the battle. No known photos of either exist. Waiting on additional tribal feedback to develop this further.

GL-03-03-200



Pull to learn more about intertribal tensions on the Plains.

PULL

Vertical pull drawer with additional interpretation on each side

Scale = 11%

81.5" w x 87.5" h (total w/frames)

ENEMY OF MY ENEMY

The Crow and Arikara often fought with the Lakota and Cheyenne. They competed over access to resources and land and raided each other for horses. Intertribal warfare helped young men earn honor by counting coup, or touching the enemy during battle. The tribes of the Northern Plains raided each other for horses, took captives, and fought over access to ever-shrinking hunting grounds. The Crow and Arikara turned to the United States as an ally in their fight against the Lakota and Cheyenne.



GL-03-03-100

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GL-03-03-101

GL-03-03-201



Custer's favorite scout, Bloody Knife, kneels by his side and points to a map. Bloody Knife was the son of a Hunkpapa Lakota father and Arikara mother.

Closer view of cropped graphics

Scale = 22%

US INDIAN SCOUTS

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GL-03-03-200

*"We have before us now this proposition...
The highest military authorities prophesy war, and
I have no doubt if this be done war will be inevitable."*

INDIANA CONGRESSMAN JOHN COBURN ON THE PROPOSITION TO FUND AND PROTECT
THE NORTHERN PACIFIC RAILWAY SURVEY THROUGH SIOUX TERRITORY, 1873

THE WAR PATH

After the discovery of gold in *Pahd Sápoo*, prospectors flooded the area. The Panic of 1873 led to high unemployment rates and halted the development of railroads. President Ulysses S. Grant, trying to fix an economic depression, attempted to buy *Pahd Sápoo* from the Lakota. When this failed, the United States issued an ultimatum to the Lakota and Cheyenne. If they did not report to their agencies by January 31, 1876, the US Army would force them onto the reservations.

The 1868 Red Cloud Fight at Battle of a Hundred Oaks. From the National Archives and Records Administration. Digitized by the National Archives and Records Administration.



GOLD FIELDS BLACK HILLS DAKOTA

CHICAGO TO
CHEYENNE
SIOUX CITY
NORTH PLATTE
OMAHA
MIDLAND, NEB.
SIOUX CITY
YANKTON
MARSHALL, MINN.
BISMARCK
CHICAGO TICKET OFFICE

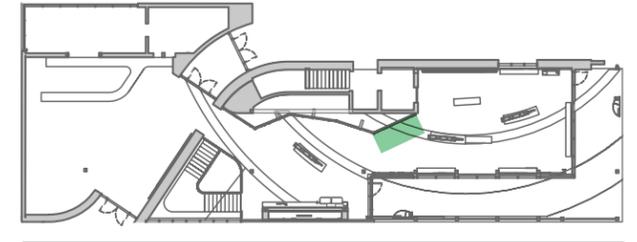


The discovery of gold in the Black Hills led to a rush of prospectors. The discovery of gold in the Black Hills led to a rush of prospectors. The discovery of gold in the Black Hills led to a rush of prospectors.



WHY FIGHT?
SOLDIERS JOINED THE US ARMY FOR VARIOUS REASONS. MANY WERE INTERESTED IN OTHER OPTIONS. SOME WANTED TO MAKE THEIR WAY WEST. OTHERS SOUGHT ADVENTURE. **WHAT WOULD MOTIVATE YOU TO JOIN?**

GL-03-04-000



KEY PLAN

Scale = 7.5%

126" w x 122" h (total minus 4" kick)

*"We have before us now this proposition...
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Quote embedded in background mural print

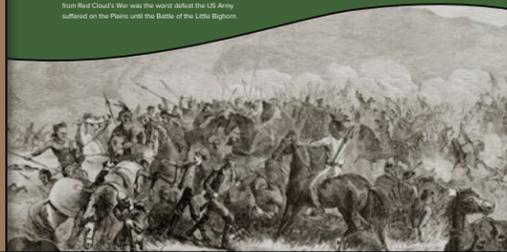
GL-03-04-000

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The 1866 Fetterman Fight, or Battle of a Hundred Stalks, from Red Cloud's War was the worst defeat the US Army suffered on the Plains until the Battle of the Little Bighorn.



GL-03-04-100

Scale = 11.5%

IF YOU ARE BOUND TO GO TO THE GOLD FIELDS BLACK HILLS DAKOTA

CHICAGO NORTH WESTERN RAILWAY

CHEYENNE
SIDNEY
NORTH PLATTE

OMAHA
WISNER, NEB.

SIOUX CITY
YANKTON
MARSHALL, MINN.

BISMARCK

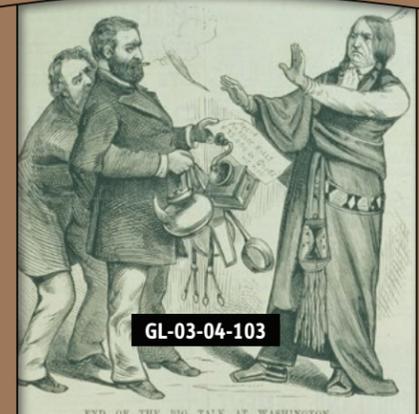
CHICAGO TICKET OFFICES: ...

The Panic of 1873 bankrupted several railroads, which halted their expansion. This did not stop the gold rush in the Black Hills. Conflicts increased as the Lakota and Cheyenne fought to defend their land.

GL-03-04-104



GL-03-04-102



GL-03-04-103

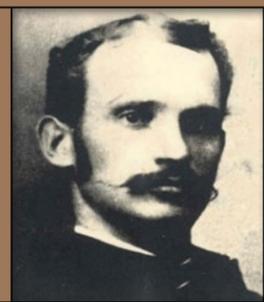


GL-03-04-202

This photograph of Colonel George A. Custer and his scouts was taken on the Black Hills Expedition in 1874. Custer's discovery of gold on the expedition led to a gold rush in the Black Hills. Prospectors flooded the area seeking their fortune.

Red Cloud refused President Grant's offer to buy the Black Hills. Even if Red Cloud had agreed to Grant's terms, one chief could not speak for the entire Lakota nation. According to the Treaty of 1868, three-fourths of all Lakota males had to agree to the sale.

GL-03-04-105



GL-03-04-201

WHY FIGHT?

Soldiers joined the US Army for various reasons. Many were immigrants without other options. Some wanted to make their way West. Others sought adventure. **What would motivate you to join?**

ABOVE: Officers of the Seventh Cavalry awaited the Little Bighorn campaign at its headquarters at Fort Lincoln, Nebraska, in 1876. Custer's wife, Libbie, stands on the first step up to the house.

LEFT: Private Charles Windolph moved to America to avoid serving in the German Army. Like other German immigrant men, enlisting in the US Army was one of his only employment opportunities.

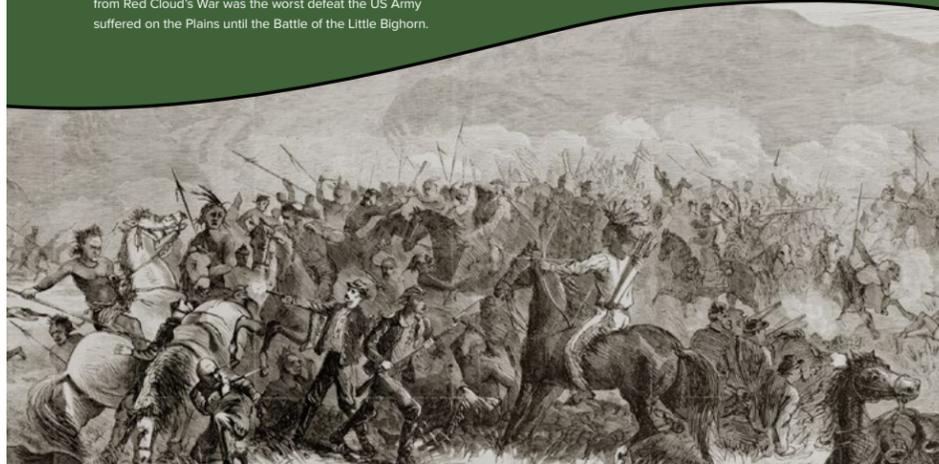
GL-03-04-200

99.5" w x 63.625" h (total w/frames)

THE WAR PATH

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Closer view of cropped graphics

GL-03-04-100

Scale = 22%

CHICAGO TO

- CHEYENNE** FROM CHICAGO VIA OMAHA, 1,209 miles, thence via Wagon, 200 miles, to Harney's Peak
- SIDNEY** FROM CHICAGO VIA OMAHA, 906 miles, thence to Harney's Peak by Wagon, 170 miles.
- NORTH PLATTE** FROM CHICAGO VIA OMAHA, 781 miles, thence to Harney's Peak, by Wagon 190 miles.
- OMAHA** VIA CHICAGO & NORTH-WESTERN RAILWAY, 490 miles, thence to Custer's Gulch, 350 miles.
- WISNER, NEB.** FROM CHICAGO VIA MISSOURI VALLEY JUNCTION, 559 miles, thence to Harney's Peak, 300 miles.
- SIoux CITY** VIA C. & N.W. R.Y. FROM CHICAGO, 550 miles, thence by Wagon to Custer's Gulch, 350 miles.
- YANKTON** VIA C. & N.W. R.Y. FROM CHICAGO, 550 miles, and thence to Custer's Gulch, 300 miles.
- MARSHALL, MINN.** VIA C. & N.W. R.Y. 545 miles, thence via Wagon to Custer's Gulch, 350 miles. Stage Line, Marshall to Fort Thompson on Missouri River.
- BISMARCK** VIA ST. PAUL, VIA C. & N.W. R.Y. 965 miles, thence via Custer's route, 300 miles, by Wagon.

No other road can offer such routes to select from. The Rates of Fare by the CHICAGO & NORTH-WESTERN RAILWAY are always as low as by any other route. Before you buy your Tickets, call at our Ticket Office, and see what we can do for you. We can give you choice of First or Second Class Tickets, and check your baggage and "outfit" to the point you would leave the railroad.

CHICAGO TICKET OFFICES: 83 Clark Street, under Sherman House. MARVIN HUGHITT, Gen'l Supt. 75 Clark Street, corner Madison Street. W. H. STENNETT, Gen'l Pass. Agent.

The Panic of 1873 bankrupted several railroads, which halted their expansion. This did not stop the gold rush in the Black Hills. Conflicts increased as the Lakota and Cheyenne fought to defend their land.

GL-03-04-104

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GL-03-04-105

"You felt like somebody when you were on a good horse... you were part of a proud outfit that had a fighting reputation, and you were ready for a fight or a frolic." / Private Charles Windolph, Seventh Cavalry

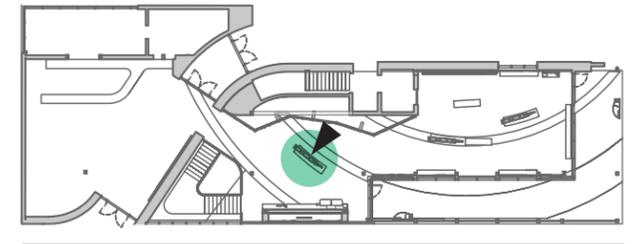
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GL-03-04-200



KEY PLAN



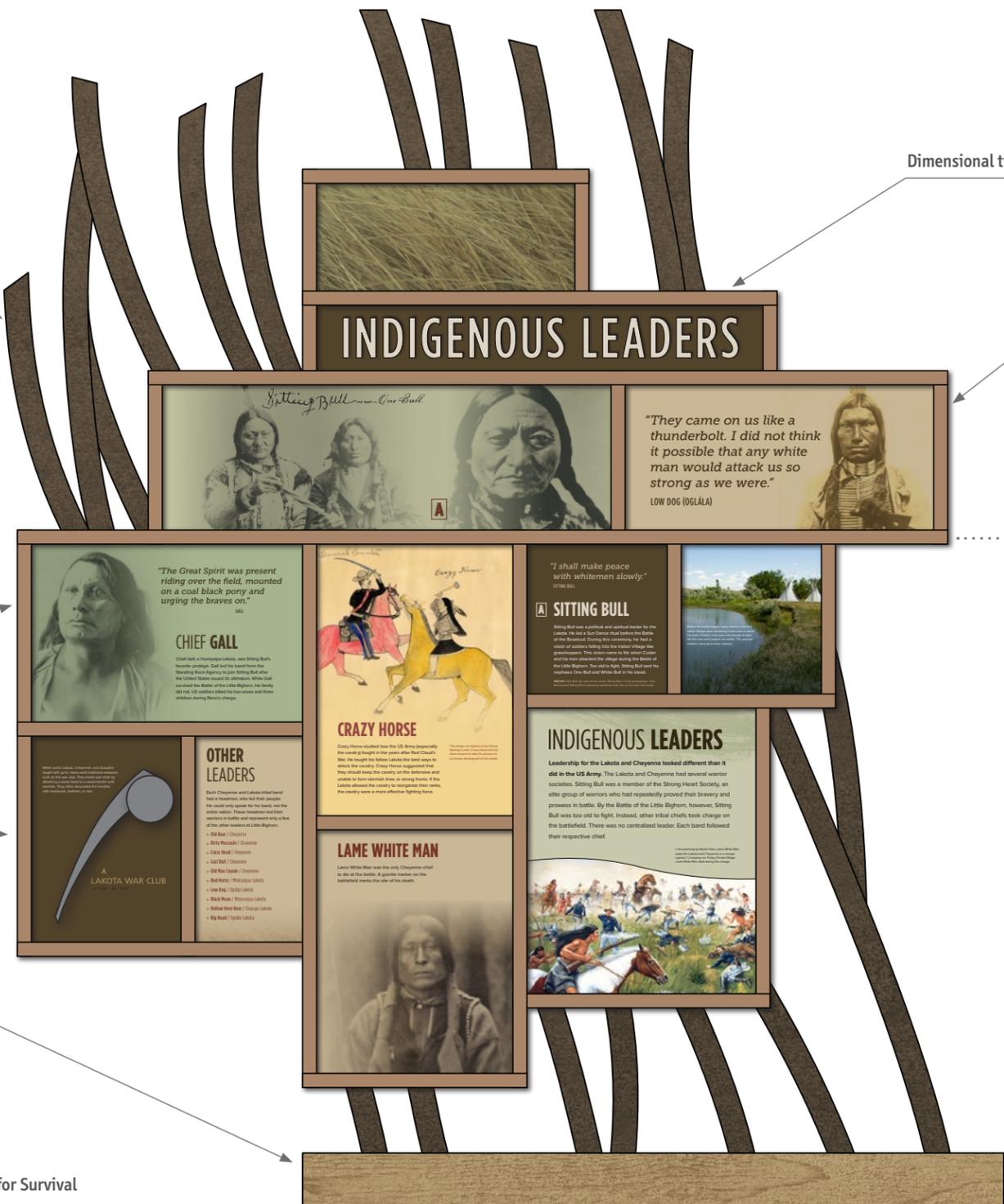
Grasses inspire form

Grass-inspired framework in metal / dark finish

Wood frames contrasts sculptural metal

Tactile war club with 27" clearance below for roll under

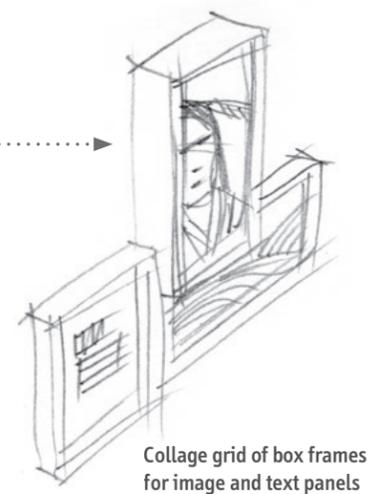
Wooden base platform



Dimensional title letters

Warm color story

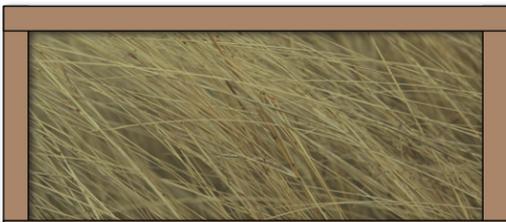
SIDE 1 / facing The Struggle for Survival



Collage grid of box frames for image and text panels / frame depth can vary / panel grid shifts with each of the three center wall structures / panels can be set in frames with Velcro for changeability

1 ELEVATION / Exhibits / Center Wall
Scale: 3/4" = 1'-0"





GL-04-04-202

Dimensional title letters

GL-04-04-001

INDIGENOUS LEADERS

GL-04-04-211



"They came on us like a thunderbolt. I did not think it possible that any white man would attack us so strong as we were."
LOW DOG (OGLÁLA)

GL-04-04-242

GL-04-04-230

"The Great Spirit was present riding over the field, mounted on a coal black pony and urging the braves on."
GALL

CHIEF GALL

Chief Gall, a Hunkpapa Lakota, was Sitting Bull's favorite protégé. Gall led his band from the Standing Rock Agency to join Sitting Bull after the United States issued its ultimatum. While Gall survived the Battle of the Little Bighorn, his family did not. US soldiers killed his two wives and three children during Reno's charge.

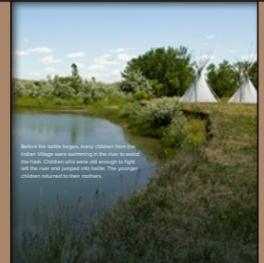
GL-04-04-210

"I shall make peace with whitemen slowly."
SITTING BULL

SITTING BULL

Sitting Bull was a political and spiritual leader for the Lakota. He led a Sun Dance ritual before the Battle of the Rosebud. During this ceremony, he had a vision of soldiers falling into the Indian Village like grasshoppers. This vision came to life when Custer and his men attacked the village during the Battle of the Little Bighorn. Too old to fight, Sitting Bull sent his nephews One Bull and White Bull in his stead.

GL-04-04-203



GL-04-04-510

Tactile war club

While some Lakota, Cheyenne, and Arapaho fought with guns, many used traditional weapons such as this war club. They made war clubs by attaching a stone head to a small handle with rawhide. They often decorated the handles with beadwork, feathers, or hair.

A LAKOTA WAR CLUB

OTHER LEADERS

Each Cheyenne and Lakota tribal band had a headman, who led their people. He could only speak for his band, not the entire nation. These headmen led their warriors in battle and represent only a few of the other leaders at Little Bighorn.

- > Old Bear / Cheyenne
- > Dirty Moccasin / Cheyenne
- > Crazy Head / Cheyenne
- > Last Bull / Cheyenne
- > Old Man Coyote / Cheyenne
- > Red Horse / Minicoujou Lakota
- > Low Dog / Oglala Lakota
- > Black Moon / Minicoujou Lakota
- > Hollow Horn Bear / Sicangu Lakota
- > Big Bear / Oglala Lakota

GL-04-04-220



CRAZY HORSE

Crazy Horse studied how the US Army (especially the cavalry) fought in the years after Red Cloud's War. He taught his fellow Lakota the best ways to attack the cavalry. Crazy Horse suggested that they should keep the cavalry on the defensive and unable to form skirmish lines or strong forts. If the Lakota allowed the cavalry to reorganize their ranks, the cavalry were a more effective fighting force.

GL-04-04-200

INDIGENOUS LEADERS

Leadership for the Lakota and Cheyenne looked different than it did in the US Army. The Lakota and Cheyenne had several warrior societies. Sitting Bull was a member of the Strong Heart Society, an elite group of warriors who had repeatedly proved their bravery and prowess in battle. By the Battle of the Little Bighorn, however, Sitting Bull was too old to fight. Instead, other tribal chiefs took charge on the battlefield. There was no centralized leader. Each band followed their respective chief.

15" w x 13" h (tactile panel)

GL-04-04-205

GL-04-04-240

Scale = 9% 99.5" w x 105.5" h (total w/frames)

"The Great Spirit was present riding over the field, mounted on a coal black pony and urging the braves on."

GALL

CHIEF GALL

Chief Gall, a Hunkpapa Lakota, was Sitting Bull's favorite protégé. Gall led his band from the Standing Rock Agency to join Sitting Bull after the United States issued its ultimatum. While Gall survived the Battle of the Little Bighorn, his family did not. US soldiers killed his two wives and three children during Reno's charge.

GL-04-04-230

OTHER LEADERS

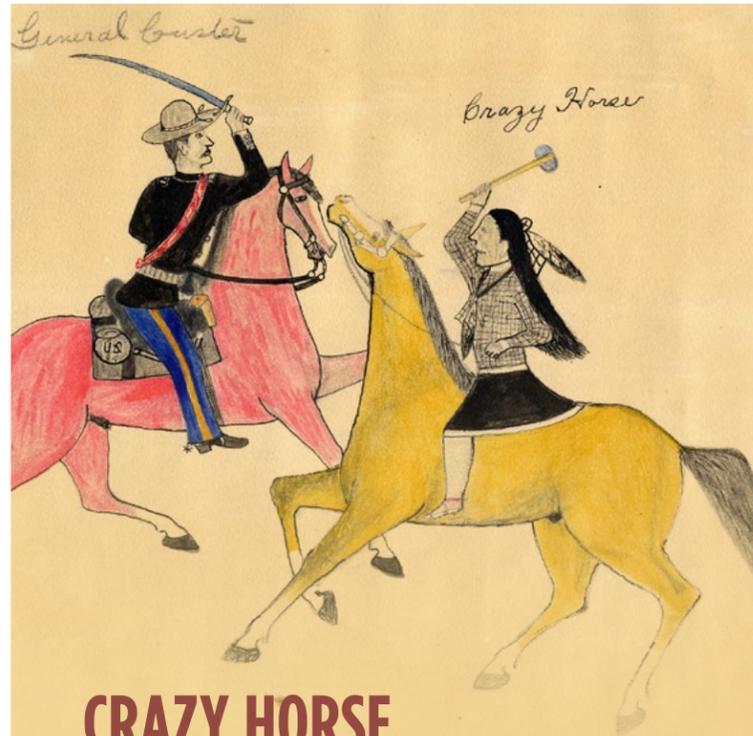
Each Cheyenne and Lakota tribal band had a headman, who led their people. He could only speak for his band, not the entire nation. These headmen led their warriors in battle and represent only a few of the other leaders at Little Bighorn.

- > Old Bear / Cheyenne
- > Dirty Moccasin / Cheyenne
- > Crazy Head / Cheyenne
- > Last Bull / Cheyenne
- > Old Man Coyote / Cheyenne
- > Red Horse / Miniconjou Lakota
- > Low Dog / Oglála Lakota
- > Black Moon / Miniconjou Lakota
- > Hollow Horn Bear / Sicangu Lakota
- > Big Road / Oglála Lakota

GL-04-04-205

Closer view of cropped graphics

Scale = 20%



CRAZY HORSE

Crazy Horse studied how the US Army (especially the cavalry) fought in the years after Red Cloud's War. He taught his fellow Lakota the best ways to attack the cavalry. Crazy Horse suggested that they should keep the cavalry on the defensive and unable to form skirmish lines or strong fronts. If the Lakota allowed the cavalry to reorganize their ranks, the cavalry were a more effective fighting force.

This ledger art depicts Crazy Horse fighting Custer. Crazy Horse did not allow anyone to take his picture, so no known photograph of him exists.

GL-04-04-220

LAME WHITE MAN

Lame White Man was the only Cheyenne chief to die at the battle. A granite marker on the battlefield marks the site of his death.

GL-04-04-240

"I shall make peace with whitemen slowly."

SITTING BULL

A SITTING BULL

Sitting Bull was a political and spiritual leader for the Lakota. He led a Sun Dance ritual before the Battle of the Rosebud. During this ceremony, he had a vision of soldiers falling into the Indian Village like grasshoppers. This vision came to life when Custer and his men attacked the village during the Battle of the Little Bighorn. Too old to fight, Sitting Bull sent his nephews One Bull and White Bull in his stead.

ABOVE: One Bull sits next to his uncle, Sitting Bull, in this photograph. One Bull carried Sitting Bull's personal medicine with him as he rode into battle.

GL-04-04-210



Before the battle began, many children from the Indian Village were swimming in the river to avoid the heat. Children who were old enough to fight left the river and jumped into battle. The younger children returned to their mothers.

GL-04-04-203

GL-04-04-242

INDIGENOUS LEADERS

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In this painting by Martin Pate, Lame White Man leads the Lakota and Cheyenne in a charge against C Company on Finley-Finckel Ridge. Lame White Man died during this charge.



GL-04-04-200

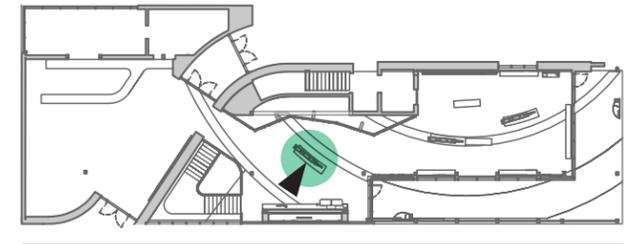
"They came on us like a thunderbolt. I did not think it possible that any white man would attack us so strong as we were."

LOW DOG (OGLÁLA)

While some Lakota, Cheyenne, and Arapaho fought with guns, many used traditional weapons, such as this war club. They made war clubs by attaching a stone head to a wood handle with rawhide. They often decorated the handles with beadwork, feathers, or hair.

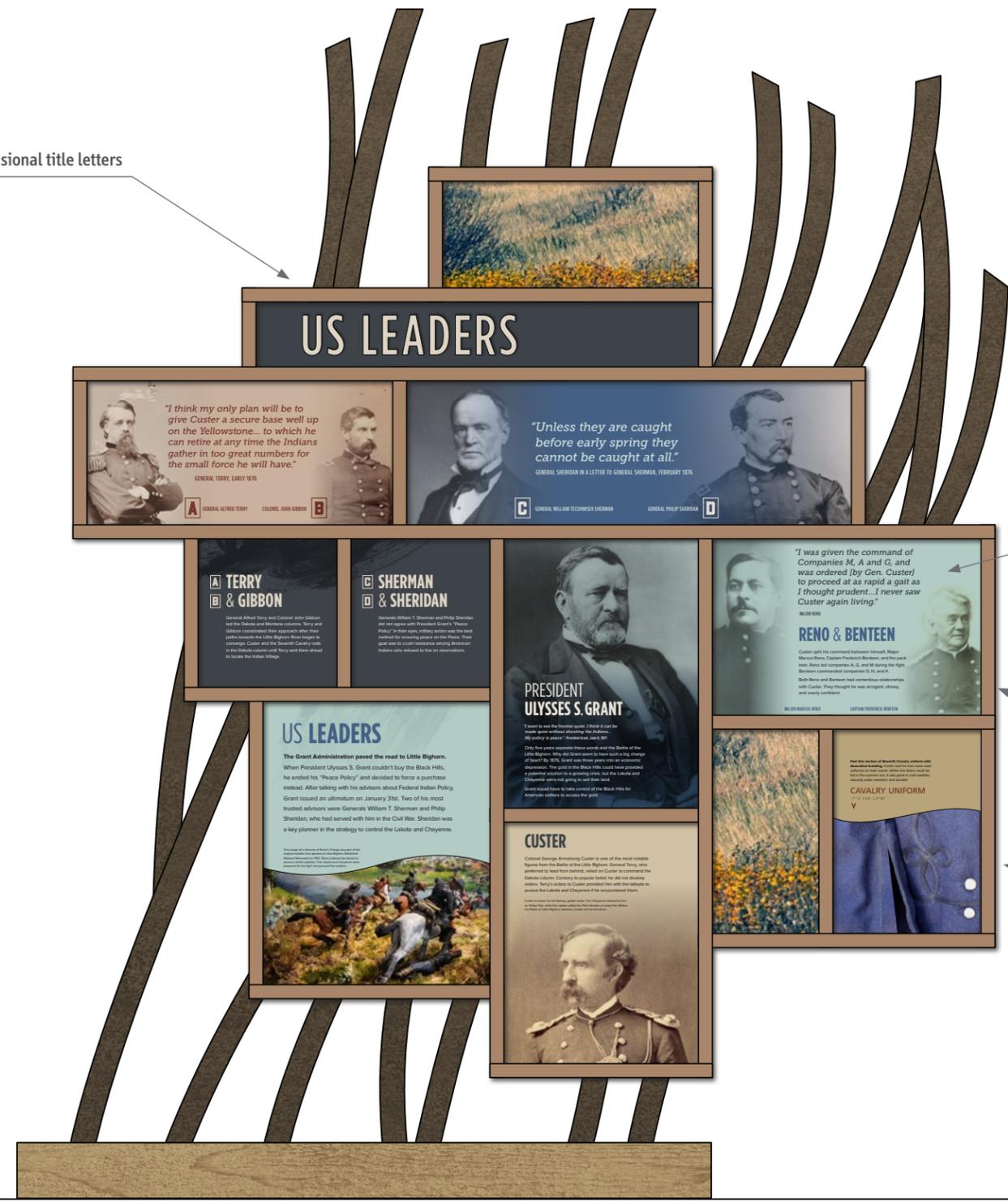
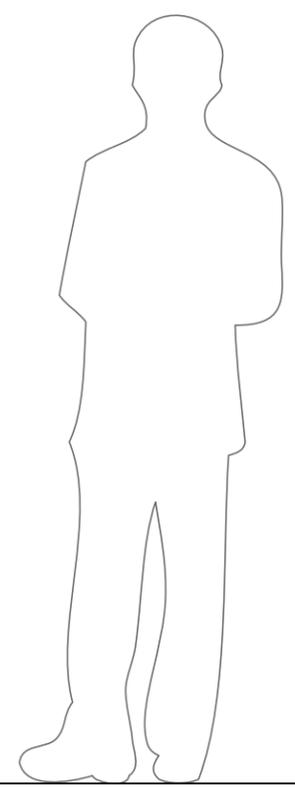
GL-04-04-510

LAKOTA WAR CLUB



KEY PLAN

Dimensional title letters



Cooler color story contrasts side one

The overall framework is mirrored on side two. Each of the three center walls have their own unique box frame and "grass" structure

Tactile of uniform cloth with braiding detail / with 27" clearance below for roll under

SIDE 2

1 ELEVATION / Exhibits / Center Wall
Scale: 3/4" = 1'-0"



Dimensional title letters

GL-04-04-000

GL-04-04-160

US LEADERS

GL-04-04-131

"I think my only plan will be to give Custer a secure base well up on the Yellowstone... to which he can retire at any time the Indians gather in too great numbers for the small force he will have."

GENERAL TERRY, EARLY 1876

A GENERAL ALFRED TERRY COLONEL JOHN GIBBON B

"Unless they are caught before early spring they cannot be caught at all."

GENERAL SHERIDAN IN A LETTER TO GENERAL SHERMAN, FEBRUARY 1876

C GENERAL WILLIAM TECUMSEH SHERMAN GENERAL PHILIP SHERIDAN D

GL-04-04-121

A TERRY & GIBBON

B

C SHERMAN & SHERIDAN

D

GL-04-04-130

GL-04-04-120

GL-04-04-110

RENO & BENTEN

GL-04-04-140

US LEADERS

The Grant Administration paved the road to Little Bighorn. When President Ulysses S. Grant couldn't buy the Black Hills, he ended his "Peace Policy" and decided to force a purchase instead. After talking with his advisors about Federal Indian Policy, Grant issued an ultimatum on January 31st. Two of his most trusted advisors were Generals William T. Sherman and Philip Sheridan, who had served with him in the Civil War. Sheridan was a key planner in the strategy to control the Lakota and Cheyenne.

GL-04-04-100

CAVALRY UNIFORM

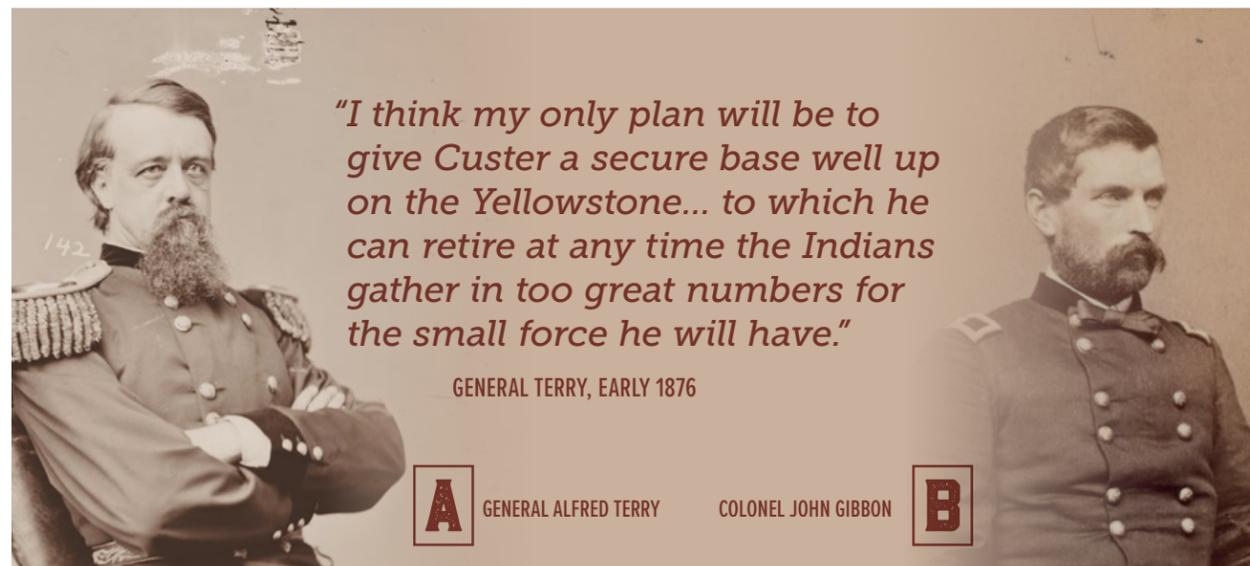
GL-04-04-500

Tactile of uniform cloth with braiding detail

GL-04-04-161 15" w x 13" h (tactile panel)

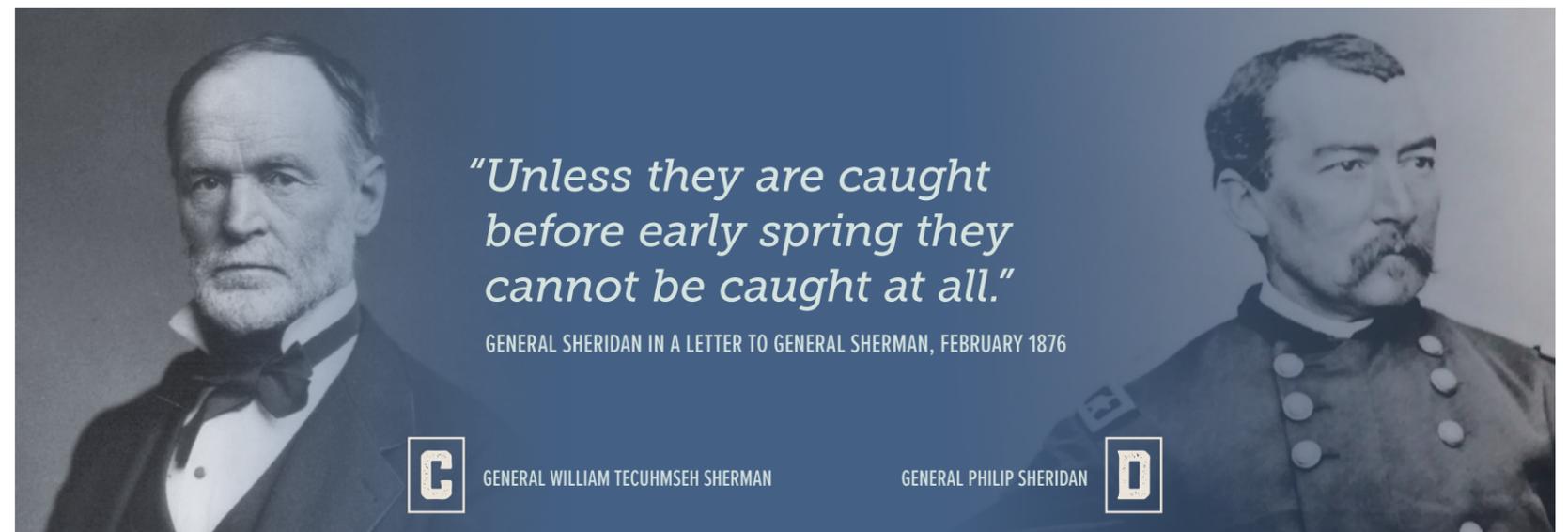
GL-04-04-150

99.5" w x 105.5" h (total w/frames) Scale = 9%



Closer view of cropped graphics

GL-04-04-131



Scale = 20%

GL-04-04-121

A TERRY
B & GIBBON

General Alfred Terry and Colonel John Gibbon led the Dakota and Montana columns. Terry and Gibbon coordinated their approach after their paths towards the Little Bighorn River began to converge. Custer and the Seventh Cavalry rode in the Dakota column until Terry sent them ahead to locate the Indian Village.

GL-04-04-130

C SHERMAN
D & SHERIDAN

Generals William T. Sherman and Philip Sheridan did not agree with President Grant's "Peace Policy." In their eyes, military action was the best method for ensuring peace on the Plains. Their goal was to crush resistance among American Indians who refused to live on reservations.

GL-04-04-120

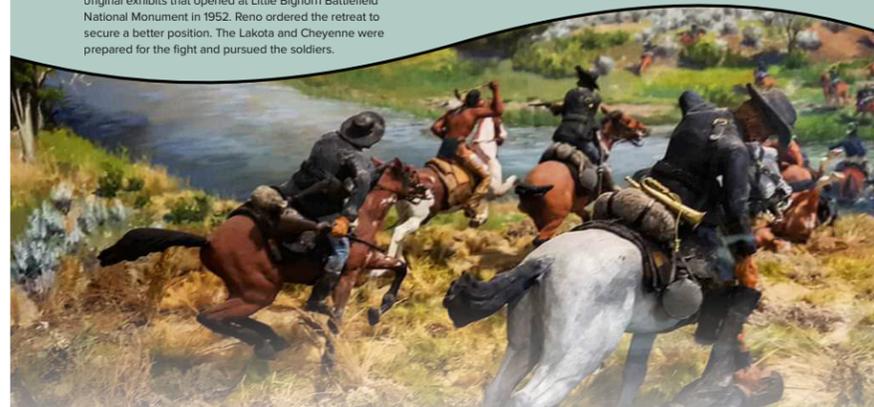
US LEADERS

The Grant Administration paved the road to Little Bighorn.

When President Ulysses S. Grant couldn't buy the Black Hills, he ended his "Peace Policy" and decided to force a purchase instead. After talking with his advisors about Federal Indian Policy, Grant issued an ultimatum on January 31st. Two of his most trusted advisors were Generals William T. Sherman and Philip Sheridan, who had served with him in the Civil War. Sheridan was a key planner in the strategy to control the Lakota and Cheyenne.

GL-04-04-100

This image of a diorama of Reno's Charge was part of the original exhibits that opened at Little Bighorn Battlefield National Monument in 1952. Reno ordered the retreat to secure a better position. The Lakota and Cheyenne were prepared for the fight and pursued the soldiers.



PRESIDENT ULYSSES S. GRANT

"I want to see the frontier quiet. I think it can be made quiet without shooting the Indians... My policy is peace." / President Grant, June 8, 1871

Only five years separate these words and the Battle of the Little Bighorn. Why did Grant seem to have such a big change of heart? By 1876, Grant was three years into an economic depression. The gold in the Black Hills could have provided a potential solution to a growing crisis, but the Lakota and Cheyenne were not going to sell their land.

Grant would have to take control of the Black Hills for American settlers to access the gold.

GL-04-04-110

CUSTER

Colonel George Armstrong Custer is one of the most notable figures from the Battle of the Little Bighorn. General Terry, who preferred to lead from behind, relied on Custer to command the Dakota column. Contrary to popular belief, he did not disobey orders. Terry's orders to Custer provided him with the latitude to pursue the Lakota and Cheyenne if he encountered them.

Custer is known for his flowing, golden locks. The Cheyenne referred to him as Yellow Hair, while the Lakota called him *Pehi Hanska*, or Long Hair. Before the Battle of Little Bighorn, however, Custer cut his hair short.



GL-04-04-150

"I was given the command of Companies M, A and G, and was ordered [by Gen. Custer] to proceed at as rapid a gait as I thought prudent...I never saw Custer again living."

MAJOR RENO

RENO & BENTEEN

Custer split his command between himself, Major Marcus Reno, Captain Frederick Benteen, and the pack train. Reno led companies A, G, and M during the fight. Benteen commanded companies D, H, and K.

Both Reno and Benteen had contentious relationships with Custer. They thought he was arrogant, showy, and overly confident.

MAJOR MARCUS RENO

CAPTAIN FREDERICK BENTEEN

GL-04-04-140

Feel this section of Seventh Cavalry uniform with decorative braiding. Custer and his men wore wool uniforms on their march. While this fabric could be hot in the summer sun, it was great in cold weather, naturally water resistant, and durable.

CAVALRY UNIFORM

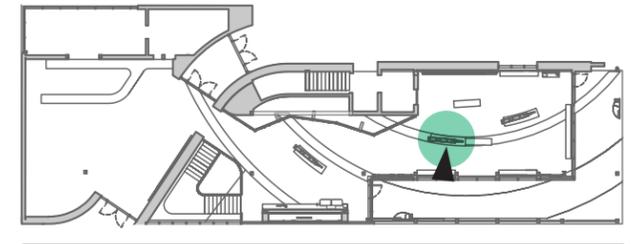
... ..
V



Closer view of cropped graphics

Scale = 20%

GL-04-04-500



KEY PLAN

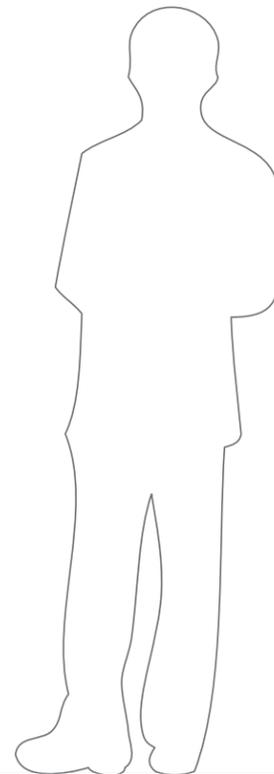
Some textural panels above

Dimensional title letters

Sculptural 'grass' shifts between three center pieces

Warm color story

Wooden framework at varying depths



RETRIBUTION, RESERVATIONS, AND RESISTANCE

A **B** **C**

"I wonder if the lease-money that is paid to the Government in Washington by the white stockmen will be given to my grandchildren when it is paid in, or if they will have to wear out their moccasins going to the agency office to ask for it, as I do."
PRETTY SHIELD

A **B** **C**

LIFE ON THE RESERVATION
Life on the reservation is a story of perseverance. The United States imposed American values of hard work, culture, and language. This history, however, also shows American values for its people. Despite the harsh conditions, American Indians are working to preserve their culture and traditions.

RETRIBUTION, RESERVATIONS, AND RESISTANCE
After Little Bighorn, efforts to assimilate American Indians ramped up. The United States forced the Crow and Arapaho, who had initially joined the US Army to give up land for the development of railroads. Attempts forced American Indians to adopt Western farming practices. Residential US Federal Indian Boarding Schools violently erased cultural identities and language in the children they were enrolled to educate. Today, American Indians work to recover and preserve their culture and history.

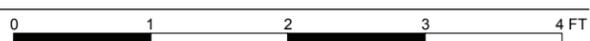
WOUNDED KNEE
In December 1890, the government sent the Seventh Cavalry after a band of Lakota heading to the Pine Ridge Reservation. Soldiers opened fire after a gun battle and killed Black Coyote and his wife. The battle resulted in the massacre where the Seventh Cavalry killed 250 Lakota. One of the most violent events in the Seventh Cavalry's revenge for Custer's death at Little Bighorn.

"I just go there and think about how it was. It was my people who got killed there, the Cheyenne River Lakota. They were killed there. They were my people."
HARRISON THE BOLD RIDER
SPEAKING ABOUT THE WOUNDED KNEE MASSACRE

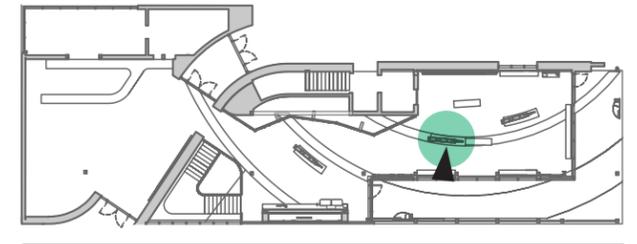
THE GHOST DANCE
The Ghost Dance was a spiritual movement that began in 1880 and spread across reservations. The movement called for peaceful but also non-violent with supernatural culture. Peoria, a Peoria also known as John Brown, prophesied the resurrection of their people. This would then lead to a return to prosperity for indigenous people. US officials grew increasingly worried the Ghost Dance would lead to open rebellion.

"We will sign this contract with a heavy heart. With a heavy heart we sign it, but we will not be the last part of our reservation. Right from the start about 1000 people in our reservation were killed in 1890."

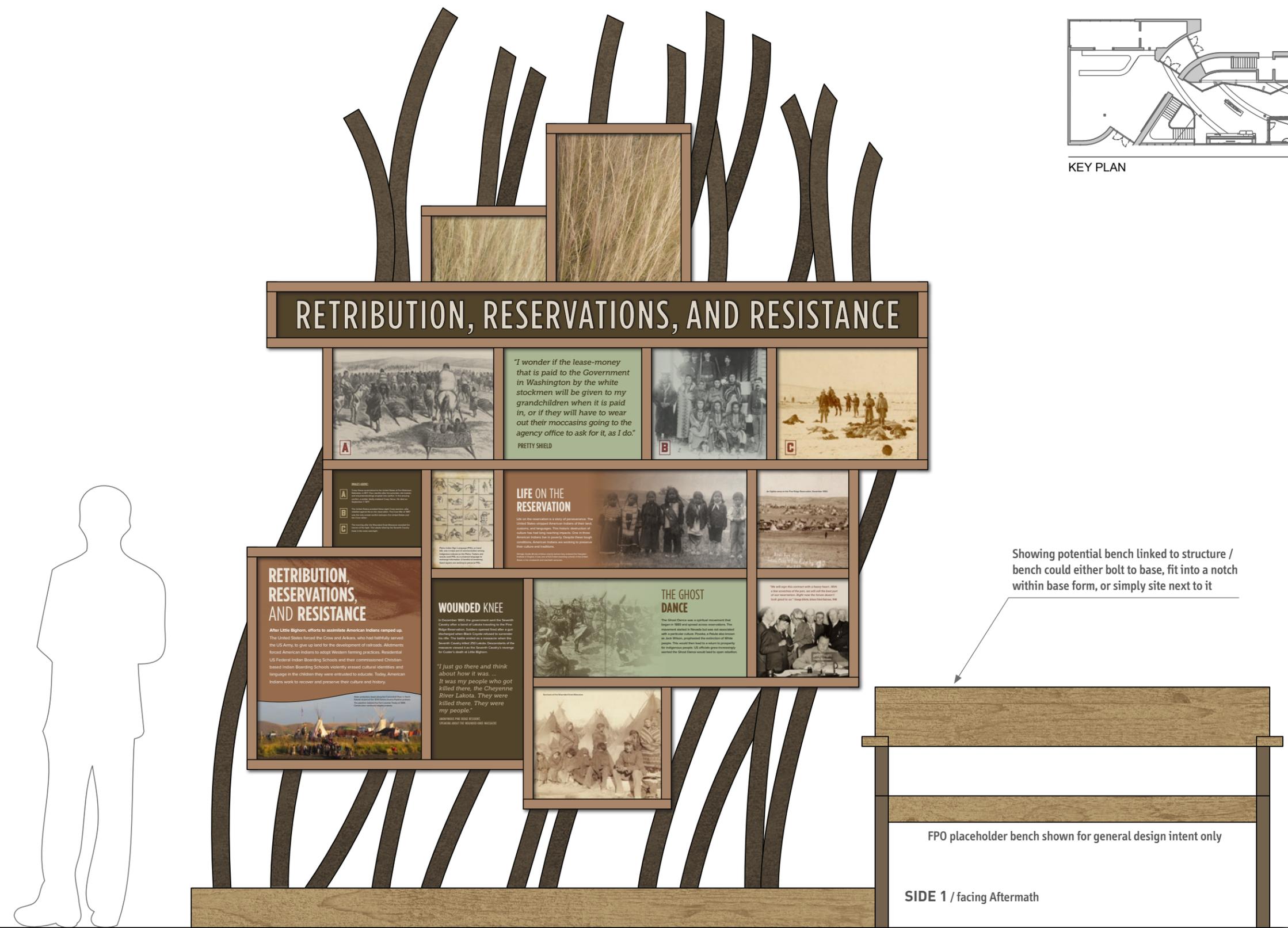
1 ELEVATION / Exhibits / Center Wall
Scale: 3/4" = 1'-0"



SIDE 1 / facing Aftermath



KEY PLAN



1 ELEVATION / Exhibits / Center Wall
Scale: 3/4" = 1'-0"
0 1 2 3 4 FT

Dimensional title letters

GL-05-03-000

RETRIBUTION, RESERVATIONS, AND RESISTANCE

GL-05-03-102



"I wonder if the lease-money that is paid to the Government in Washington by the white stockmen will be given to my grandchildren when it is paid in, or if they will have to wear out their moccasins going to the agency office to ask for it, as I do."

PRETTY SHIELD

GL-05-03-115



GL-05-03-103



GL-05-03-131

GL-05-03-104

IMAGES ABOVE:
A Cray Horse surrendered to the United States at Fort Robinson, Nebraska, in 1877. Cray Horse and his family, including his wife and children, were among the thousands of American Indians who were sent to the reservation. Cray Horse died in 1877.
B The United States arrested these eight Crow warriors, who had killed several soldiers at the reservation. The Crow War of 1876 was the only armed conflict between the United States and the Crow.
C The morning after the Wounded Knee Massacre, the bodies of the dead were piled up in a mass grave.

GL-05-03-113



Plains Indian Sign Language (PISL) is a hand and eye system of communication among indigenous cultures on the Plains. Signs and symbols were used to convey information and to exchange information. A handful of remaining practitioners are working to preserve PISL.

GL-05-03-110

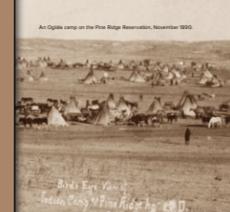
LIFE ON THE RESERVATION

Life on the reservation is a story of perseverance. The United States stripped American Indians of their land, customs, and languages. This historic destruction of culture has had long reaching impacts. One in three American Indians live in poverty. Despite these tough conditions, American Indians are working to preserve their culture and traditions.

Shilpa Gupta (Shilpa) stands proudly before the Homan Indian in England. It is one of the many ways in which the United States is the center of her world.



GL-05-03-111



GL-05-03-100

RETRIBUTION, RESERVATIONS, AND RESISTANCE

After Little Bighorn, efforts to assimilate American Indians ramped up. The United States forced the Crow and Aricara, who had faithfully served the US Army, to give up land for the development of railroads. Allotments forced American Indians to adopt Western farming practices. Residential US Federal Indian Boarding Schools and their commissioned Christian-based Indian Boarding Schools violently erased cultural identities and language in the children they were entrusted to educate. Today, American Indians work to recover and preserve their culture and history.



Some protesters stood along the Cornudas River in North Dakota as part of the 2012 Dakota Access Pipeline protests. The protesters raised the Black Lives Matter flag at BLM. Construction continued despite protests.

WOUNDED KNEE

In December 1890, the government sent the Seventh Cavalry after a band of Lakota traveling to the Pine Ridge Reservation. Soldiers opened fire after a gun discharged when Black Coyotes refused to surrender his rifle. The battle ended as a massacre when the Seventh Cavalry killed 250 Lakota. Descendants of the massacre viewed it as the Seventh Cavalry's revenge for Custer's death at Little Bighorn.

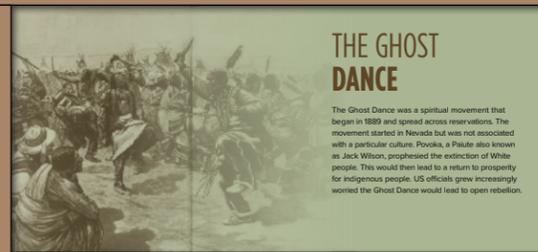
"I just go there and think about how it was. ... It was my people who got killed there, the Cheyenne River Lakota. They were killed there. They were my people."

ANONYMOUS PINE RIDGE RESIDENT, SPEAKING ABOUT THE WOUNDED KNEE MASSACRE

GL-05-03-130

THE GHOST DANCE

The Ghost Dance was a spiritual movement that began in 1889 and spread across reservations. The movement started in Nevada but was not associated with a particular culture. Povung, a Pitahko also known as Jack Wilson, prophesied the extinction of White people. This would then lead to a return to prosperity for indigenous people. US officials grew increasingly worried the Ghost Dance would lead to open rebellion.



GL-05-03-120

GL-05-03-114

GL-05-03-132



Scale = 9%

103.5" w x 100.5" h (total w/frames)

IMAGES ABOVE:

A Crazy Horse surrendered to the United States at Fort Robinson, Nebraska, in 1877. Four months after his surrender, old rivalries and misunderstandings erupted into conflict. In the ensuing conflict, a soldier fatally stabbed Crazy Horse. He died on September 7, 1877.

B The United States arrested these eight Crow warriors, who rebelled against life on the reservation. The Crow War of 1887 was the only armed conflict between the United States and the Crow nation.

C The morning after the Wounded Knee Massacre revealed the horrors of the fight. The Lakota killed by the Seventh Cavalry froze in the snow overnight.

GL-05-03-104

Plains Indian Sign Language (PISL), or hand talk, was a major part of communication among indigenous cultures on the Plains. Traders and scouts used PISL as a universal language to exchange information. A handful of remaining fluent signers are working to preserve PISL.

GL-05-03-113

LIFE ON THE RESERVATION

Life on the reservation is a story of perseverance. The United States stripped American Indians of their land, customs, and languages. This historic destruction of culture has had long reaching impacts. One in three American Indians live in poverty. Despite these tough conditions, American Indians are working to preserve their culture and traditions.

Sichágu Oyáte (Brule) children shortly before they entered the Hampton Institute in Virginia. It was one of 523 Indian boarding schools in the United States in the nineteenth and twentieth centuries.

GL-05-03-110

RETRIBUTION, RESERVATIONS, AND RESISTANCE

After Little Bighorn, efforts to assimilate American Indians ramped up. The United States forced the Crow and Arikara, who had faithfully served the US Army, to give up land for the development of railroads. Allotments forced American Indians to adopt Western farming practices. Residential US Federal Indian Boarding Schools and their commissioned Christian-based Indian Boarding Schools violently erased cultural identities and language in the children they were entrusted to educate. Today, American Indians work to recover and preserve their culture and history.

Water protectors stood along the Cannonball River in North Dakota as part of the 2016 Dakota Access Pipeline protests. The pipeline violated the Fort Laramie Treaty of 1868. Construction continued despite protests.

GL-05-03-100

Closer view of cropped graphics

WOUNDED KNEE

In December 1890, the government sent the Seventh Cavalry after a band of Lakota traveling to the Pine Ridge Reservation. Soldiers opened fire after a gun discharged when Black Coyote refused to surrender his rifle. The battle ended as a massacre when the Seventh Cavalry killed 250 Lakota. Descendants of the massacre viewed it as the Seventh Cavalry's revenge for Custer's death at Little Bighorn.

"I just go there and think about how it was. ... It was my people who got killed there, the Cheyenne River Lakota. They were killed there. They were my people."

ANONYMOUS PINE RIDGE RESIDENT, SPEAKING ABOUT THE WOUNDED KNEE MASSACRE

Scale = 20%

GL-05-03-130

THE GHOST DANCE

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GL-05-03-120

Survivors of the Wounded Knee Massacre.

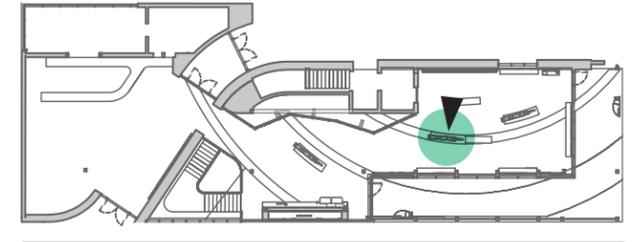
GL-05-03-132

GL-05-03-111

An Oglála camp on the Pine Ridge Reservation, November 1890.

GL-05-03-114

"We will sign this contract with a heavy heart...With a few scratches of the pen, we will sell the best part of our reservation. Right now the future doesn't look good to us." / George Gillette, Arikara Tribal Chairman, 1940



KEY PLAN

Cooler color story contrasts side one

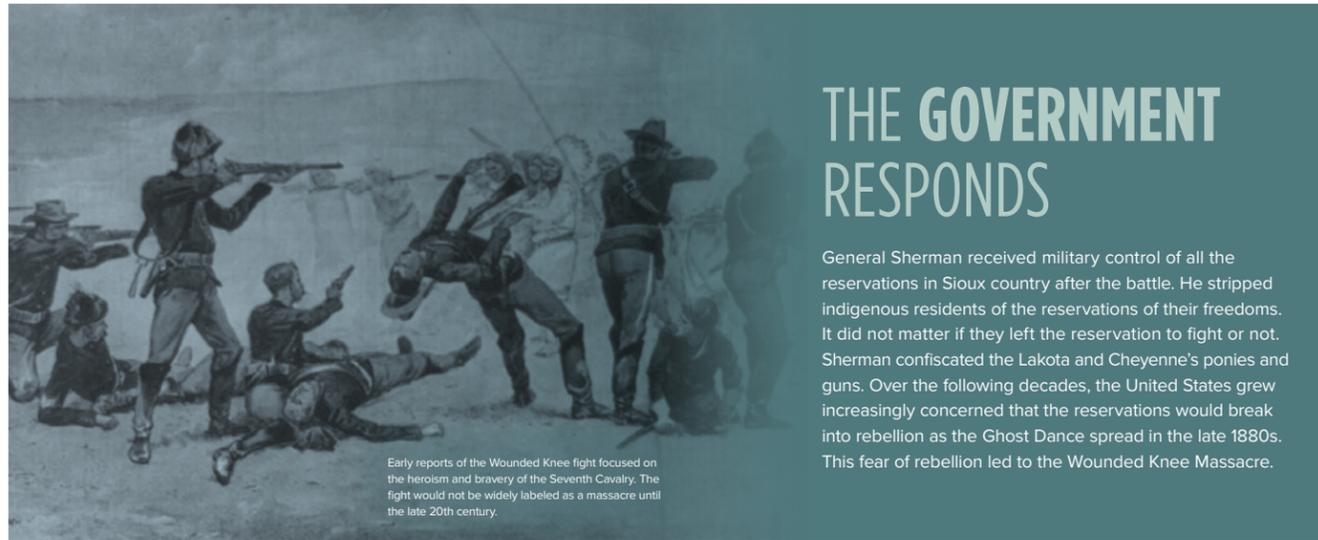
Dimensional title letters



SIDE 2

1 ELEVATION / Exhibits / Center Wall
Scale: 3/4" = 1'-0"





Early reports of the Wounded Knee fight focused on the heroism and bravery of the Seventh Cavalry. The fight would not be widely labeled as a massacre until the late 20th century.

THE GOVERNMENT RESPONDS

General Sherman received military control of all the reservations in Sioux country after the battle. He stripped indigenous residents of the reservations of their freedoms. It did not matter if they left the reservation to fight or not. Sherman confiscated the Lakota and Cheyenne's ponies and guns. Over the following decades, the United States grew increasingly concerned that the reservations would break into rebellion as the Ghost Dance spread in the late 1880s. This fear of rebellion led to the Wounded Knee Massacre.

GL-05-03-210

IMAGES ABOVE:

A These bones came from horses that died at the Battle of the Little Bighorn. Soldiers hid behind dead horses to avoid oncoming bullets.

B Ads like this one appeared in newspapers in the late nineteenth and early twentieth centuries. Legislation opened American Indian lands for sale. The Dawes Act made excess reservation lands available for white settlers to buy.

C On the tenth anniversary of Little Bighorn, several of the survivors visited the battlefield. Frederick Benteen and his wife were among a group that posed in front of the Seventh Cavalry monument. A fence surrounded the monument to protect it from vandals.

GL-05-03-204

LEGISLATIVE EFFORTS

US Federal Indian Policy at the end of the nineteenth century forced the Lakota, Cheyenne, and other indigenous nations to assimilate into American society. The Dawes Act of 1887 broke up reservations into plots of land and opened them to settlement by US citizens. Only American Indians who accepted allotments could become US citizens. The Curtis Act of 1898 abolished tribal courts and subjected all tribal citizens to federal law. These policies stripped American Indians of their sovereignty.

Corruption plagued the management of reservations. Indian agents withheld rations from American Indians as a form of punishment. They then resold the rations for profit. General Nelson Miles blamed rebellions on the starvation rations at reservations.

GL-05-03-220

GL-05-03-230

CITIZENS REACT

Custer's death came as a shock. He was a hero of the Civil War and something of a celebrity. Some newspapers questioned the Seventh Cavalry's defeat. How could the United States lose to the Lakota and Cheyenne? Did Custer make an arrogant mistake? Was Reno a coward? White Americans could not believe the Lakota and Cheyenne simply outnumbered and out-fought the Seventh Cavalry.

THE INDIAN WAR.

General Terry's Official Report of the Custer Massacre.

General Pope Sends Six Companies of Infantry to General Crook.

And General Sheridan is Hurrying Forward More Reinforcements.

The Government Does Not Want Volunteer Troops.

Closer view of cropped graphics

THE NATION REACTS

Generals Sherman and Sheridan were in Philadelphia, celebrating the nation's centennial, when the news of the battle reached them. The country responded quickly. By the end of July 1876, Colonel Nelson Miles arrived in Montana to continue pursuing the Lakota and Cheyenne. The nation also authorized the building of new forts to establish dominance. In 1890, the Census Bureau officially declared the frontier closed. The United States had gained full control over the West.

"Custer's Last Stand" by Edgar S. Paxson is a romanticized and inaccurate depiction of the battle. Paxson finished the painting in 1899, 23 years after the Battle of the Little Bighorn. It represents then-popular perceptions of Custer in the decades after the battle.

Scale = 20%

GL-05-03-200

"That all lands adapted to agriculture,... so sold or released to the United States by any Indian tribe shall be held by the United States for the sale purpose of securing homes... to actual and bona fide settlers."

THE DAWES ACT

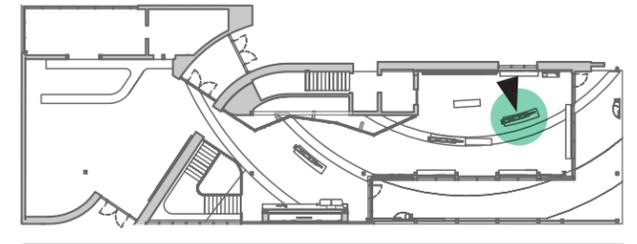
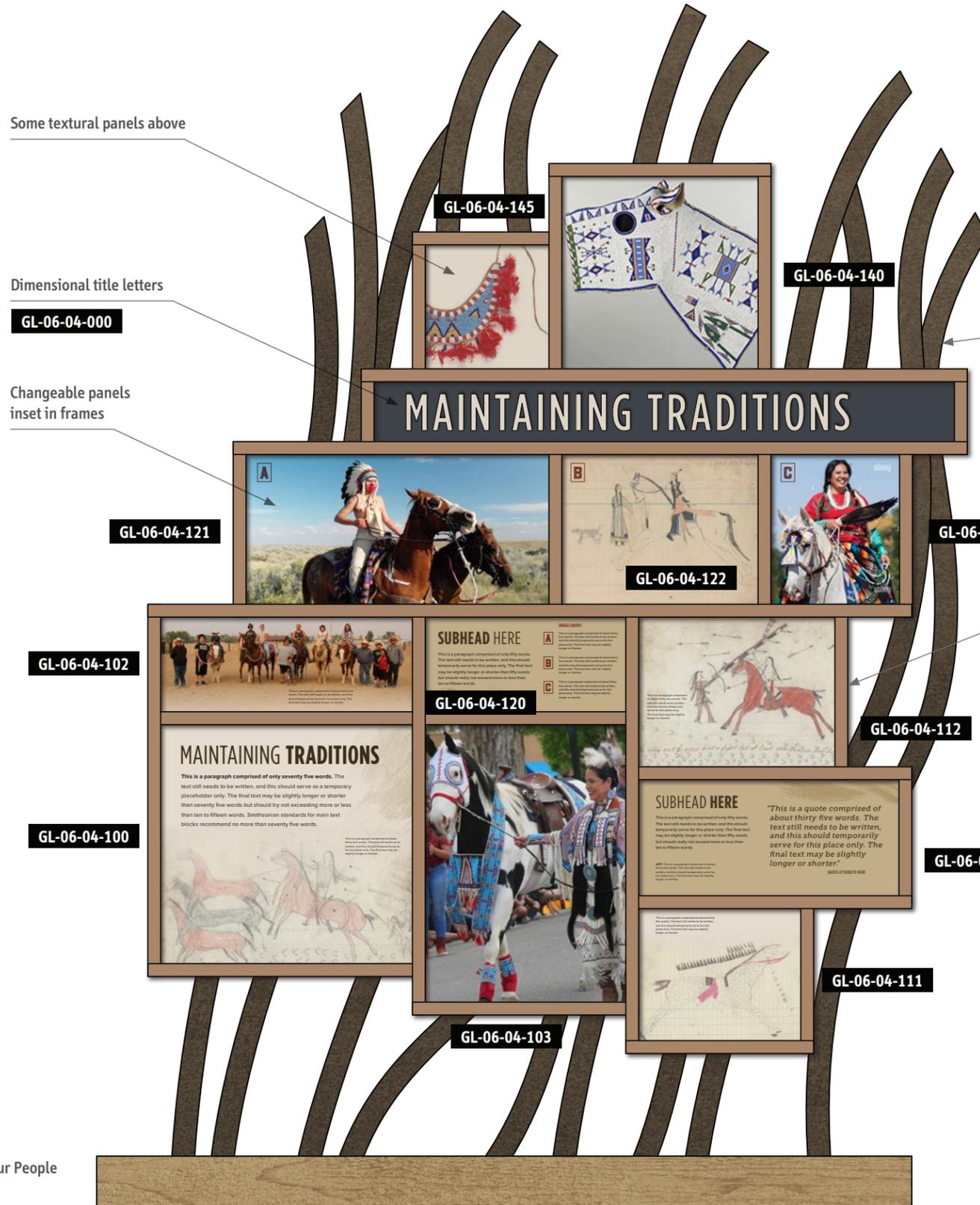
The Dawes Act of 1887 was named after its author, Massachusetts Senator Henry Dawes was part of a group that advocated for the Christianization of American Indians. He believed it was the best way to assimilate them into American society.

GL-05-03-233

CUSTER.

THE VALLEY OF DEATH

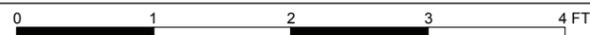
General Custer and Five Companies Butchered by the Indians—Over Three Hundred Soldiers Killed by the Indians—List of the Officers—How the Brave Fall—General Terry Makes an Informal Report of the Battle of the Little Horn—The Indians in Overwhelming numbers—

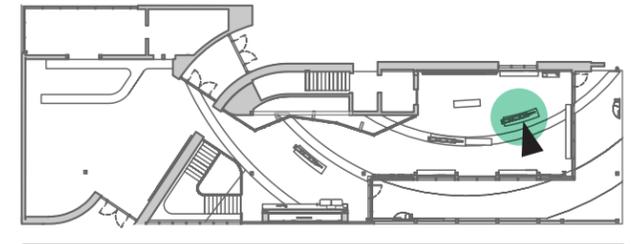
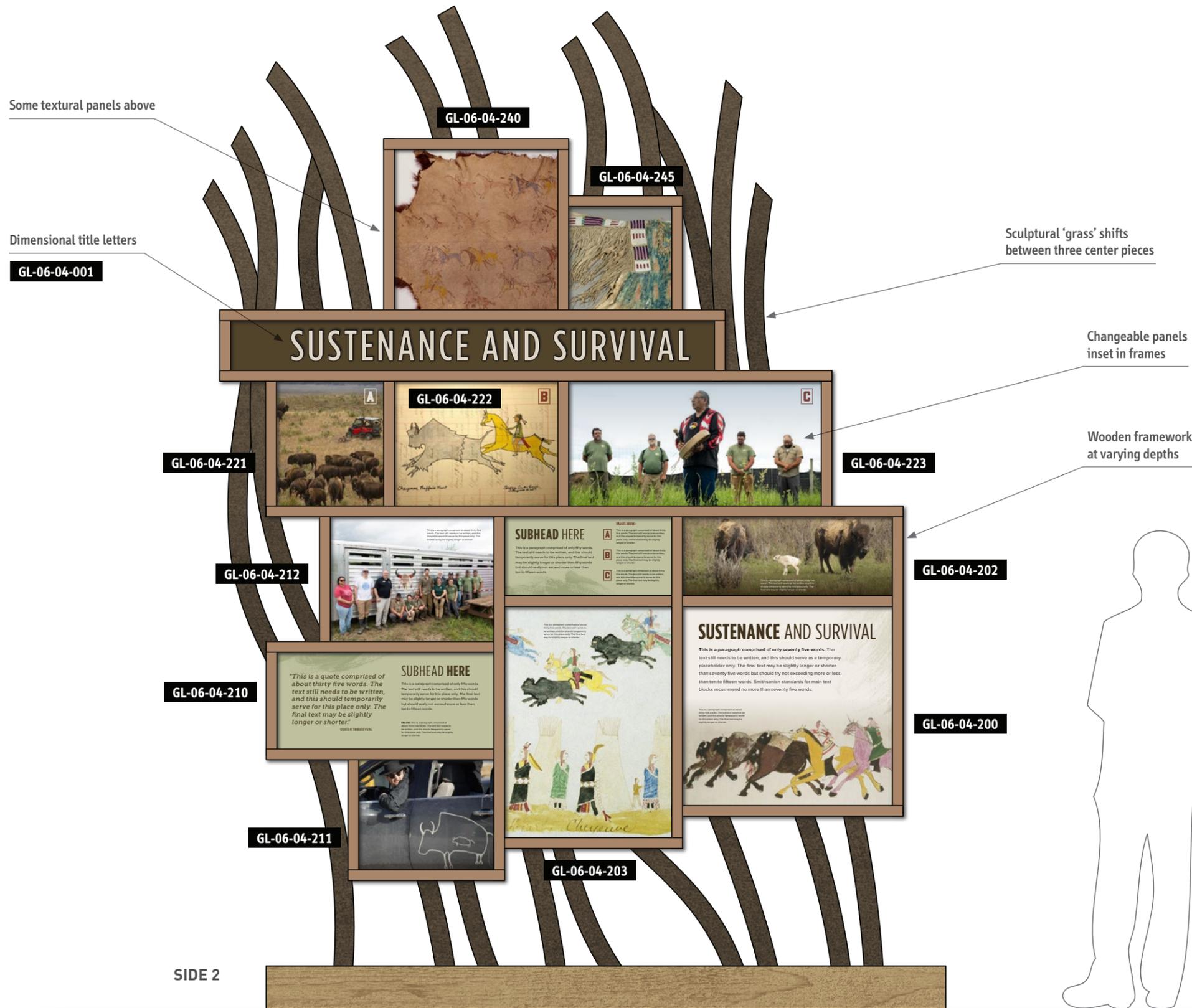


KEY PLAN

SIDE 1 / facing Our Land | Our People

1 ELEVATION / Exhibits / Center Wall
Scale: 3/4" = 1'-0"





KEY PLAN

SIDE 2

1 ELEVATION / Exhibits / Center Wall
Scale: 3/4" = 1'-0"



Plan view of case framework with angled front face



Big, bold, wood case frame

Image panel inside case

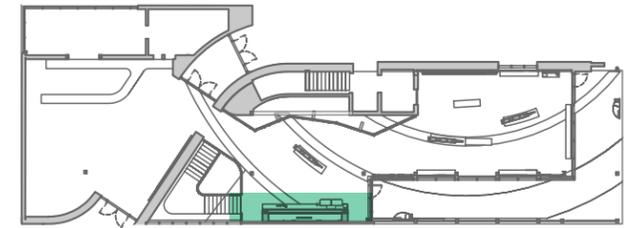
Large intro pylon with timeline inside case at center

GL-04-00-001

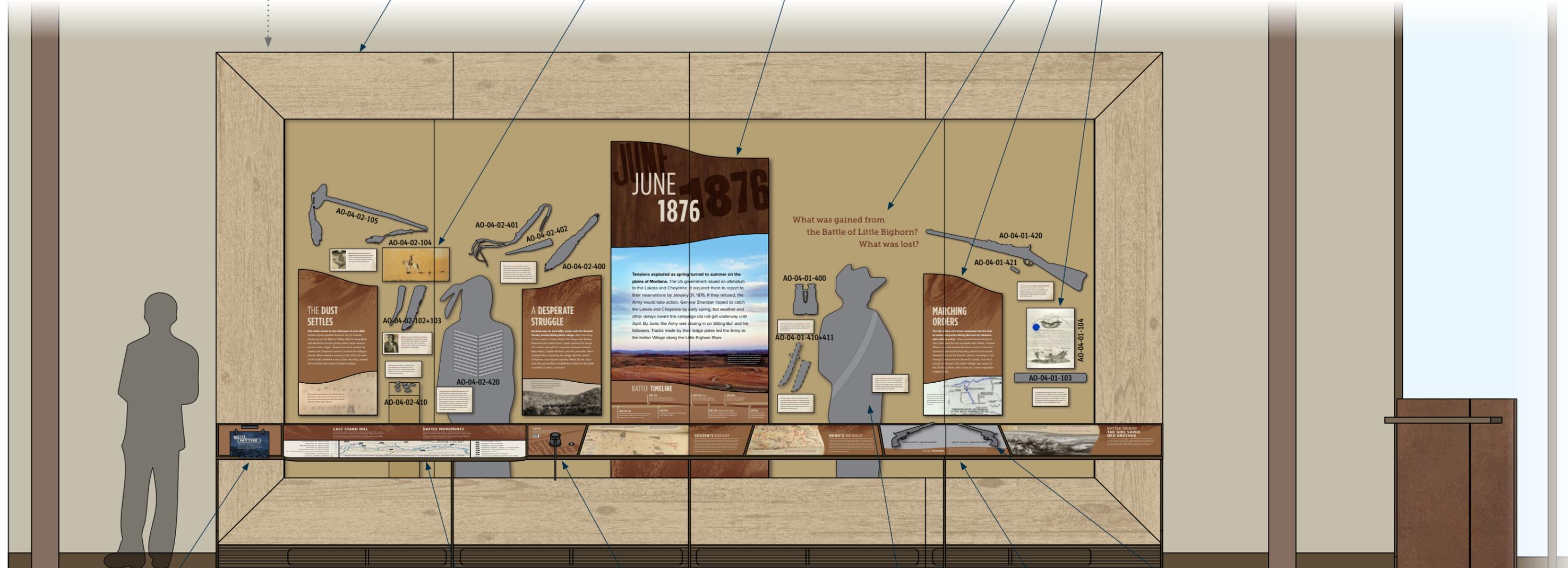
Cut vinyl question 31.125" h x 7.5" w (total)

Main panels inside case

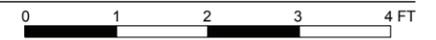
Reproduction document



KEY PLAN



1 ELEVATION / South / Case Wall
Scale: 1/2" = 1'-0"



Myths flip book

Tactile battle map of key battle movements

HVAC vent grill moved to front base of case

Voices listening station with audio handset and push button activation

Potential for reproduction outfits for a cavalrman and a warrior. **Shown for design intent only.**

Long reader rail with removable sections for case access

Tactile reproduction artifacts (shown for design intent only)

Title layer / direct print to wood-style laminate

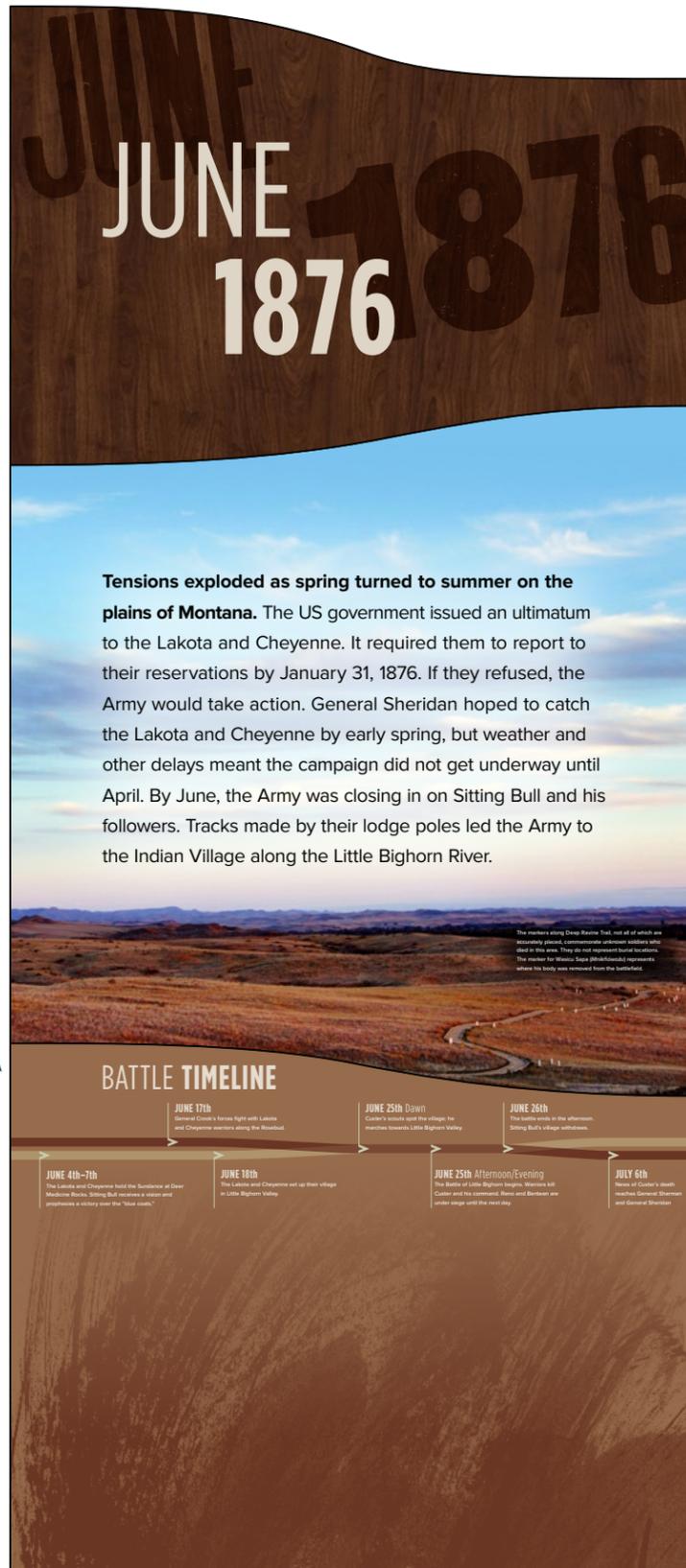
Layered curved die-cut forms help frame content layers

Main text layer

Timeline layer



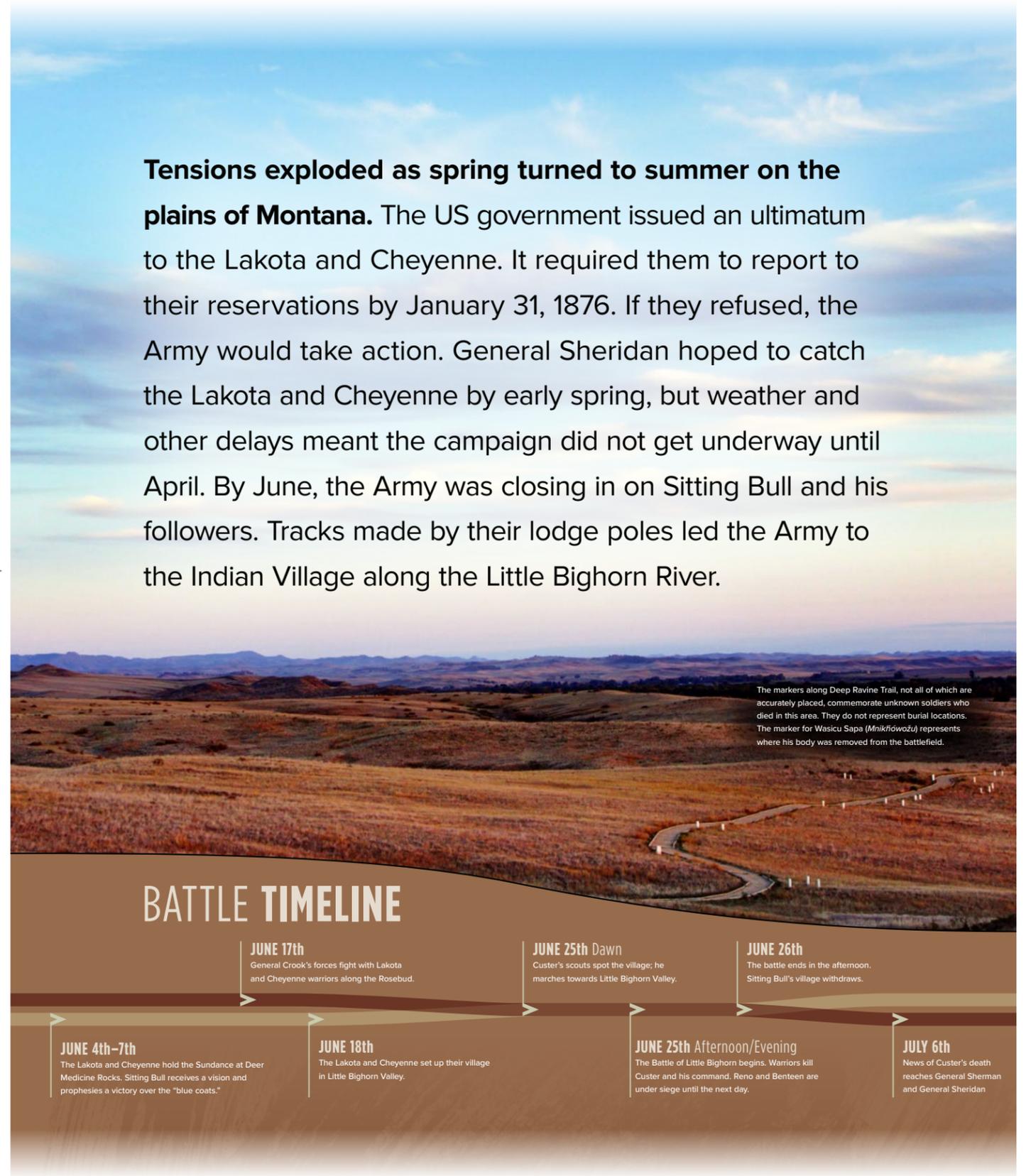
Sketch reference



Scale: 10%

GL-04-00-100

39" w x 89" h



Scale: 20%

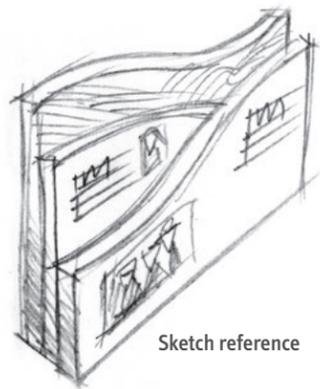
Tensions exploded as spring turned to summer on the plains of Montana. The US government issued an ultimatum to the Lakota and Cheyenne. It required them to report to their reservations by January 31, 1876. If they refused, the Army would take action. General Sheridan hoped to catch the Lakota and Cheyenne by early spring, but weather and other delays meant the campaign did not get underway until April. By June, the Army was closing in on Sitting Bull and his followers. Tracks made by their lodge poles led the Army to the Indian Village along the Little Bighorn River.

Tonal brush textures inspired by the grassy landscape

Main text layer

Layered curved die-cut forms help frame content layers

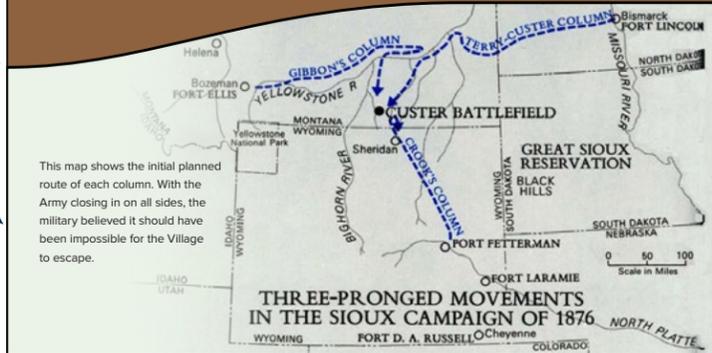
Image layer



Sketch reference

MARCHING ORDERS

The US military sent three commands into the field to locate and punish Sitting Bull and his followers with military action. They worked independently of each other and did not coordinate their efforts. Colonel Gibbon commanded the Montana column in the west. General Crook led the Wyoming column to the South. General Terry led the Dakota column, including Lt. Col. George Custer and the Seventh Cavalry, from Fort Lincoln to the east. The Indian Village was aware of the US Army efforts after Crook led a failed expedition in March 1876.



This map shows the initial planned route of each column. With the Army closing in on all sides, the military believed it should have been impossible for the Village to escape.

19.5" w x 34.875" h

GL-04-01-100

A DESPERATE STRUGGLE

As dawn rose on June 25th, scouts with the Seventh Cavalry located Sitting Bull's village. After receiving further reports, Custer feared the village was fleeing. Determined to catch them, Custer ordered his troops into motion. He split his command between himself, Major Reno, Captain Benteen, and the pack train. Reno attacked first, surprising the village. But the Lakota, Cheyenne, and Arapaho quickly rallied. By the day's end, they pinned Reno and Benteen down on the bluffs and killed Custer's command.

D. F. Barry took this photo of Reno's Crossing on the tenth anniversary of the battle. Gall (an Hunkpapa chief) and Captain Benteen, among others, attended the small commemorative celebration.



19.5" w x 34.5" h

GL-04-02-100

THE DUST SETTLES

The battle ended on the afternoon of June 26th. Lakota scouts spotted General Terry's column advancing up the Bighorn Valley. Warriors kept Reno and Benteen's forces pinned down while women packed their lodges. Smoke from fires started by Lakota and Cheyenne women covered the Village's retreat. When soldiers arrived on the 27th, the men on the bluffs believed it was Custer returning. Instead, Terry arrived with news of Custer's defeat.

"The scouts reported that the soldiers had not followed us and that everything was safe now. All over the camp there were big fires and kill dances all night long." / Black Elk

19.5" w x 36" h

GL-04-03-100

Scale: 20%

Object names in color and bold highlight

This **commission** promoted Custer to the rank of Lieutenant Colonel in 1866. During the Civil War, Custer rose to the rank of Major General by brevet. After the Volunteer Army disbanded in April 1865, he regained his regular army rank as Captain. Custer carried his commissions in this **metal cylindrical case**.

9" w x 4.5" h

GL-04-01-102

The US Army issued the **Model 1873 Springfield Carbine** to the cavalry. This carbine was recovered from the battlefield and matched with this fired cartridge case. An American Indian warrior likely used this carbine due to repairs made to the weapon.

9" w x 4.5" h

GL-04-01-420

The Seventh Cavalry used **field glasses** like these to survey the land ahead of them. A Sioux warrior reportedly picked up these glasses at the site of the Custer fight.

9" w x 3.375" h

GL-04-01-400

These **reproduction uniform items** represent what the Seventh Cavalry wore in battle. The military used wool to craft most uniform items because of its durability. Other uniform items included a waist belt with a US oval belt buckle, a revolver holster, and a canteen.

Weathered textures shift between labels

9" w x 4.5" h

GL-04-01-430

A civilian, soldier, or American Indian could have used this **knife and sheath**. The sheath was likely handmade, crafted from boot or saddle leather and fastened together with copper rivets. Decorated with slash marks and brass tacks, it could be tied to a belt with the rawhide strip.

9" w x 4.5" h

GL-04-01-410

Scale: 50%

Note: Label sizes may vary depending on content.

Labels with images associated with objects



Big Beaver owned this **knife and scabbard**, which he decorated. The symbols and colors are important to the Cheyenne and represent boyhood coup strikes. He also drew the **ledger art**, which depicts him riding among those killed in the Custer fight.

12.25" w x 5.5" h

GL-04-02-102

Plains Indians used **trade knives** and other implements to craft tools from the animals they hunted. The leather thongs of this **riding quirt** were likely made from bison or antelope hide. It worked like a riding crop, used to encourage a horse to gallop faster. They crafted the **switch** from the tail of a bison and used it in sweat lodge rituals.

9" w x 5.25" h

GL-04-02-400

Cheyenne women played a game with these **plum seed dice**. Each woman took a turn tossing the dice from a shallow willow basket. Whoever tossed the die that showed the most number of markings won.

9" w x 4" h

GL-04-02-410



Brown Bird owned this **war club**. He attached the stone head to the handle with rawhide and decorated it with feathers. Stone war clubs were a traditional weapon used by several Plains Indian tribes.

11.5" w x 5.5" h

GL-04-01-105

Scale: 50%

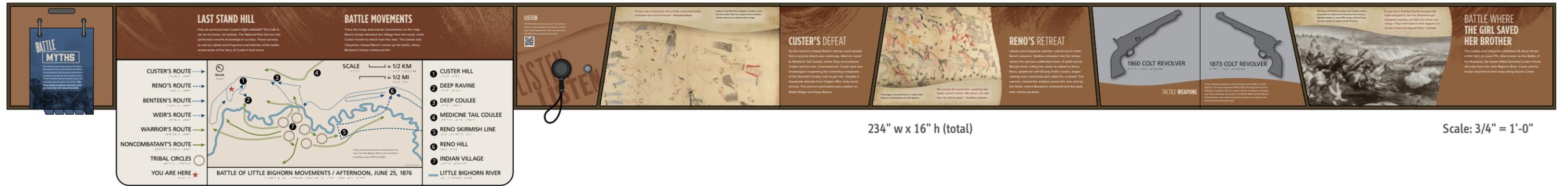
The **reproduction clothing items** represent what a warrior might have worn during battle. Scalp shirts, like this one, belonged to the tribe and not the wearer. Sub-chiefs passed these shirts down to their successors. Lakota women crafted the shirts from soft, light animal hide. Crooked lances could be functional or a badge of rank for war societies. Warriors could use war shields to deflect clubs or arrows. Their unique designs also made warriors identifiable on the battlefield.

9" w x 6.375" h

GL-04-02-420

Weathered textures shift between labels

Note: Label sizes may vary depending on content.



234" w x 16" h (total)

Scale: 3/4" = 1'-0"

Scale: 18%

GL-04-02-530



GL-04-03-500-550

Myths flip book

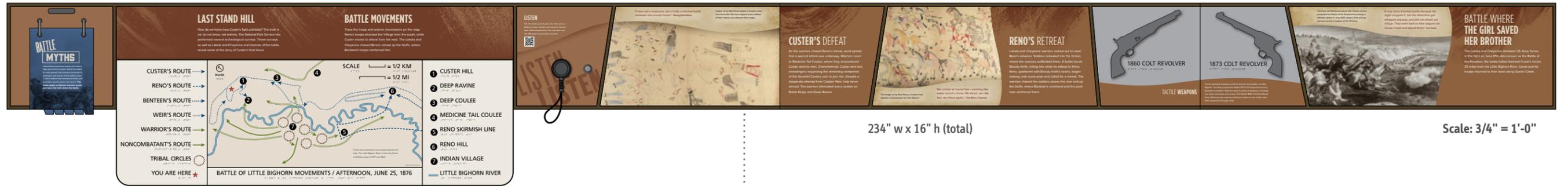
GL-04-02-510

Audio handset with push button at right

60" w x 19" h (map & key)

GL-04-02-520

Tactile battle map of key locations extends out from rail at shallow angle

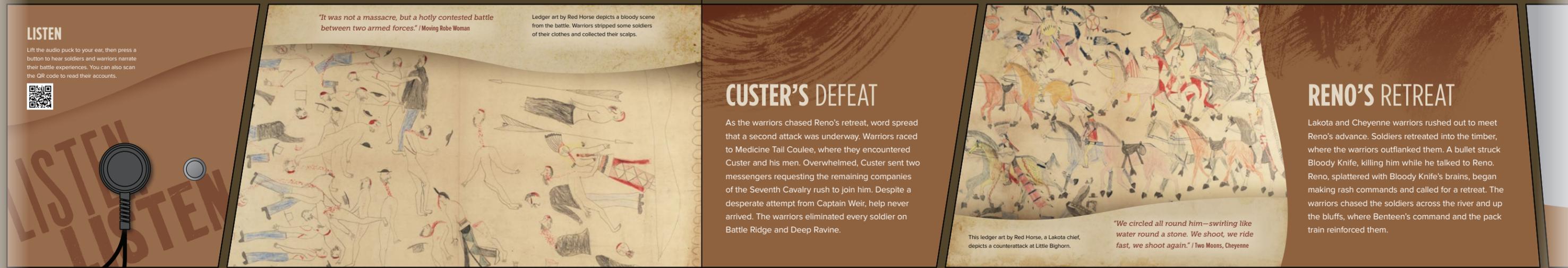


234" w x 16" h (total)

Scale: 3/4" = 1'-0"

Scale: 18%

Reader rail panels are mounted in parts to larger substrate with 1/2" gaps and borders

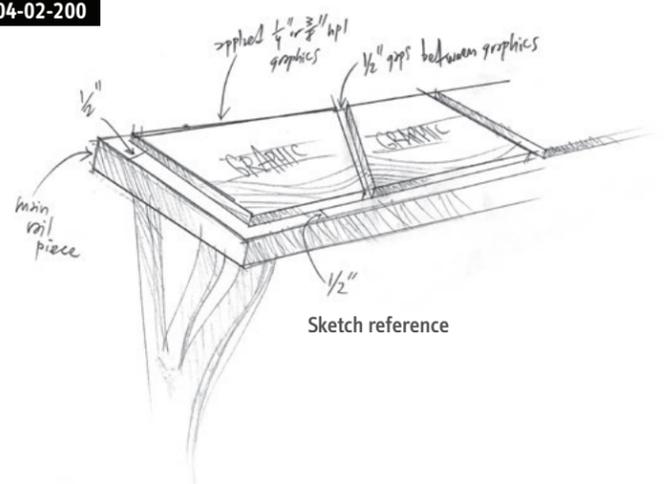


GL-04-02-510

GL-04-02-300

GL-04-02-200

Audio handset with push button at right



Sketch reference

BATTLE MYTHS

How do we know how Custer's fight unfolded? The truth is we don't know for certain. The National Park Service has performed several archeological surveys. These surveys, as well as Lakota and Cheyenne oral histories of the battle, reveal some of the way of Custer's final hours.

LAST STAND HILL

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BATTLE MOVEMENTS

Trace the tragic and warrior movements on the map. Reno's forces advanced the village from the south, while Custer moved to attack from the east. The Lakota and Cheyenne charged from the north, where Research Group conducted the.

LISTEN

CUSTER'S DEFEAT

As the warriors charged forward, word spread that a second attack was underway. Warriors used to Medicine Tail Coulee, where they encountered Custer and his men. Overwhelmed, Custer sent his men to Reno's camp, requesting the remaining companies of the Seventh Cavalry to go to his. Despite a desperate attempt from Captain Wain, they never arrived. The warriors advanced onto a ridge on Battle Ridge and Deep Ravine.

RENO'S RETREAT

Lakota and Cheyenne warriors rushed out to meet Reno's advance. Soldiers retreated into the timber, where the warriors captured them. At that point, Bloody Knife, killing him while he talked to Reno. Reno, splattered with Bloody Knife's brains, began making rash commands and called for a retreat. The warriors chased the soldiers across the river and up the bluffs, where Benteen's command and the pack train reinforced them.

TACTILE WEAPONS

1860 COLT REVOLVER

1873 COLT REVOLVER

BATTLE WHERE THE GIRL SAVED HER BROTHER

The Lakota and Cheyenne defeated US Army forces in this fight on June 17th. Also known as the Battle of the Rosebud, the battle halted General Crook's forces 30 miles from the Little Bighorn River. Crook and his troops returned to their base along Goose Creek.

234" w x 16" h (total)

Scale: 3/4" = 1'-0"

Scale: 18%

RENO'S RETREAT

Lakota and Cheyenne warriors rushed out to meet Reno's advance. Soldiers retreated into the timber, where the warriors outflanked them. A bullet struck Bloody Knife, killing him while he talked to Reno. Reno, splattered with Bloody Knife's brains, began making rash commands and called for a retreat. The warriors chased the soldiers across the river and up the bluffs, where Benteen's command and the pack train reinforced them.

Call round him—swirling like a stone. We shoot, we ride and shoot again. / Two Moons, Cheyenne

TACTILE WEAPONS

1860 COLT REVOLVER

1873 COLT REVOLVER

These represent weapons used by warriors and soldiers at Little Bighorn. The Army issued the Model 1873 Colt Single Action Army Revolver to soldiers. Warriors used a variety of weapons, including, war clubs, and bows and arrows. The Model 1860 Colt New Model Army Revolver was used by American Indians at the battle, who likely acquired it through trade.

The Crow and Shoshone scouts with Crook's column prevented the Battle of the Rosebud from being a definitive defeat. In June 1876, nearly a third of Crow warriors served in support of the US Army.

"It was not a finished battle because the night stopped it, but the Wasichus got whipped anyway, and did not attack our village. They went back to their wagons on Goose Creek and stayed there." / Iron Hawk

BATTLE WHERE THE GIRL SAVED HER BROTHER

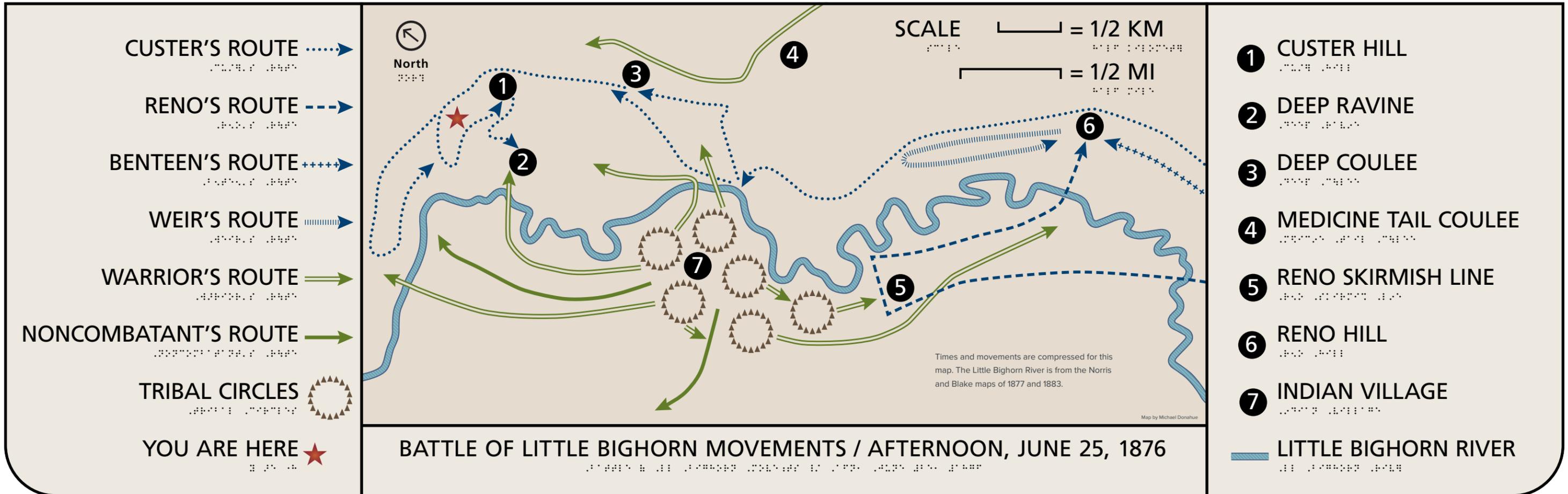
The Lakota and Cheyenne defeated US Army forces in this fight on June 17th. Also known as the Battle of the Rosebud, the battle halted General Crook's forces 30 miles from the Little Bighorn River. Crook and his troops returned to their base along Goose Creek.

GL-04-01-500

GL-04-01-200

Tactile reproduction artifacts

Tactile battle map / etched zinc or similar



60" w x 19" h

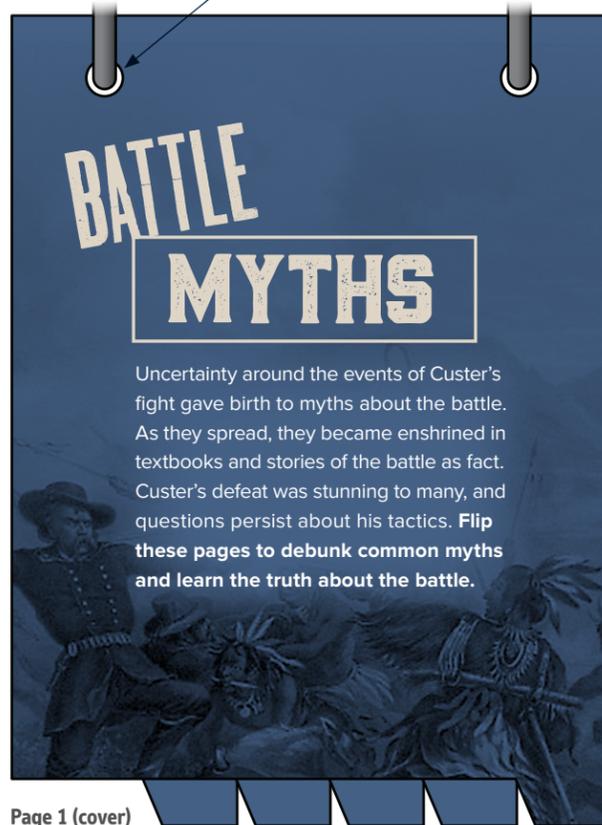
GL-04-02-520

Scale: 26%

Each page:
9.625" w x 13" h (including .75" tab)

Die-cut holes for
mounting with U-rings,
pages are changeable

Scale = 34%

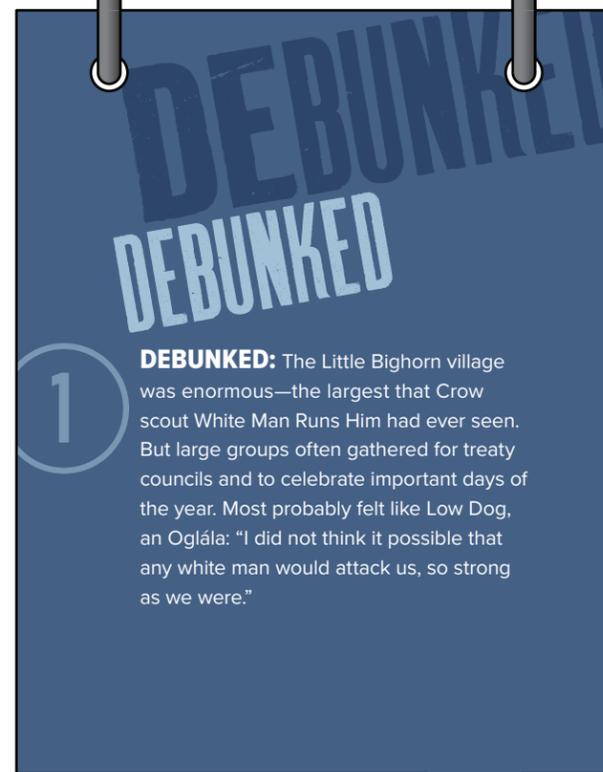


Page 1 (cover)

GL-04-03-500

Tabs to turn pages

Page 1 (back)

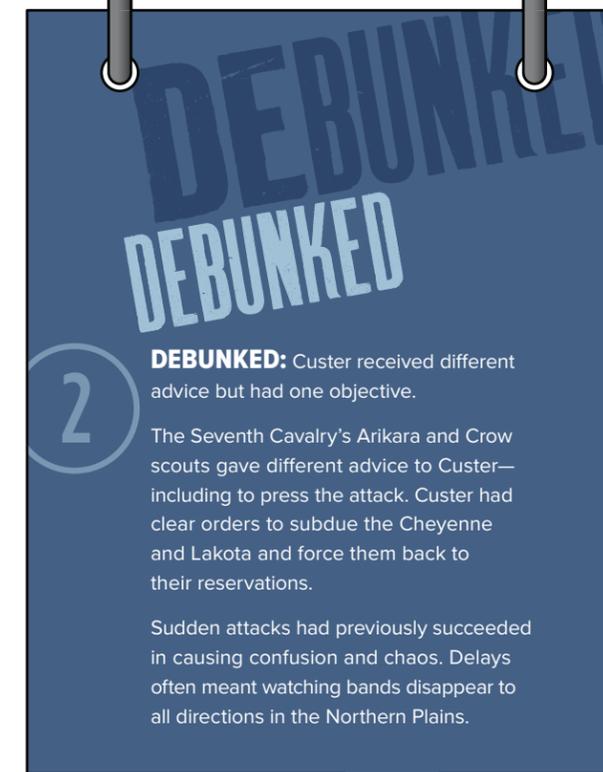


Page 2 (front)

SPREAD 1

GL-04-03-510

Page 2 (back)

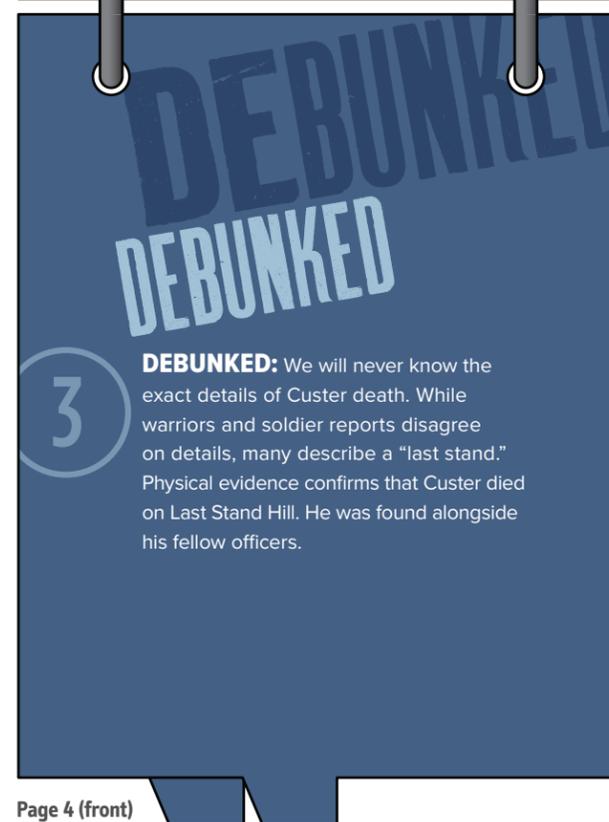


Page 3 (front)

SPREAD 2

GL-04-03-520

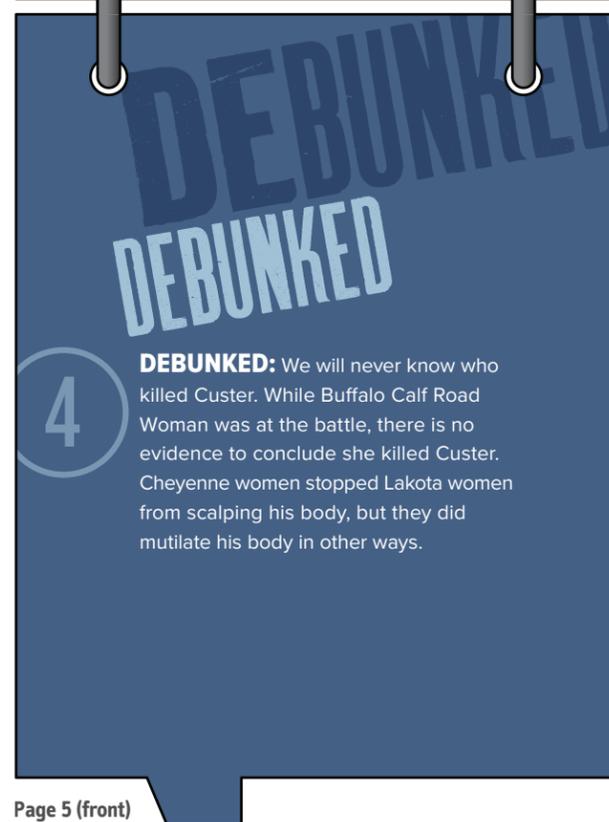
Each page:
9.625" w x 13" h (including .75" tab)



Page 4 (front)

SPREAD 3

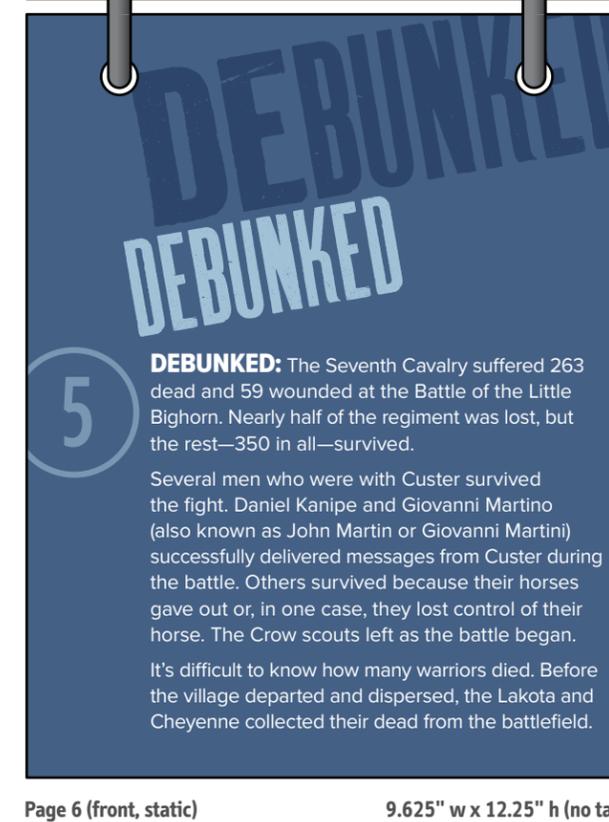
GL-04-03-530



Page 5 (front)

SPREAD 4

GL-04-03-540

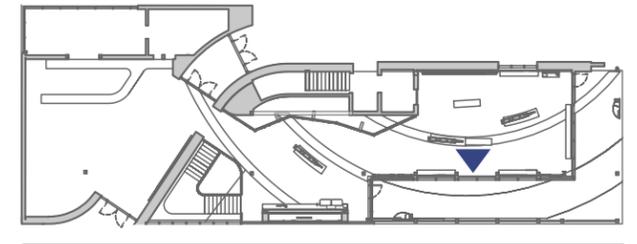


Page 6 (front, static)

9.625" w x 12.25" h (no tab)

SPREAD 5

GL-04-03-550



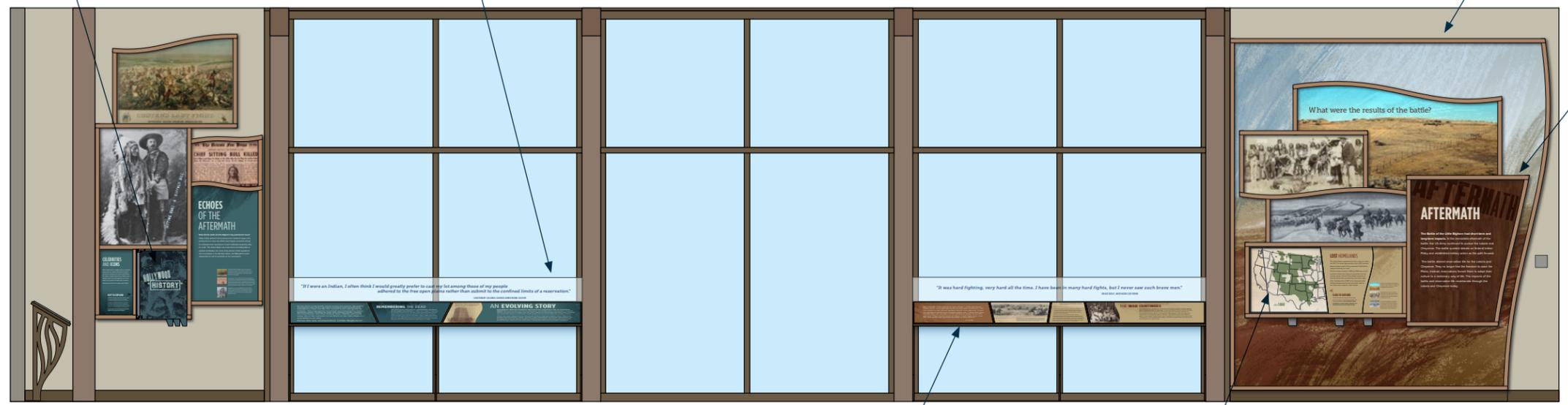
KEY PLAN

Large flip panels of pop culture images / on piano hinges

Low, translucent panels with quotes

Tonal, muted mural of grassland

Wooden box framework for intro, text, and image panels



1 ELEVATION / South / 05 Aftermath + 06 An Evolving Story
Scale: 1/4" = 1'-0"



Two reader rails

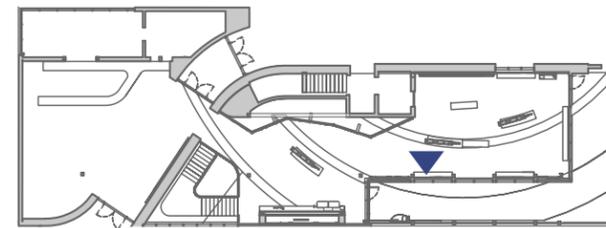
Layered map slider interactive:
lost tribal lands and reservations

Low, translucent panels with quotes

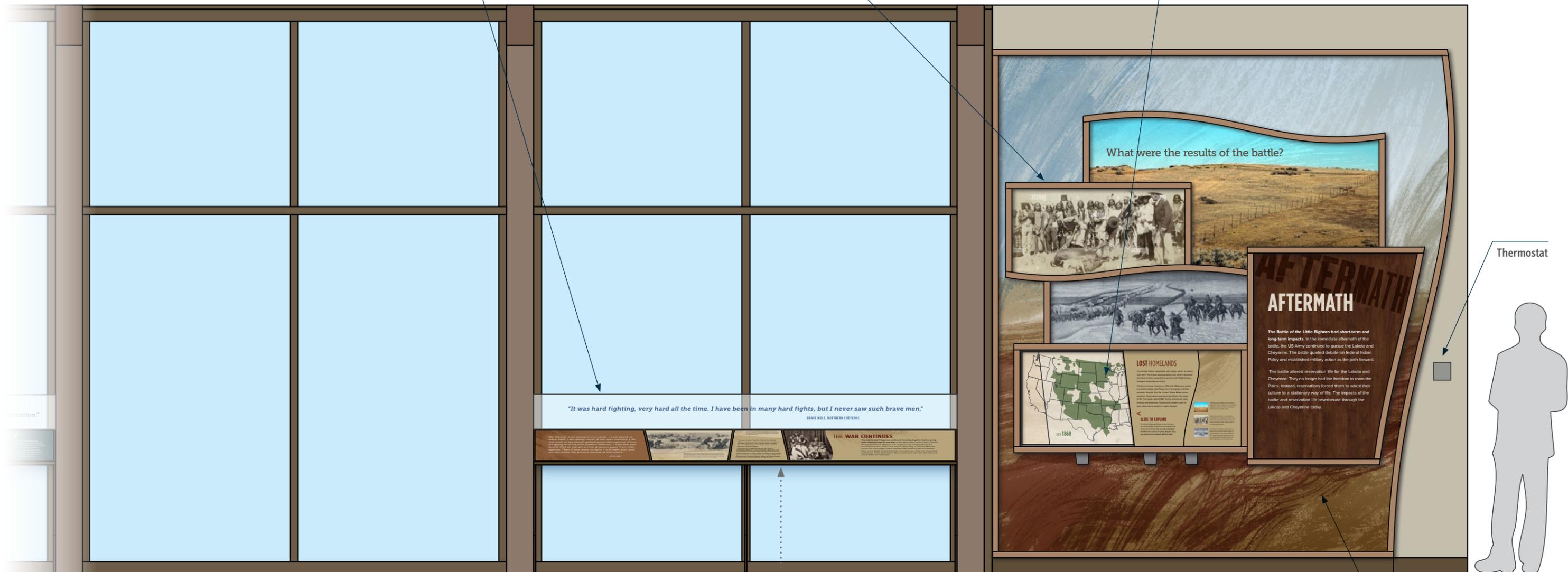
Wooden box framework for intro, text, and image panels



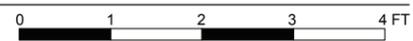
Layered map slider interactive: lost tribal lands and reservations



KEY PLAN



1 ELEVATION / South / 05 Aftermath
Scale: 1/2" = 1'-0"



Reader rail / flattened view

Tonal, brushstroke mural



What were the results of the battle?



CIRCA 1860

LOST HOMELANDS

The United States negotiated with tribes, nation to nation, until 1871. The Indian Appropriations Act of 1871 declared American Indians wards of the government. Tribal territory changed drastically as a result.

The Fort Laramie Treaties of 1851 and 1868 were meant to protect Lakota and Cheyenne homelands and their nomadic lifestyle. But the United States broke these promises. Reservations permanently altered their ways of life. The Dawes Act of 1887 further diminished tribal territory and autonomy. Forced onto smaller tracts of land, tribes had to adapt to a static lifestyle.

SLIDE TO EXPLORE

The United States was hungry for land and gold. To see the larger context, please explore the entire trail to history. Use the slides to explore the aftermath in Lakota, Cheyenne, Arapaho, Crow, and Arikara territory between 1851 and today.

AFTERMATH

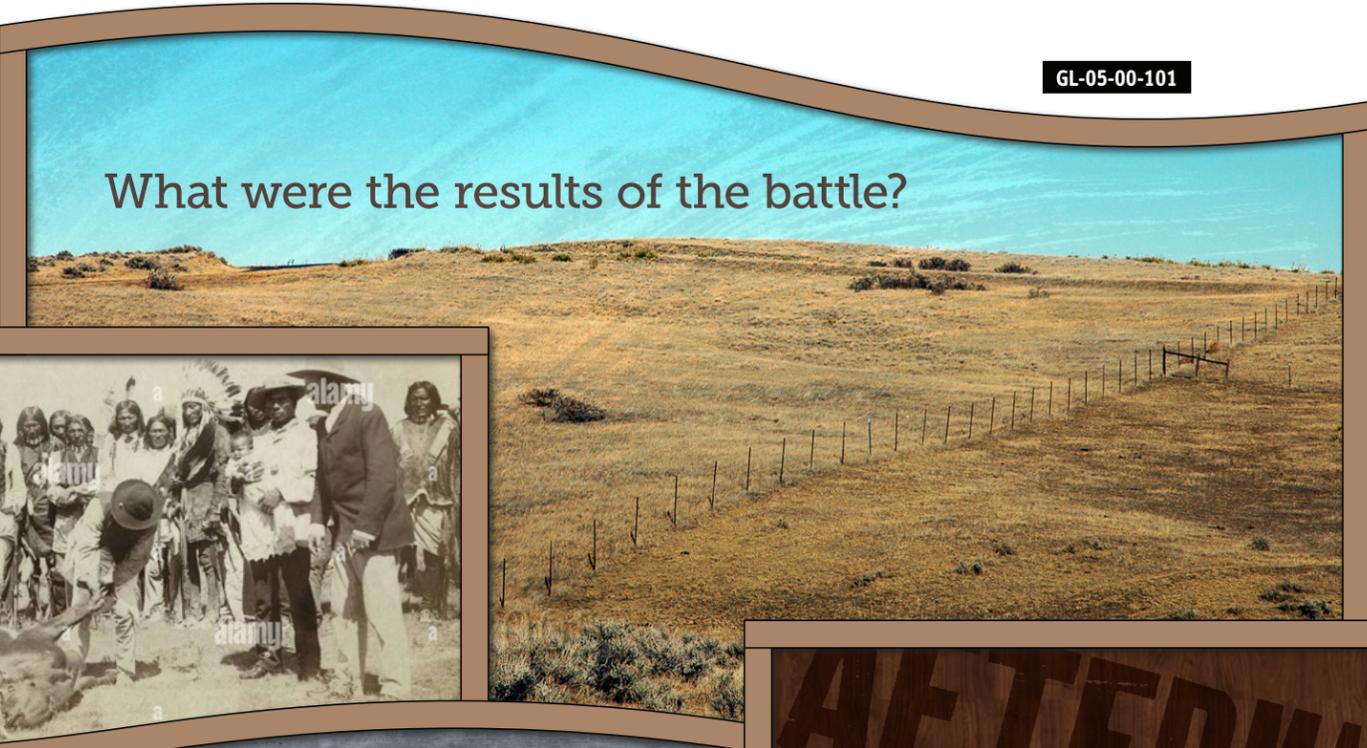
The Battle of the Little Bighorn had short-term and long-term impacts. In the immediate aftermath of the battle, the US Army continued to pursue the Lakota and Cheyenne. The battle quieted debate on federal Indian Policy and established military action as the path forward.

The battle altered reservation life for the Lakota and Cheyenne. They no longer had the freedom to roam the Plains. Instead, reservations forced them to adapt their culture to a stationary way of life. The impacts of the battle and reservation life reverberate through the Lakota and Cheyenne today.

GL-05-00-000

Scale = 7%

114.875" w x 126" h (total minus 4" kick)



GL-05-00-101

Wooden framework



GL-05-00-103



GL-05-00-102

104" w x 87.625" h (total w/frames)

AFTERMATH

The Battle of the Little Bighorn had short-term and long-term impacts. In the immediate aftermath of the battle, the US Army continued to pursue the Lakota and Cheyenne. The battle quieted debate on federal Indian Policy and established military action as the path forward.

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Intro panel printed on stained wood

44" w x 45" h (w/frames)

Scale = 10%

GL-05-01-100 LOST HOMELANDS

The United States negotiated with tribes, nation to nation, until 1871. The Indian Appropriations Act of 1871 declared American Indians wards of the government. Tribal territory changed drastically as a result.

The Fort Laramie Treaties of 1851 and 1868 were meant to protect Lakota and Cheyenne homelands and their nomadic lifestyle. But the United States broke these promises. Reservations permanently altered their ways of life. The Dawes Act of 1887 further diminished tribal territory and autonomy. Forced onto smaller tracts of land, tribes had to adapt to a static lifestyle.

SLIDE TO EXPLORE

The United States was hungry for land and gold. To satiate this hunger, Congress passed legislation that stripped tribal territories. Use the sliders to explore the difference in Lakota, Cheyenne, Arapaho, Crow, and Arizana territory between 1851 and today.

GL-05-00-104



Thumbnails with captions for higher images

Layered map slider interactive: lost tribal lands and reservations

Transparent sliders overlay and align with background map

GL-05-01-501

GL-05-01-502

Slider pull tabs

GL-05-00-100

Layered map slider interactive: lost tribal lands and reservations

Transparent sliders overlay and align with background map (slider shown partially extended)

GL-05-01-100

LOST HOMELANDS

The United States negotiated with tribes, nation to nation, until 1871. The Indian Appropriations Act of 1871 declared American Indians wards of the government. Tribal territory changed drastically as a result.

The Fort Laramie Treaties of 1851 and 1868 were meant to protect Lakota and Cheyenne homelands and their nomadic lifestyle. But the United States broke these promises. Reservations permanently altered their ways of life. The Dawes Act of 1887 further diminished tribal territory and autonomy. Forced onto smaller tracts of land, tribes had to adapt to a static lifestyle.

GL-05-00-104

This view of the battlefield looks northeast, towards the ridge Company C was positioned. Company C was one of the five companies that fought and died with Custer.

Lakota gathered to skin a cow. After the United States forced American Indians onto reservations, it also forced them to give up hunting. Domestic cattle replaced bison as the main source of meat.

The Lakota and Cheyenne continued to defend their homeland after the Battle of the Little Bighorn. In the winter of 1876 and 1877, General George Crook pursued the disbanded tribes. His soldiers crossed the North Platte River in the cold and snow.

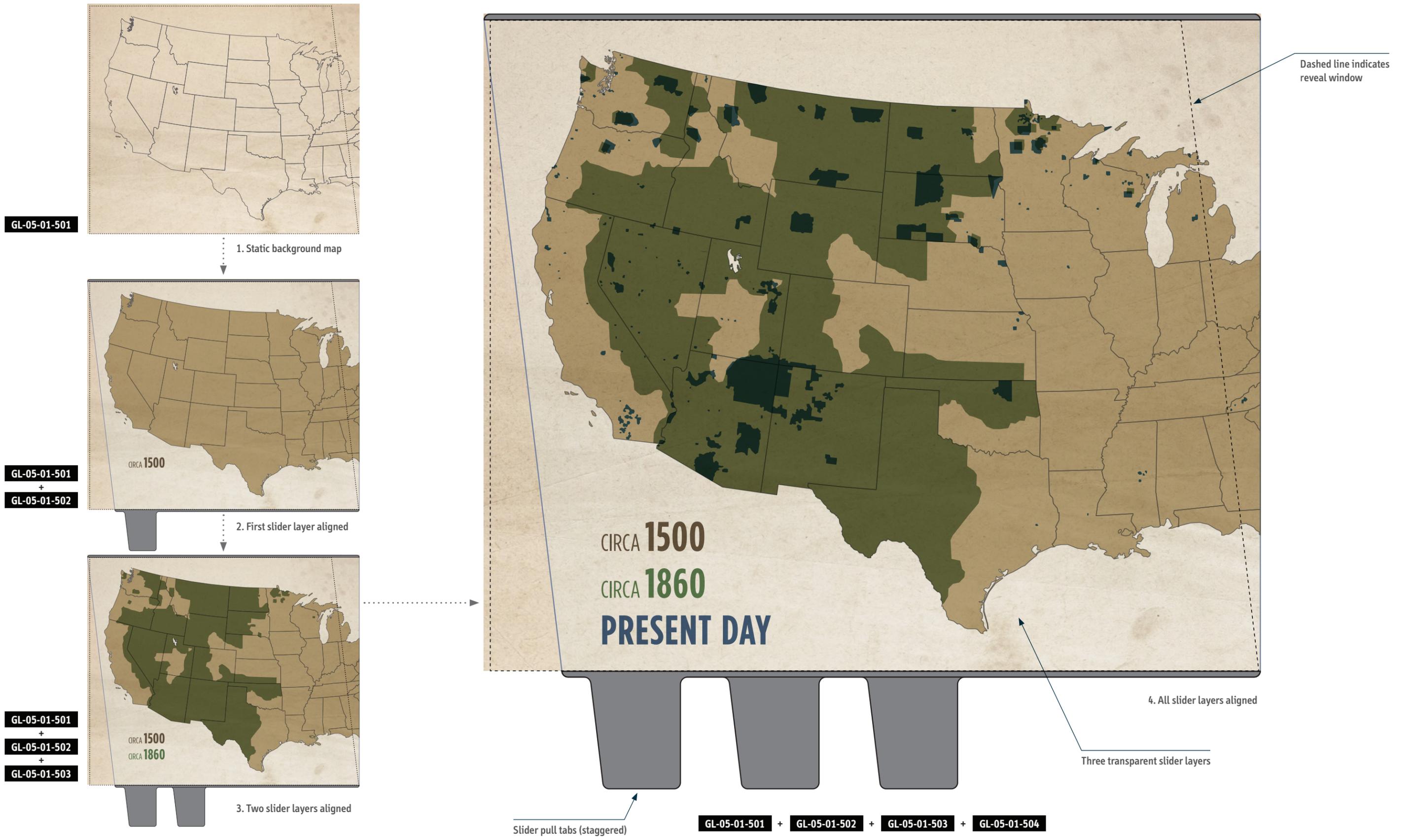
GL-05-01-501 **GL-05-01-502**

CIRCA 1860

Scale = 25% 58" w x 27" h (total w/frame)

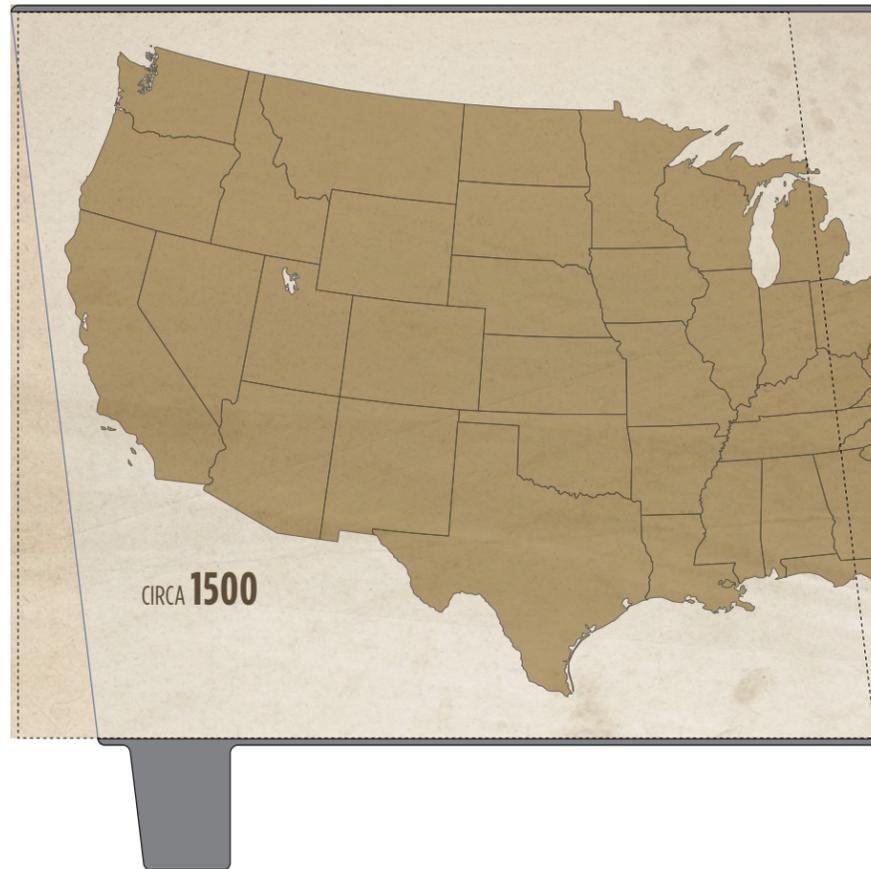
Slider pull tabs (staggered)

Die-cut line of layered graphic



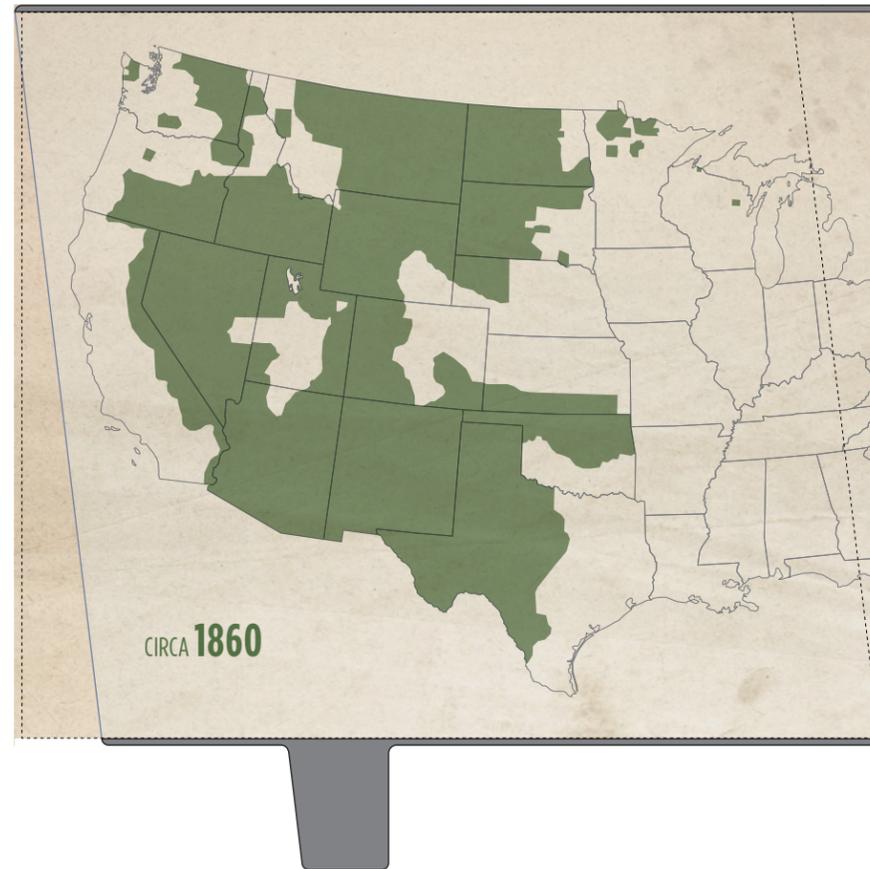
GL-05-01-502

Background map with transparent slider 1



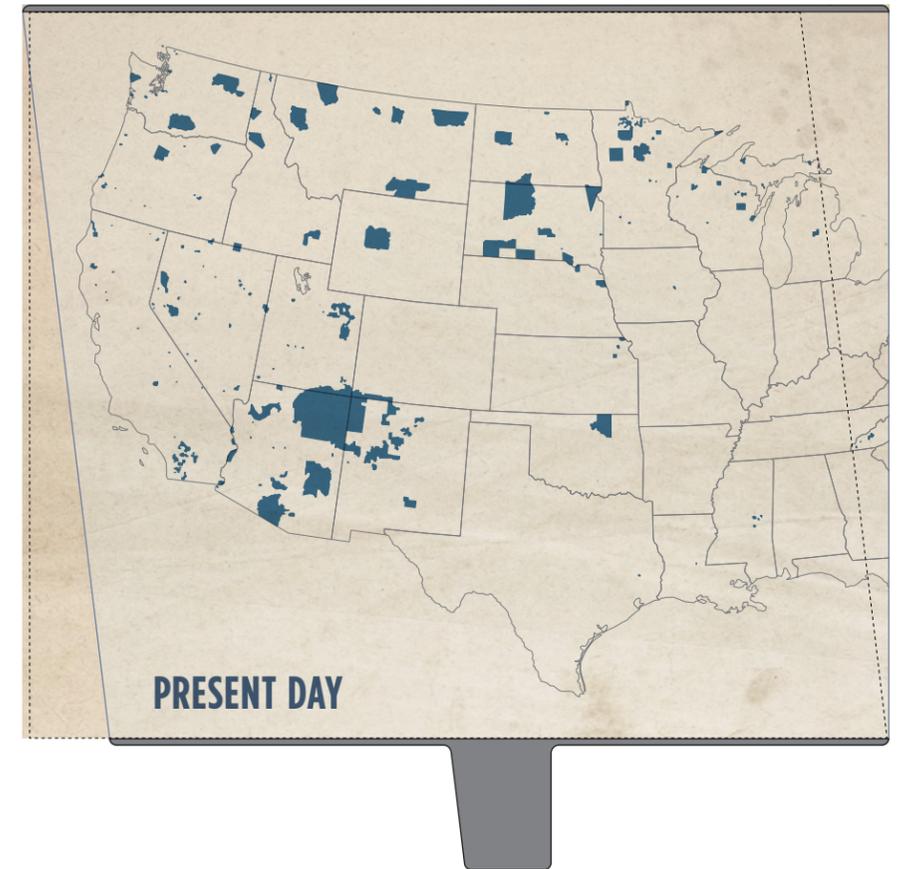
GL-05-01-503

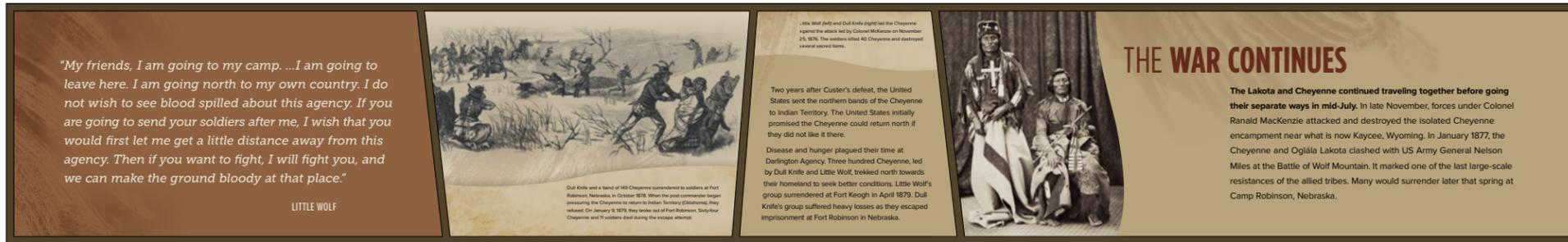
Background map with transparent slider 2



GL-05-01-504

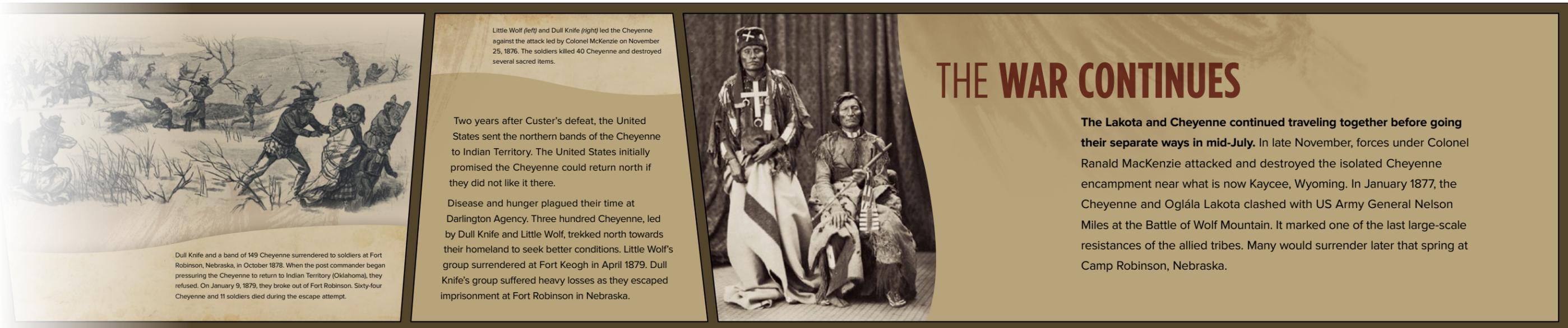
Background map with transparent slider 3





105.375" w x 16" h (total)

Scale: 10%

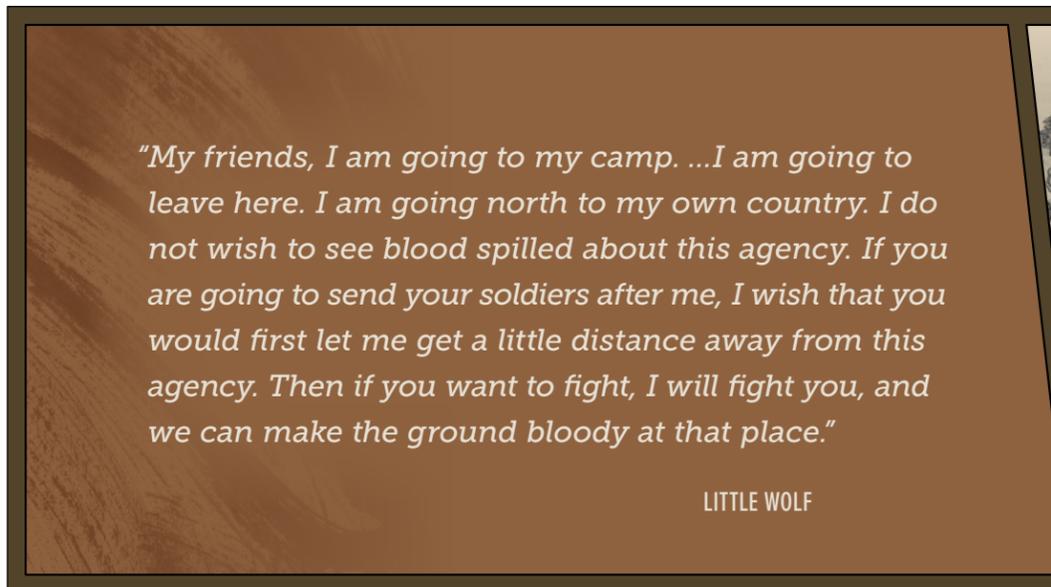


Scale: 20%

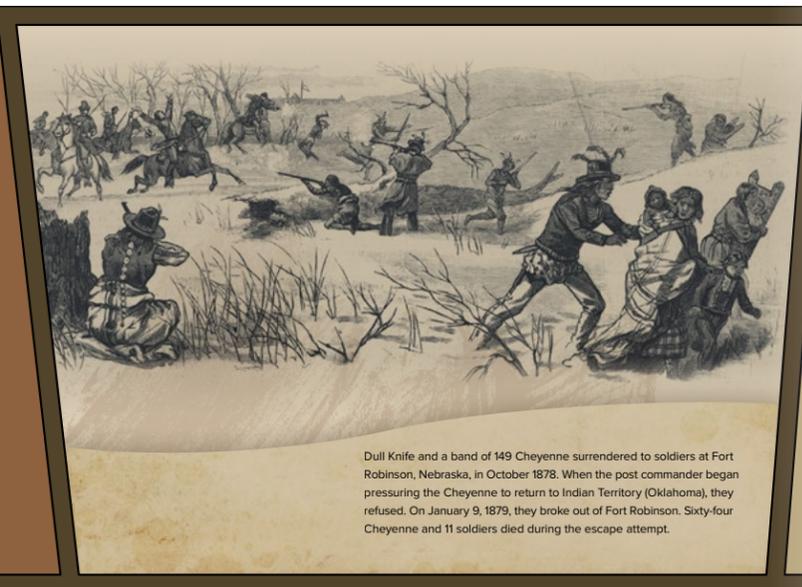
Reader rail panels are mounted in parts to larger substrate with 1/2" gaps and borders

GL-05-02-110

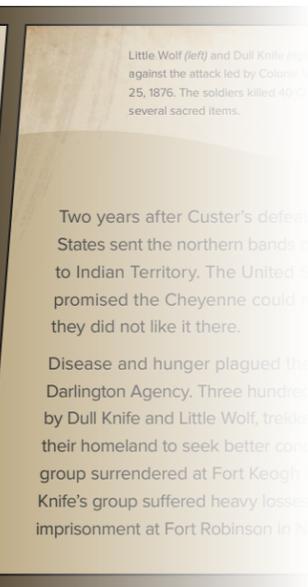
GL-05-02-100



GL-05-02-115



GL-05-02-111



Translucent panels with quotes

"If I were an Indian, I often think I would greatly prefer to cast my lot among those of my people adhered to the free open plains rather than submit to the confined limits of a reservation."
LIEUTENANT COLONEL GEORGE ARMSTRONG CUSTER

Left side 105.375" w x 8.75" h (panel total)

GL-06-01-120

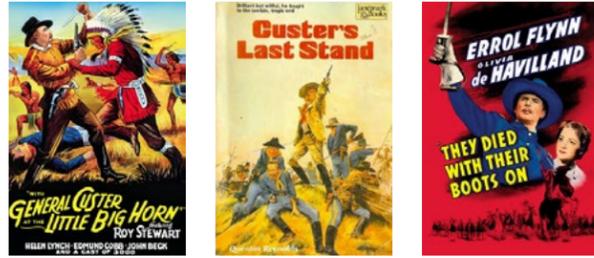
"It was hard fighting, very hard all the time. I have been in many hard fights, but I never saw such brave men."
BRAVE WOLF, NORTHERN CHEYENNE

Right side 105.375" w x 8.75" h (panel total)

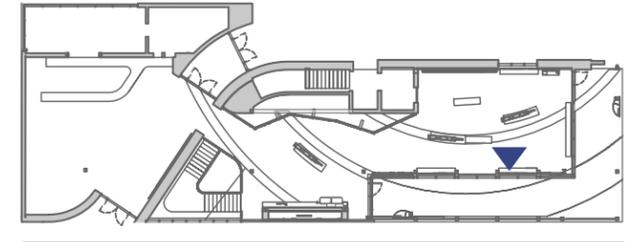
GL-05-02-120

Scale = 17%

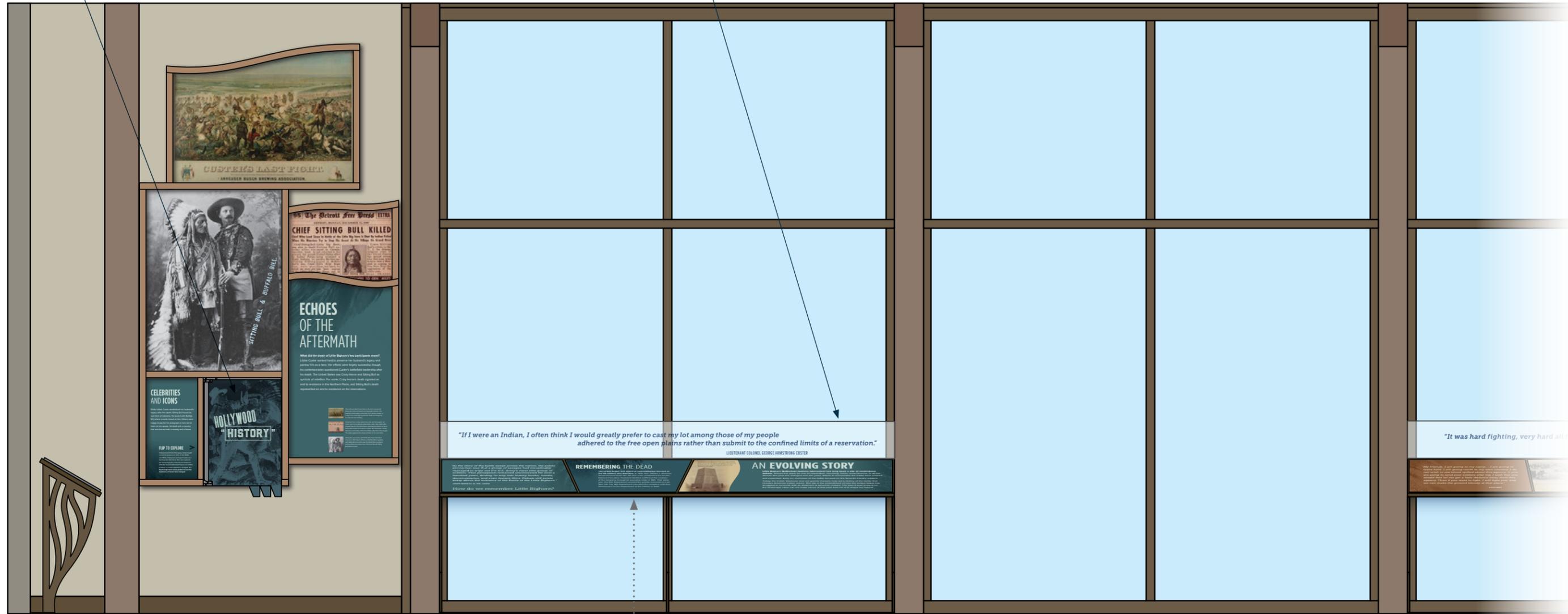
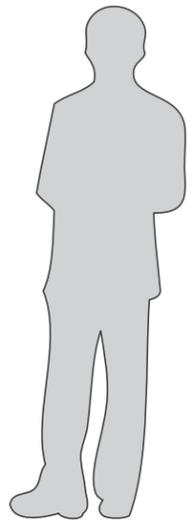
Large flip panels of pop culture images / on piano hinges



Low, translucent panels with quotes



KEY PLAN



1 ELEVATION / South / 06 An Evolving Story
Scale: 1/2" = 1'-0"



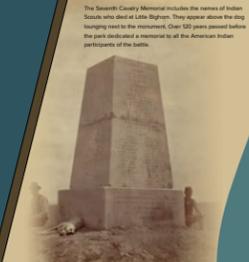
Reader rail / flattened view

"As the story of the battle swept across the nation, the public perception was that a group of savages had inexplicably managed to wipe out the U.S. Army's most elite group of soldiers. That perception remained uncontested for over a hundred years, finding its way into history books, novels, documentaries, and even feature films. Debate still exists today about the outcome of the Battle of the Little Bighorn."

JOHN MARSHALL III, PhD, LAKOTA

REMEMBERING THE DEAD

The United States' first efforts at memorialization focused on the US soldiers who died here. In 1879, Gen. William T. Sherman issued General Order No. 78. This order established the Custer National Cemetery. President Garfield reaffirmed the creation of the cemetery through an executive order in 1881. That same year, the War Department erected the granite memorial on Last Stan Hill. The War Department operated the cemetery until they transferred it to the Department of the Interior in 1940.



AN EVOLVING STORY

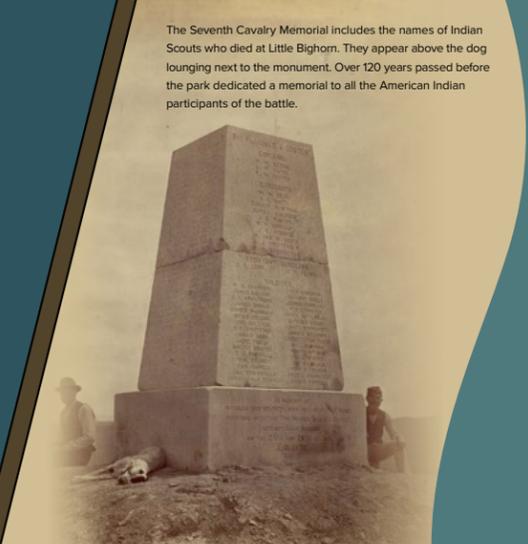
Little Bighorn Battlefield National Monument has long been a site of contentious debate. Should this place be one of celebration, mourning, honor, remembrance, or all of the above? The park has changed over the years. Efforts to memorialize the battle have evolved and expanded. Early on, memories of the battle focused on the Seventh Cavalry soldiers. The Indian Memorial and red granite markers help tell a history of the battle that includes American Indian voices. This site is the embodiment of how the United States has struggled to reconcile with its treatment of American Indians. The past is ever-present on the landscape. How can we make sense of that past and use it to shape our future?

105.375" w x 16" h (total)

Scale: 10%

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GL-06-01-100

GL-06-00-100

Scale: 20%

Reader rail panels are mounted in parts to larger substrate with 1/2" gaps and borders

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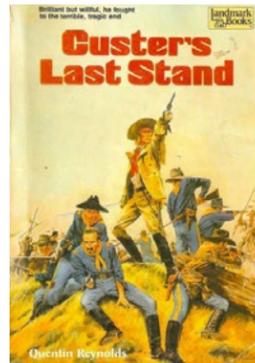
JOHN MARSHALL III, PhD, LAKOTA

How do we remember Little Bighorn?

REMEMBERING THE DEAD

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GL-06-01-110



Large flip panels of pop culture images

GL-06-02-202



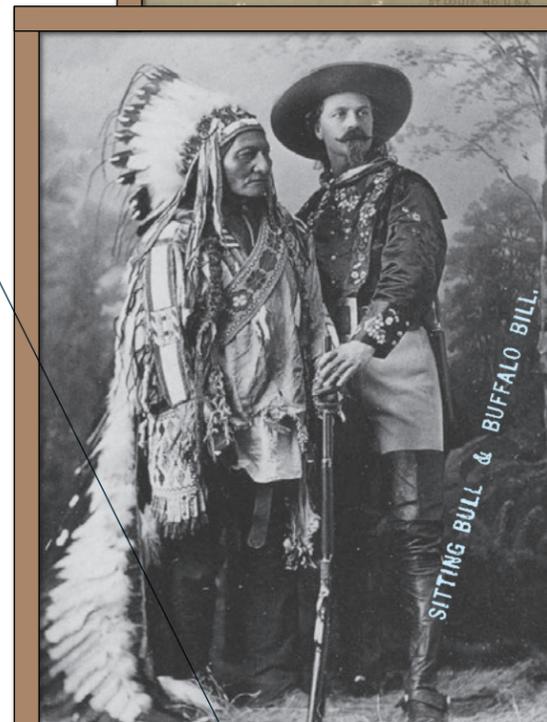
Wooden framework

GL-06-02-100

ECHOES OF THE AFTERMATH

What did the death of Little Bighorn's key participants mean? Libbie Custer worked hard to preserve her husband's legacy and portray him as a hero. Her efforts were largely successful, though his contemporaries questioned Custer's battlefield leadership after his death. The United States saw Crazy Horse and Sitting Bull as symbols of rebellion. For some, Crazy Horse's death signaled an end to resistance in the Northern Plains, and Sitting Bull's death represented an end to resistance on the reservations.

GL-06-02-201



SITTING BULL & BUFFALO BILL.



GL-06-02-101

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60" w x 102" h (total w/frames) Scale = 9%

CELEBRITIES AND ICONS

While Libbie Custer established her husband's legacy after this death, Sitting Bull found his own form of celebrity. He toured with Buffalo Bill, where crowds hissed at him. Others were happy to pay for his autograph or turn out to listen to him speak. He dealt with a country that saw him as both a novelty and a threat.

GL-06-02-200

FLIP TO EXPLORE

Hollywood enshrined the legacy Libbie fought so hard to preserve in film. In the 1940s and 1950s, Hollywood portrayed Custer as a dashing hero. But these films also captured the changing legacy of Custer. As American attitudes towards Westward Expansion shifted, Custer's on-screen depictions changed, too. Flip through these movie posters to see how depictions of Custer have changed.

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HOLLYWOOD "HISTORY"



This Anheuser-Busch illustration is the most reproduced lithograph of the nineteenth and twentieth centuries. The depiction of the battle is inaccurate, but it portrays Custer as a tragic hero. In the fight against the Lakota and Cheyenne, he is the last man standing.



Sitting Bull had a rocky relationship with John McLaughlin, the Indian agent for the Standing Rock Reservation. When Sitting Bull showed interest in the Ghost Dance, McLaughlin ordered his arrest. Sitting Bull resisted and violence erupted. Red Tomahawk, a fellow tribesman and member of the Indian Police, killed him in the struggle. The police replaced elite warrior societies on the reservation.



Sitting Bull only toured with Buffalo Bill Cody's Wild West show once. Still, federal officials sent Buffalo Bill to negotiate with Sitting Bull as tensions over the Ghost Dance escalated. Unfortunately, Cody never had a chance to talk with Sitting Bull before he died.

Thumbnails with captions for higher images

Scale = 18%

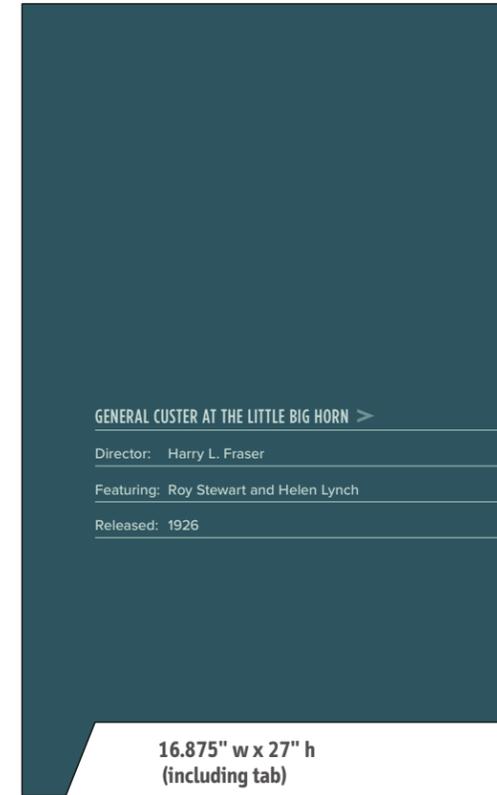
GL-06-02-510

Scale = 16%



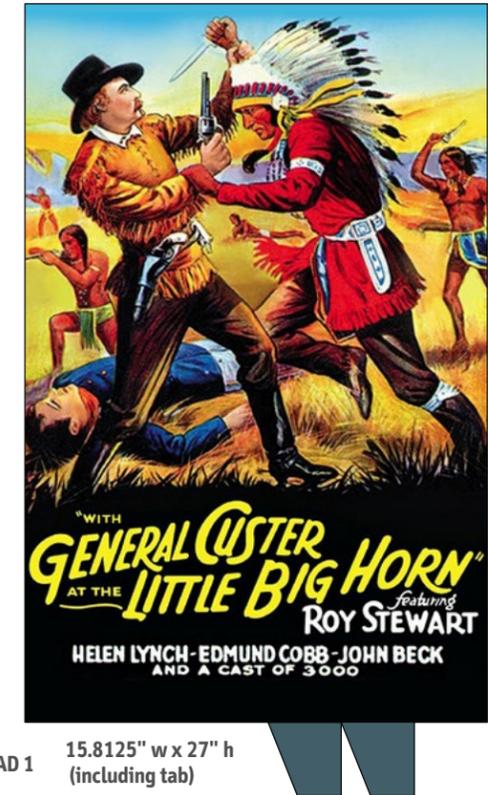
16.875" w x 27" h
(including tab)

Page 1 (cover)



16.875" w x 27" h
(including tab)

Page 1 (back)



GL-06-02-520

SPREAD 1

15.8125" w x 27" h
(including tab)

Page 2 (front)

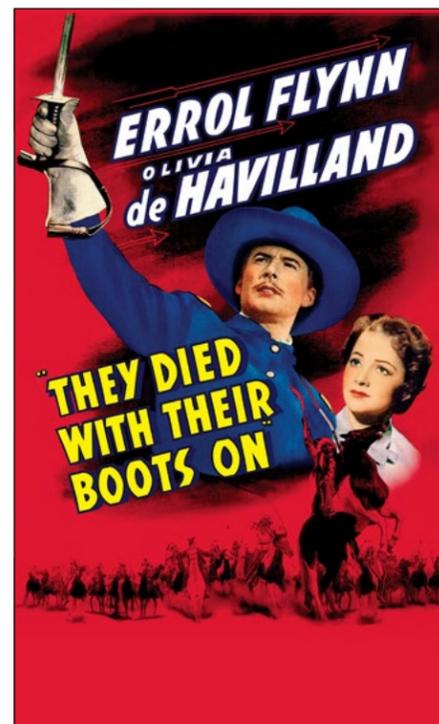
Film / book credits on left side of each spread



15.8125" w x 27" h
(including tab)

Page 2 (back)

Tabs to turn pages



GL-06-02-530

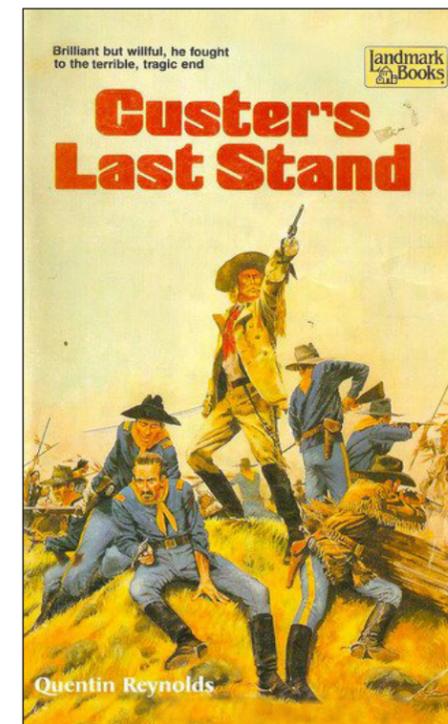
14.75" w x 27" h
(including tab)

Page 3 (front)



14.75" w x 27" h
(including tab)

Page 3 (back)



GL-06-02-540

SPREAD 3

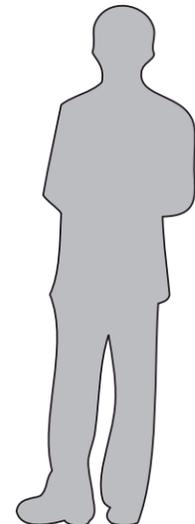
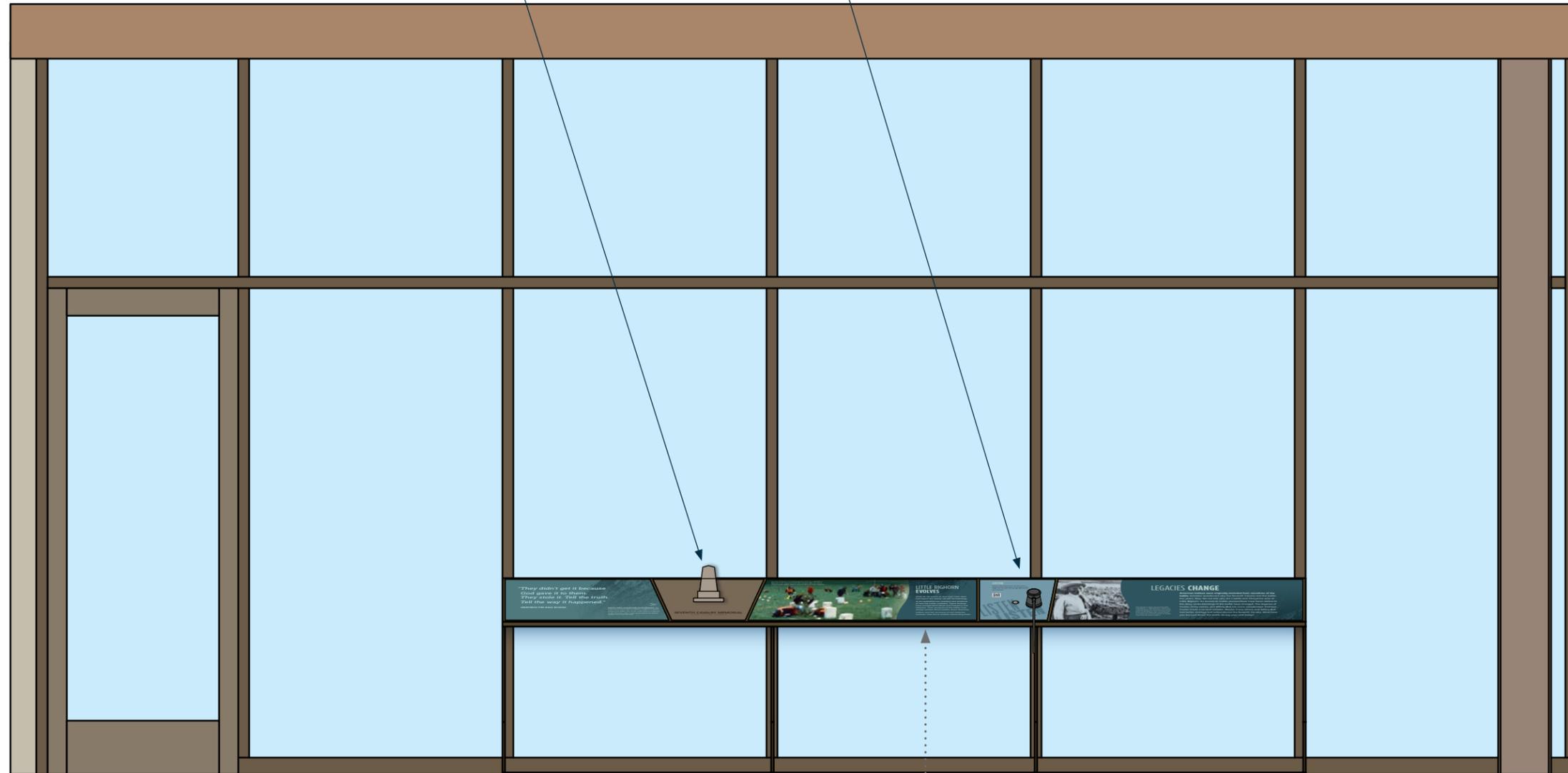
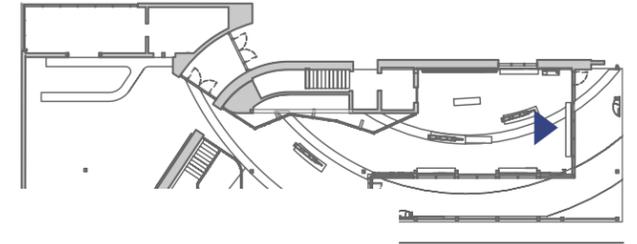
14.75" w x 24.5" h
(fixed, no tab)

Page 4 (front, fixed, without tab)

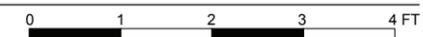


Tactile memorial

Listening station with audio handset



1 ELEVATION / East / 06 An Evolving Story
Scale: 1/2" = 1'-0"



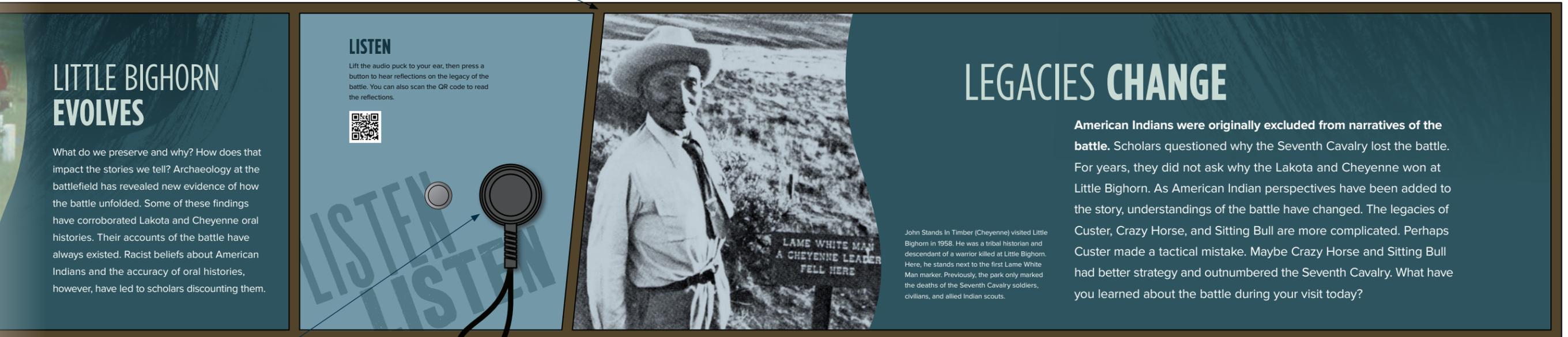
Reader rail / flattened view



147.5" w x 16" h (total)

Scale: 9%

Reader rail panels are mounted in parts to larger substrate with 1/2" gaps and borders



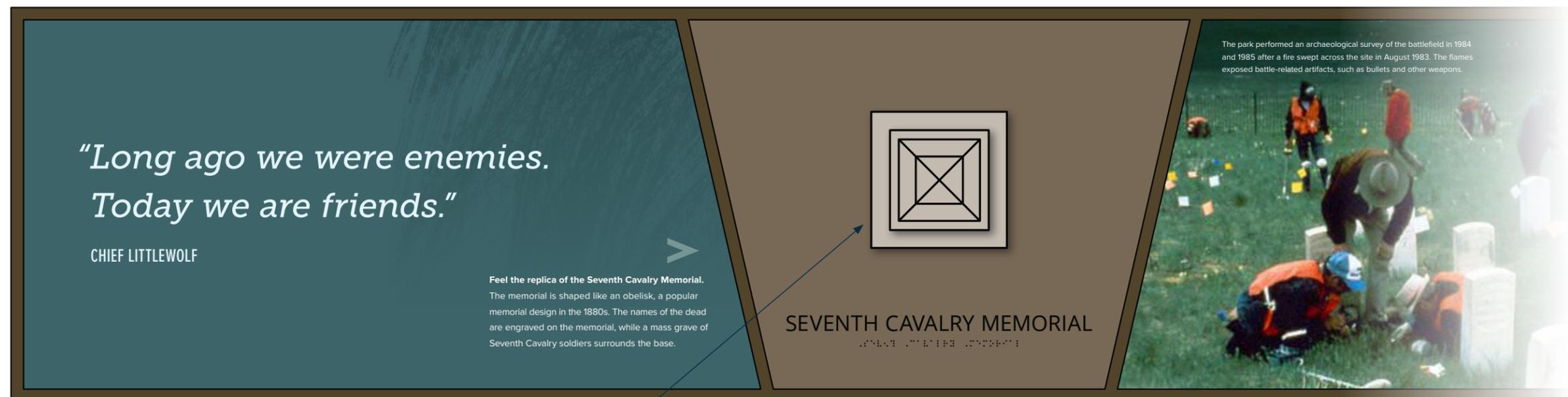
Scale: 20%

GL-06-03-200

GL-06-03-500

GL-06-03-100

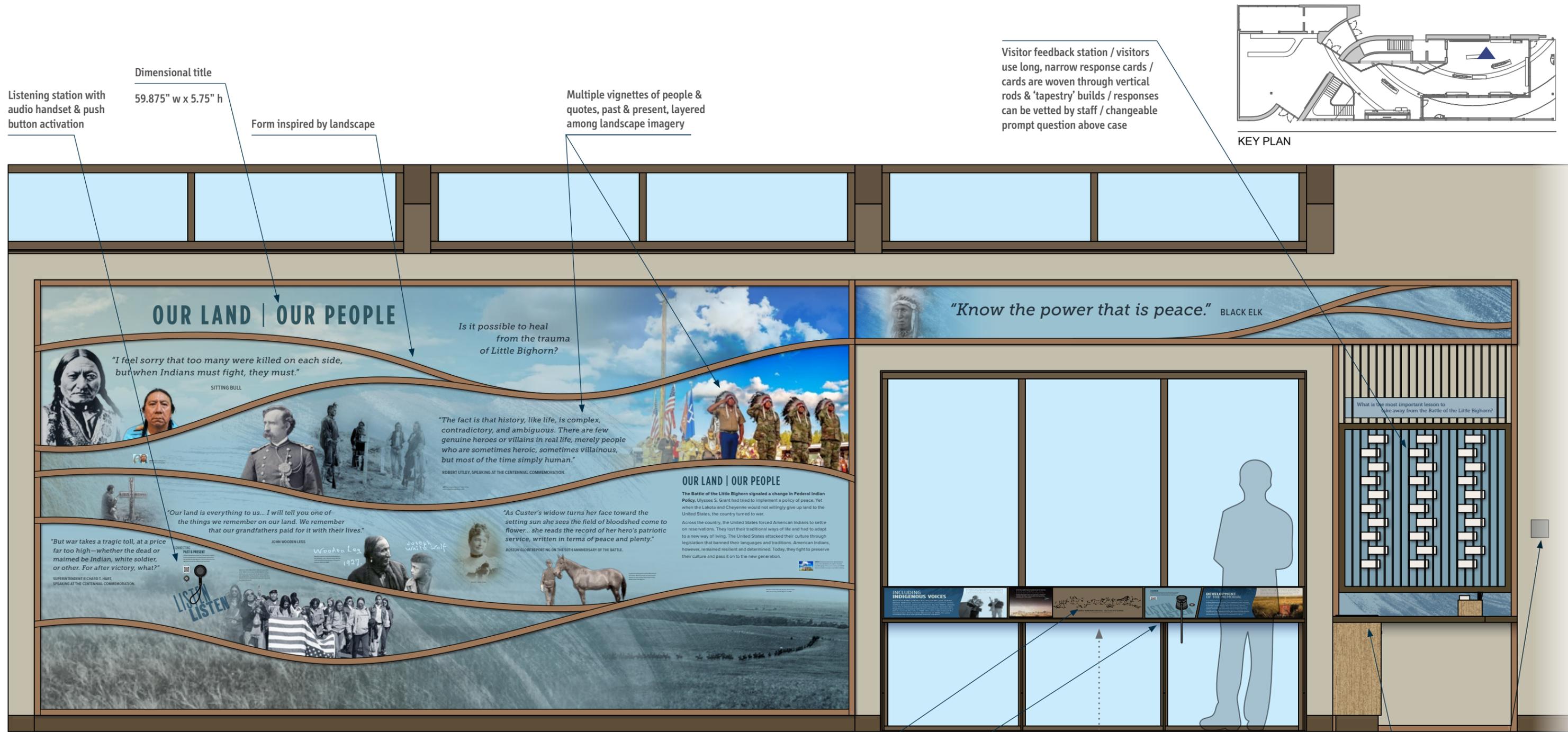
Audio handset with push button at left



GL-06-03-210

Tactile memorial

GL-06-03-510



1 ELEVATION / North / Our Land, Our People
Scale: 1/2" = 1'-0"



Reader rail facing Indian Memorial / includes tactile memorial artwork and a listening station

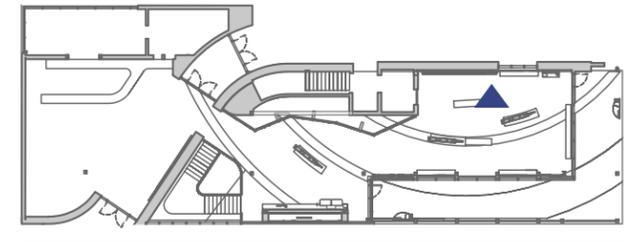


Reader rail / flattened view

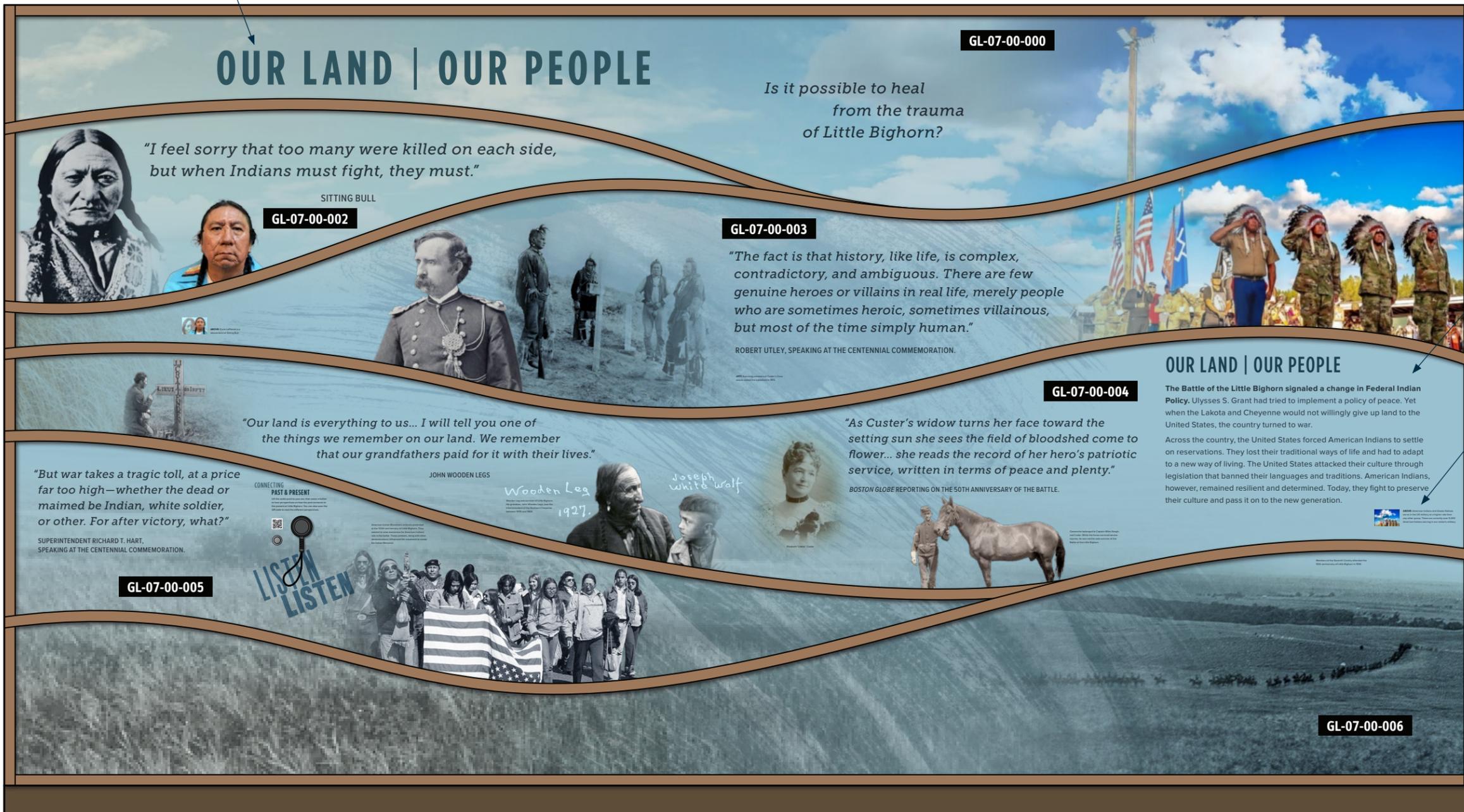
Dimensional title

GL-07-00-008

Right mural band above window
(pictured on previous page)
164.25" w x 16" h



KEY PLAN



GL-07-00-000

OUR LAND | OUR PEOPLE

Is it possible to heal
from the trauma
of Little Bighorn?

"I feel sorry that too many were killed on each side,
but when Indians must fight, they must."

SITTING BULL

GL-07-00-002

GL-07-00-003

"The fact is that history, like life, is complex,
contradictory, and ambiguous. There are few
genuine heroes or villains in real life, merely people
who are sometimes heroic, sometimes villainous,
but most of the time simply human."

ROBERT UTLEY, SPEAKING AT THE CENTENNIAL COMMEMORATION.

GL-07-00-004

OUR LAND | OUR PEOPLE

The Battle of the Little Bighorn signaled a change in Federal Indian Policy. Ulysses S. Grant had tried to implement a policy of peace. Yet when the Lakota and Cheyenne would not willingly give up land to the United States, the country turned to war.

Across the country, the United States forced American Indians to settle on reservations. They lost their traditional ways of life and had to adapt to a new way of living. The United States attacked their culture through legislation that banned their languages and traditions. American Indians, however, remained resilient and determined. Today, they fight to preserve their culture and pass it on to the new generation.

"Our land is everything to us... I will tell you one of
the things we remember on our land. We remember
that our grandfathers paid for it with their lives."

JOHN WOODEN LEGS

"As Custer's widow turns her face toward the
setting sun she sees the field of bloodshed come to
flower... she reads the record of her hero's patriotic
service, written in terms of peace and plenty."

BOSTON GLOBE REPORTING ON THE 50TH ANNIVERSARY OF THE BATTLE.

"But war takes a tragic toll, at a price
far too high—whether the dead or
maimed be Indian, white soldier,
or other. For after victory, what?"

SUPERINTENDENT RICHARD T. HART,
SPEAKING AT THE CENTENNIAL COMMEMORATION.

CONNECTING
PAST & PRESENT



GL-07-00-005

GL-07-00-006

Mural layer 4
(top)
203.5" w x 107.75" h

Intro text embedded in mural

Mural layer 3
(upper middle)
203.5" w x 94.875" h

Thumbnails with
captions for higher images

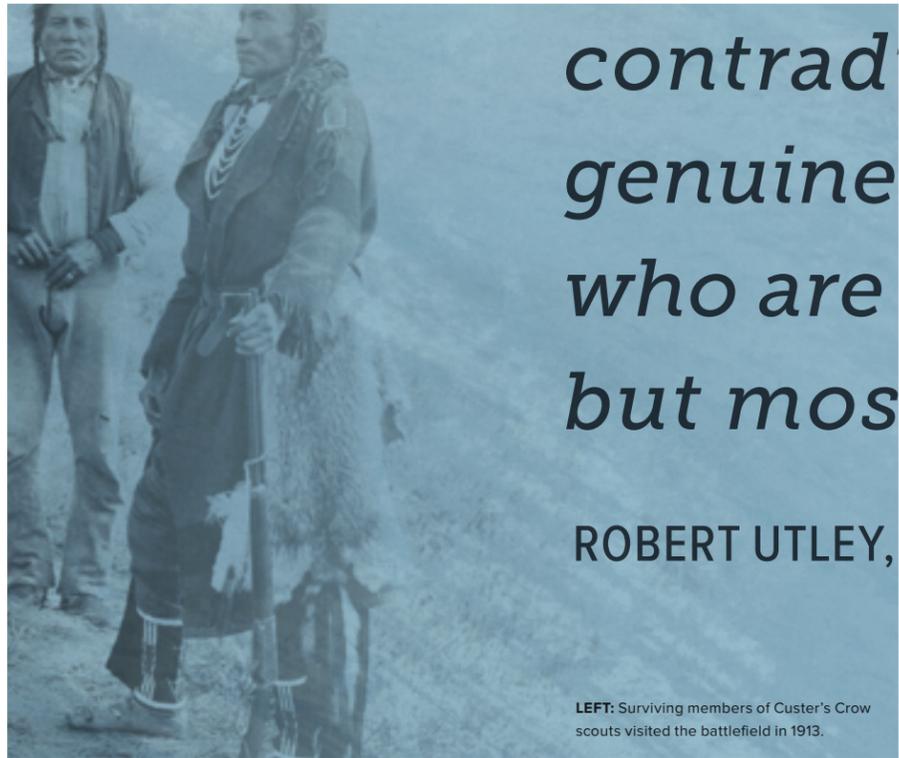
Mural layer 2
(middle)
203.5" w x 63.5" h

Mural layer 1
(bottom)
203.5" w x 49.125" h

Measurements
include 4" kick

1 ELEVATION / North / Our Land, Our People / Cropped
Scale: 3/4" = 1'-0"





contrad
genuine
who are
but mos

ROBERT UTLEY,

LEFT: Surviving members of Custer's Crow scouts visited the battlefield in 1913.



ABOVE: Ernie LaPointe is a descendant of Sitting Bull.



ABOVE: American Indians and Alaska Natives serve in the US military at a higher rate than any other group. There are currently over 9,000 American Indians serving in our nation's military.



Members of the Seventh Cavalry attended the 50th anniversary of Little Bighorn in 1926.

CONNECTING
PAST & PRESENT

Lift the audio puck to your ear, then press a button to hear perspectives on how the past connects to the present at Little Bighorn. You can also scan the QR code to read the different perspectives.



American Indian Movement activists protested at the 100th anniversary of Little Bighorn. They wanted to raise awareness for American Indians' role in the battle. These protests, along with other demonstrations, influenced the movement to create the Indian Memorial.



LISTEN LISTEN



Wooden Leg
1927.

Wooden Leg was survivor of Little Bighorn. His grandson, John Wooden Legs, was the tribal president of the Northern Cheyenne between 1955 and 1968.



Comanche belonged to Captain Miles Keogh, not Custer. While the horse survived severe injuries, he was not the sole survivor of the Battle of the Little Bighorn.

OUR LAND | OUR PEOPLE

Intro text part of mural graphic

The Battle of the Little Bighorn signaled a change in Federal Indian Policy. Ulysses S. Grant had tried to implement a policy of peace. Yet when the Lakota and Cheyenne would not willingly give up land to the United States, the country turned to war.

Across the country, the United States forced American Indians to settle on reservations. They lost their traditional ways of life and had to adapt to a new way of living. The United States attacked their culture through legislation that banned their languages and traditions. American Indians, however, remained resilient and determined. Today, they fight to preserve their culture and pass it on to the new generation.

Scale: 20% (cropped)

GL-07-00-004

Visitor feedback panel on rail

GL-07-02-500

LITTLE BIGHORN represents a pivotal movement in United States history. While the battle did not end the US Indian Wars or Lakota and Cheyenne resistance, it did forever change the West. Five years after the battle, every American Indian participant lived on a reservation. The life promised to them in the treaties of 1851 and 1868 no longer existed. **What does the outcome of the battle mean to you? How does the site make you feel?**

11.25" w x 7" h

Scale: 30%

What is the most important lesson to take away from the Battle of the Little Bighorn?

GL-07-02-510

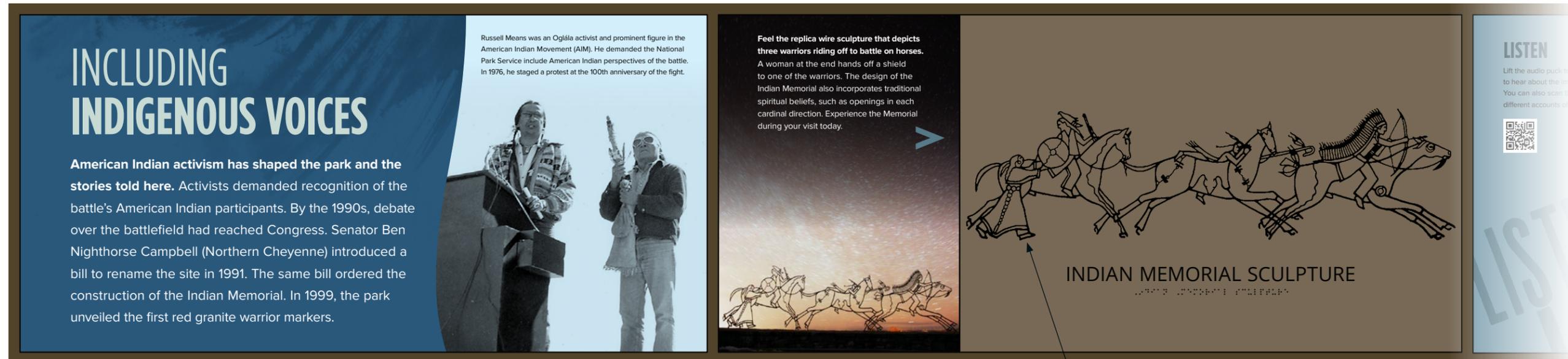
39.75" w x 5" h

Changeable visitor feedback prompt question panel / mounts in wires above feedback case



105" w x 16" h (total)

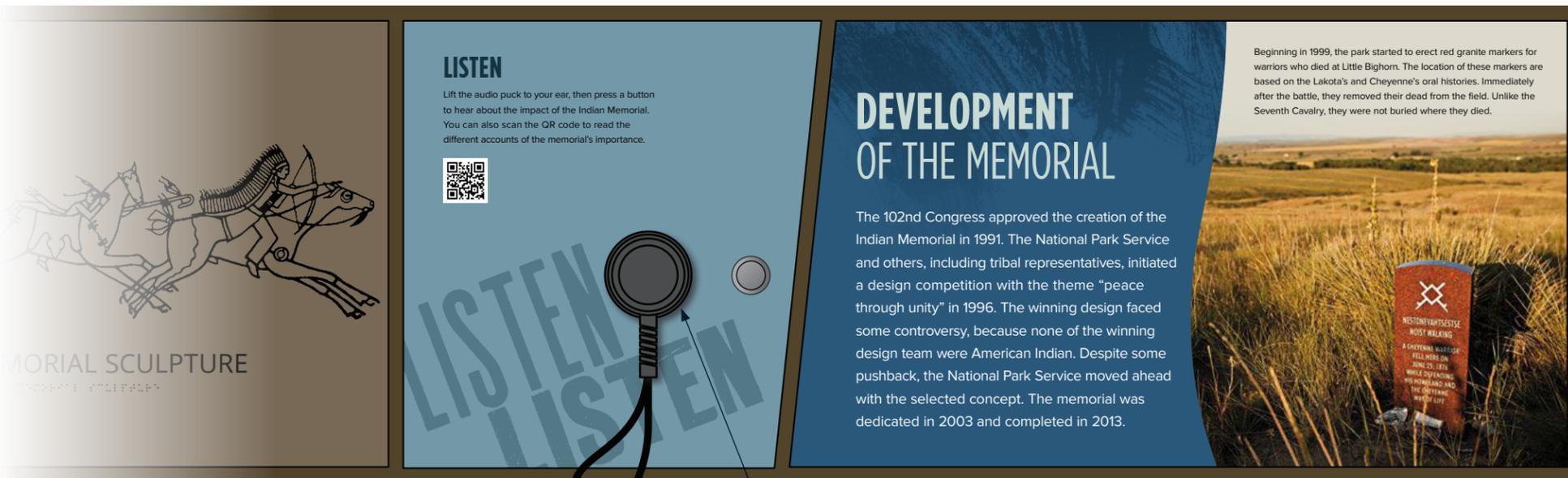
Scale: 10%



Reader rail panels are mounted in parts to larger substrate with 1/2" gaps and borders

GL-07-01-100

GL-07-01-500

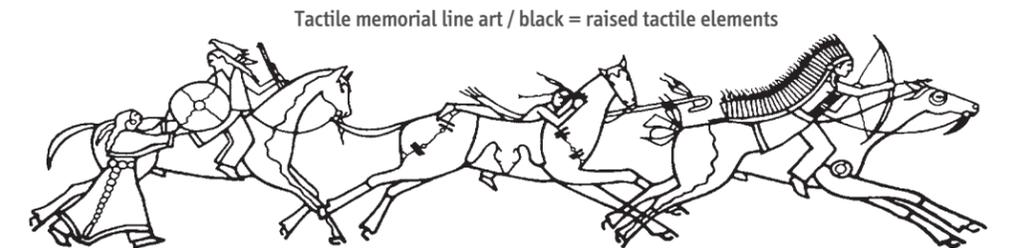


Scale: 20%

GL-07-01-510

Audio handset with push button at right

GL-07-01-200



Tactile memorial line art / black = raised tactile elements

designminds