NBE3U Writing Back, Lesson 10

Hakadah

Charles Eastman and a grandmother's school

- A boy
- A name
- A teacher
- The land

Today's goals

We are learning…

- To identify a memoir's key ideas and supporting details.
- To make connections between texts.

I can…

- Map the chapter's key ideas and details.
- Explain how Eastman glosses Dakota words.
- Use context to understand unfamiliar words.
- Compare two kinds of education with evidence.

Today's plan

Time	What we're doing	You will…
0–8 min	**Hook**	Discuss
8–15 min	**Eastman**	Note
15–35 min	**Read**	Read and map
35–50 min	**Glosses**	Analyse
50–75 min	**Two educations**	Compare and write

Warm-up



Who taught you something important outside of school? How did they teach it?

Sentence starters

“The most important thing I learned outside school was…”

“They taught by…”

“School could never teach…”

How it works

- Pairs: 3 minutes.
- Share as much or as little as you like.



Big idea

Readers in 1902 assumed an Indigenous childhood was a childhood without education. Charles Eastman's Indian Boyhood answers that a Dakota grandmother in exile in Manitoba was a rigorous teacher of observation, memory, patience and language. The memoir is a record and an argument at once.

Charles A. Eastman (Ohiyesa)

Santee Dakota, 1858

Born near Redwood Falls, Minnesota; his mother died soon after.

Exile in Manitoba

After the war of 1862, raised by his grandmother and uncle in Canada until about age fifteen.

A physician

Dartmouth College (1887); medical degree, Boston University (1890).

A writer

Indian Boyhood (1902) and ten more books; died in 1939.

The audience

We were not only good mimics but we were close students of nature. We studied the habits of animals just as you study your books. We watched the men of our people and represented them in our play; then learned to emulate them in our lives.

Charles A. Eastman (Ohiyesa), Indian Boyhood (1902). Public domain.

Think about it

Who is “you”?

What does he compare animals to?

What is he arguing about education?

The pitiful last

I was so unfortunate as to be the youngest of five children who, soon after I was born, were left motherless. I had to bear the humiliating name “Hakadah,” meaning “the pitiful last,” until I should earn a more dignified and appropriate name. I was regarded as little more than a plaything by the rest of the children.

Charles A. Eastman (Ohiyesa), Indian Boyhood (1902). Public domain.

Think about it

What does “Hakadah” mean?

Why must he earn a new name?

What does this tell readers about Dakota values?

Map the key ideas

On page 1:

1. Find a detail for each key idea.
2. Choose the most important idea.
3. Explain how the details support it.
4. Note one place where Eastman romanticizes.

A grandmother's lesson

“Hakadah, listen to Shechoka (the robin) calling his mate. He says he has just found something good to eat.” Or “Listen to Oopehanska (the thrush); he is singing for his little wife. He will sing his best.” When in the evening the whippoorwill started his song with vim, no further than a stone’s throw from our tent in the woods, she would say to me:

Charles A. Eastman (Ohiyesa), Indian Boyhood (1902). Public domain.

Think about it

What is she teaching him?

How does Eastman explain the Dakota words?

Why put the Dakota word first?

Reading a memoir

memoir	A true story from the writer's life, told from memory. *Written about forty years later.*
gloss	A short explanation of a word inside the text. *“Uncheedah (grandmother)”*
romanticize	To make something seem more ideal than it was. *“the freest life in the world”*
context clue	Nearby words that explain an unfamiliar one. *“(the owl)” after Hinakaga.*

Read the glosses

On page 1:

1. Find each Dakota word and Eastman's explanation.
2. Explain why he glosses it this way.
3. Find one word explained only by context.
4. What does glossing do for a 1902 reader?

Silence

As a little child, it was instilled into me to be silent and reticent. This was one of the most important traits to form in the character of the Indian. As a hunter and warrior it was considered absolutely necessary to him, and was thought to lay the foundations of patience and self-control. There are times when boisterous mirth is indulged in by our people, but the rule is gravity and decorum.

Charles A. Eastman (Ohiyesa), Indian Boyhood (1902). Public domain.

Think about it

What trait is taught?

Why was it necessary?

How is this different from a school's silence?

Two educations

A grandmother in Manitoba

- Teaches through relationship.
- Birds, sounds, memory, patience.
- The child is known by name.

A school in Indiana

- Teaches through rules and bells.
- Roll call, routine, English.
- The child is “one of many.”

What do these two educations reveal when read side by side?

Write the connection

On page 2:

1. Complete the comparison chart.
2. Write a connection paragraph.
3. Use one quotation from each writer.
4. End with what the pairing reveals.

Exit ticket

1. One key idea and its best detail.

2. Why Eastman glosses Dakota words.

3. One difference between the two educations.

Next class: The Fire-Boat.

Teacher reveal

Hakadah: key points

Key idea 1: Dakota children were “close students of nature”: observation was their curriculum.

Key idea 2: Names are earned: “Hakadah,” “the pitiful last,” until a better name is won.

Key idea 3: His grandmother, Uncheedah, was his first teacher: birds, sounds, memory and silence.

Glosses: “Shechoka (the robin),” “Oopehanska (the thrush)”: the Dakota word first, the English second; readers enter his language.

Audience: “We studied the habits of animals just as you study your books”: “you” is the 1902 reader.

Two educations: Eastman's grandmother teaches through relationship and nature; Zitkála-Šá's school teaches through bells and rules.