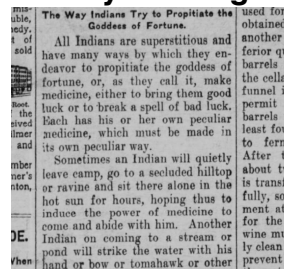


Assessing with Primary Sources

Grade Level: High School (Grades 9-10)

Standards or Objectives: CCSS.ELA-Literacy.RI.9-10.4
Determine the meaning of words and phrases as they are used in a text, including figurative, connotative, and technical meanings; analyze the cumulative impact of specific word choices on meaning and tone.
CCSS.ELA-Literacy.RI.9-10.6
Determine an author's point of view or purpose in a text and analyze how an author uses rhetoric to advance that point of view or purpose.

Library of Congress Resources:



“Making Medicine: The Way Indians Try to Propitiate the Goddess of Fortune”
The Lexington Gazette, August 15, 1906

<http://chroniclingamerica.loc.gov/lccn/sn84024716/1906-08-15/ed-1/seq-1/>



“The Medicine man”

<https://www.loc.gov/item/90708140/>

Topic Background:

A medicine man in North American Indigenous communities is a Native American who is believed to have special powers that can cure illness and disease and ward off evil spirits. This man is seen as a healer and spiritual leader and is always a well-respected member of his tribe. The healing method of Native Americans differs from conventional medicine in the role of spirituality in the healing process and includes the belief that all things in nature are connected and that spirits influence both good and poor health.

Sources Used:

The source used for this assessment includes excerpts from a newspaper article appearing on the front page of *The Lexington Gazette* on August 15, 1906. In the article, entitled *Making Medicine: The Way Indians Try to Propitiate the Goddess of Fortune*, the author describes how Indians “make medicine” and what that medicine is used for. The image used, entitled *The Medicine man*, is a portrait of a Navajo Indian taken in 1915. This photograph is included only to give the reader a visual image of a traditional medicine man during the time period in which the article was written.

Multiple Choice Answer Key:

Question 1 – A

Question 2 – D



The Lexington Gazette

LEXINGTON, VIRGINIA, WEDNESDAY, AUGUST 15, 1906

MAKING MEDICINE

The Way Indians Try to Propitiate the Goddess of Fortune

All Indians are superstitious and have many ways by which they endeavor to propitiate the goddess of fortune, or, as they call it, make medicine, either to bring them good luck or to break a spell of bad luck. Each has his or her own peculiar medicine, which must be made in its own peculiar way . . .

Sometimes an Indian will quietly leave camp, go to a secluded hilltop or ravine and sit there alone in the hot sun for hours, hoping thus to induce the power of medicine to come and abide with him . . . Others make a particularly strong and good medicine by standing naked in the rain until their hair is thoroughly wet through. If the rain lasts but a short time it is thought that the medicine has been broken and will be “no good.” Some of the Indian women make medicine by standing in the water and cutting their arms and legs with a knife, believing that the deeper the cut the more powerful will be the medicine . . . Medicine bags are very common and are supposed to be filled with good medicine that will ward off disease, bring good luck and preserve the wearer from all harm in hunt or fight . . .

But, after all, the Indian is not alone in his medicine making. The white man has his medicine dogs, horses, cats, birds and goats, only he calls them mascots. He has rabbits’ feet and horseshoes and lucky coins, but he laughs at the medicine making of the Indian.

Questions:

1. In the first line of the article, what is the meaning of the phrase “endeavor to propitiate”? (CCSS.ELA.RI.9-10.4)
 - a. Try to appease.
 - b. Try to avoid.
 - c. Try to provoke.
 - d. Try to awaken.

2. Which of the following statements or phrases best summarizes the author’s point of view (CCSS.ELA.RI.9-10.6)
 - a. “Other [Indians] make a particularly strong and good medicine by”
 - b. “.... the Indian is not alone in his medicine making.”
 - c. “Medicine bags ... are supposed to be filled with good medicine”
 - d. “Each [Indian] has his or her own peculiar medicine... made in its own peculiar way ...”