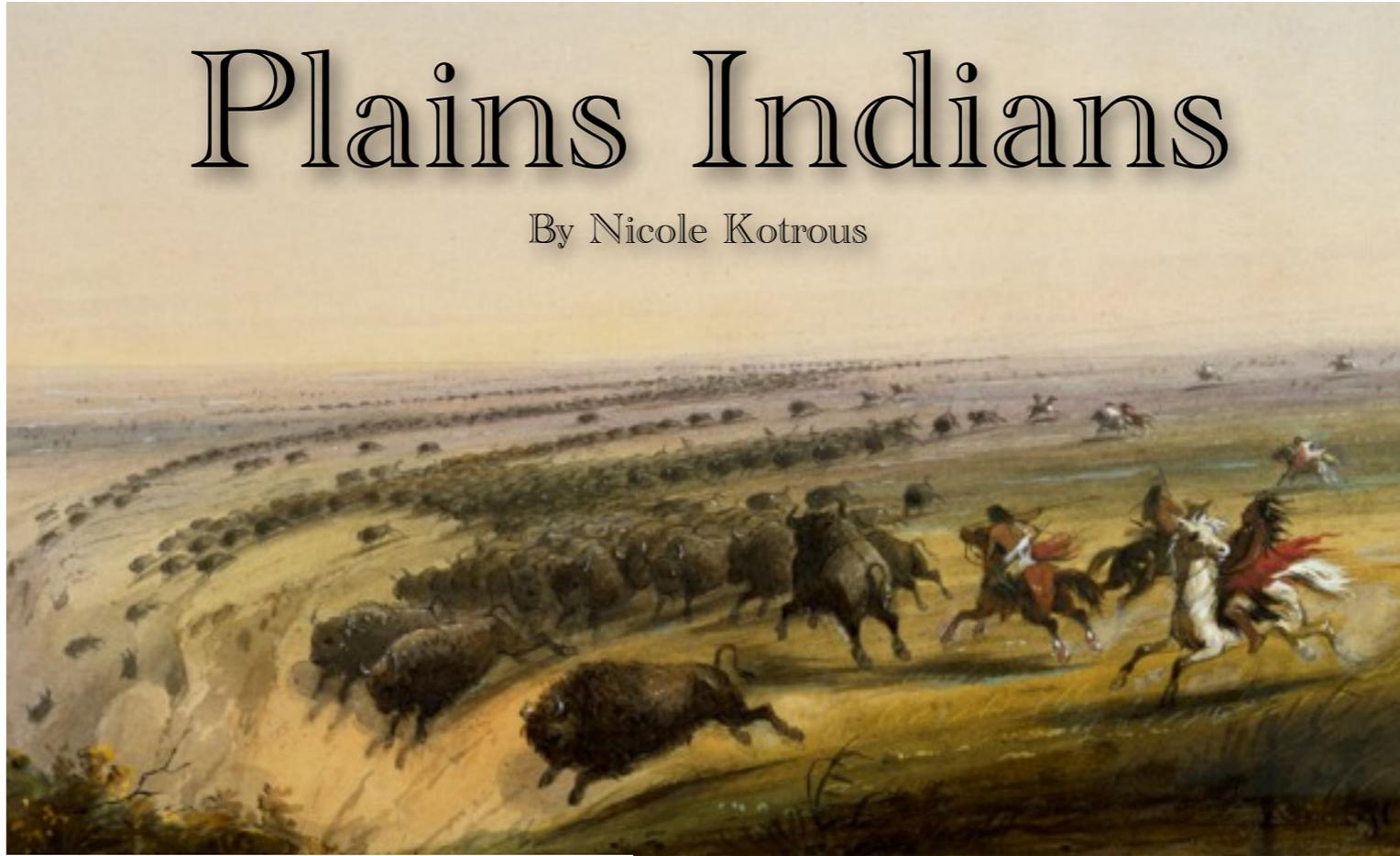


Plains Indians

By Nicole Kotrous



Chapter 1

Plains Indians

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Introduction

Years and years ago, buffalo and Indians roamed the plains of North America. It could be that those very buffalo and Indians roamed in your backyard! Imagine... it's a hot summer night, you're dashing through the seemingly endless prairie grass. Your bow and arrows bouncing against your back, sweat trickling down your forehead. Your cheeks are blotchy red from running. You look up and meet eyes with a brutal, ferocious animal. You draw your bow, and let the arrow go..swoosh! You have hit the animal. You drop to your knees and begin praying to your one and only God, Wakan Tanka. You thank him for once again feeding your family for another lengthy winter.



Plains Indians

In the years before European settlers came to the United States, Native American tribes lived all across the land. Several tribes lived in what we call the Plains, or the middle portion of the country. I am going to focus on five Plains Indian tribes. These include: the Ponca tribe, the Omaha tribe, the Pawnee tribe, Sioux and the Otoe-Missouri tribe. Some of these Native-American tribes were nomadic hunters. That means that they traveled all year round in search of plants, animals, food, and fresh water. They also traveled to visit and trade with other tribes. When they traded, they traded for stuff they didn't have. For example they got horses, shells, beads, and stone that was soft enough to carve, and rock that could be chipped into weapon heads, or points.



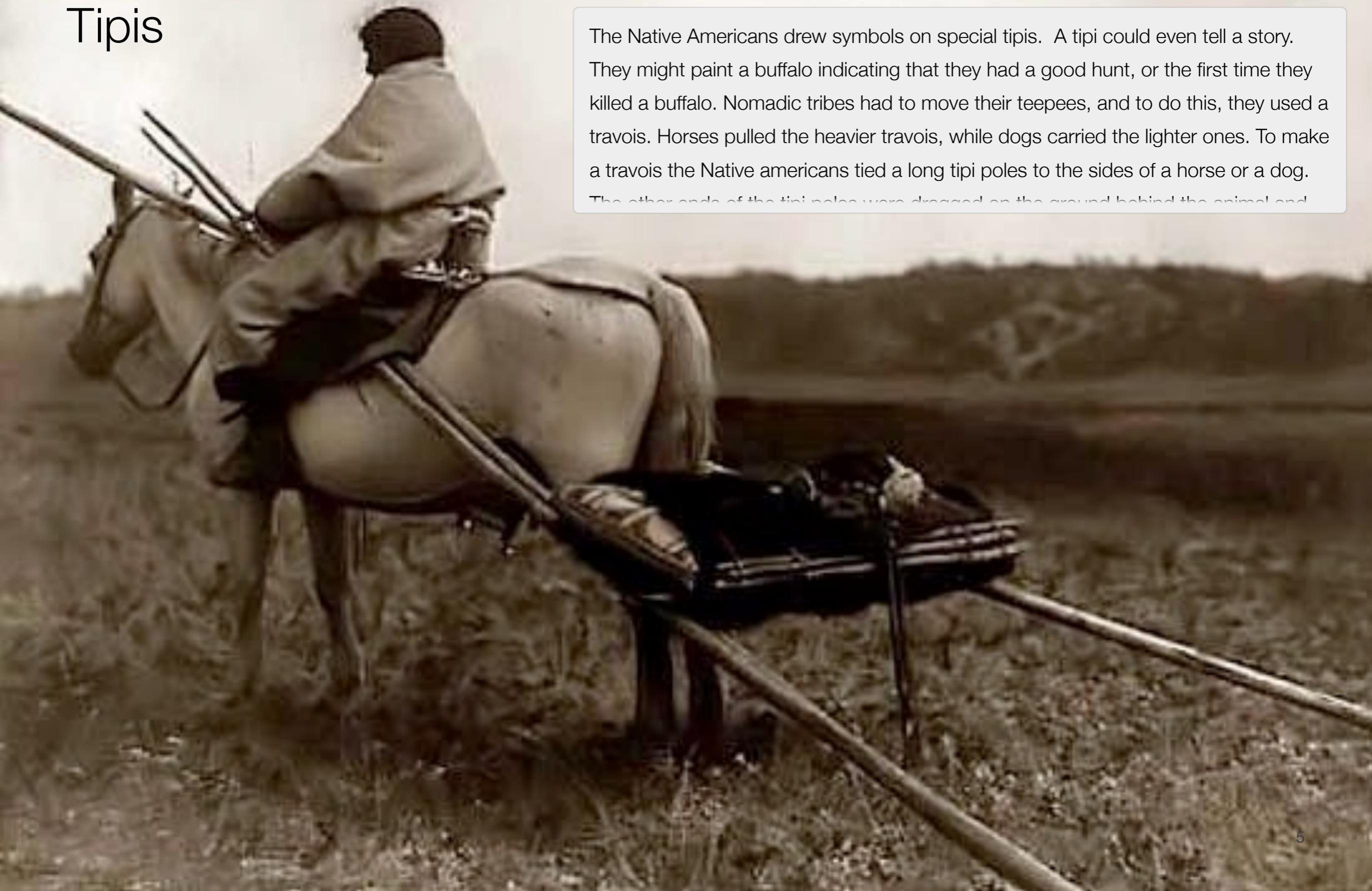
Housing

Nomadic tribes used portable houses such as tipis and lived in villages. Nomadic tribes lived in tipis when they were away from their villages, such as when they were hunting. Some tribes such as the Lakota, Arapaho, and Cheyenne mostly lived in tipis because they were always on the go. Tipis were often used by the Nomadic tribes because they were light and portable. Women were often responsible for taking care of and making the tipis. They were also responsible for putting up the tipis and taking them down. To make a tipi women made a frame of long tall poles. They took the poles one from one and leaned them so they were in a triangle pyramid shape. The women spaced the poles so it formed a big circle on the ground. Then they stretched the tipi cover over the poles. The tipi cover was often buffalo hides that were sewn together. It took about twelve buffalo hides to make one tipi cover. Making a tipi cover was hard work. The poles had to be leaned together just right so that the tipi did not fall over. The tipi cover made of buffalo hides had to be fitted on just right to keep rain and wind out.



Tipis

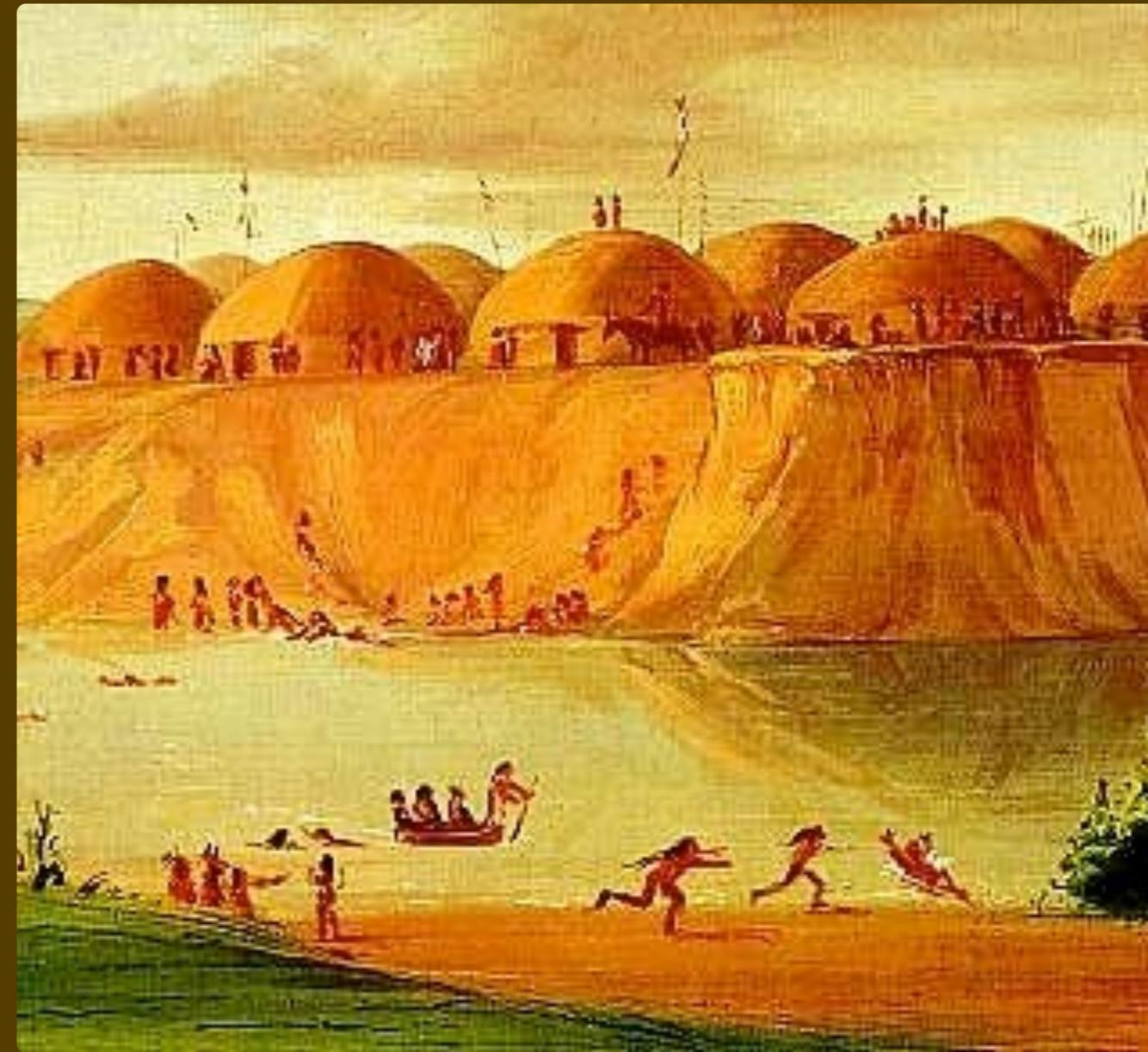
The Native Americans drew symbols on special tipis. A tipi could even tell a story. They might paint a buffalo indicating that they had a good hunt, or the first time they killed a buffalo. Nomadic tribes had to move their teepees, and to do this, they used a travois. Horses pulled the heavier travois, while dogs carried the lighter ones. To make a travois the Native Americans tied a long tipi poles to the sides of a horse or a dog. The other ends of the tipi poles were dragged on the ground behind the animal and



Earthlodges

Other tribes had permanent homes, such as Earthlodges. Tribes such as these were sometimes called farming tribes. Farming tribes had villages too, but their villages were permanent. Twice a year most of the men in the village left to hunt buffalo. Like the Nomadic tribes, when they traveled they traded and visited. Non-nomadic tribes most often lived in Earthlodges. Long skinny poles aligned the insides of an Earthlodge. On the outside of an Earthlodge grass and dirt were packed in to prevent rain and wind from getting in. The poles supported the Earthlodge, and kept it from collapsing during storms and rainfall. An Earthlodge was large enough to hold up to forty people. Women dug storage pits in the ground of every Earthlodge to store dried food. The pits could hold enough food to last a couple of years! Women also dug storage pits outside. When they left the Earthlodge they would put a pack of grass or leaves on top so nobody stole or messed with their food. Earthlodges were cool on the inside when it was hot out. When it was cold outside, the Earthlodge was warmed by a fire in the middle of the room. There was usually a long doorway facing East. It faced East because

Gallery 3.1 Earthlodges



Scouts would sit on top of Earthlodges. If something dangerous happened, they would shout down to the people below to take cover. Scouts also scouted on the ground looking for herds of buffalo to hunt.

Beliefs

The Plains Indians were very thankful and had a deep respect for Earth and all living things. They believed that all living things had spirits. The Plains Indians believed that everything they saw on Earth was a part of a web. They believed that they were also apart of that web. The Indians protected and cared for their land. The land on which they lived provided them with everything they needed, and they were very grateful. They prayed and thanked the animals after they hunted them for providing them and their family with food. They believed that the land was a gift from the Great Spirit and it was sacred. They believed that every time they hunted, ate, and skinned the animal that Mother Nature was watching them and making sure that they ate everything and used every bone, skin, and flesh.



The Native Americans followed the “rhythm” of the seasons. For the farming tribes, the crops were planted in the Spring, and the buffalo were hunted in the Summer and Winter. The nomadic tribes traveled to different places during the seasons as they followed the buffalo. Spring, Summer, Autumn, and Winter were all part of the circle of life, and every new season brought a new ceremony. The Plains Indians’ ceremonies were very religious, and interesting. For the farming tribes Summer was an extremely important time. It was important because that was when they planted their corn and danced in their Summer time ceremonies. In April they had ceremonies before they planted their corn. Once in an Omaha Village, a dancer pretended to be a corn stalk, and while the tribe sang, the dancer pretended to be a corn stalk growing! Some Pawnee danced like they were hoeing or planting crops while the rest of the tribe sang about corn and prayed.

When the corn ceremonies were finished the women and the children would start to plant the seeds. The Indians would plant the corn in between the cornstalks. Out of all the crops and plants, corn was planted first. When the corn began to grow, the women would then plant the beans. The beans grew up and around the corn stalk. After everything had sprouted and began to grow, they would begin to plant many different types of squash and pumpkins. The vines from the plants covered the ground between the cornstalks. The vines also helped keep the pesky weeds away! When corn, beans, and squash were planted

together, they were often called the “three sisters”. The women also grew sunflowers. Small fields of sunflowers were used to mark the edges of each corn field. The village people would eat the seeds and roots of the sunflower plants.

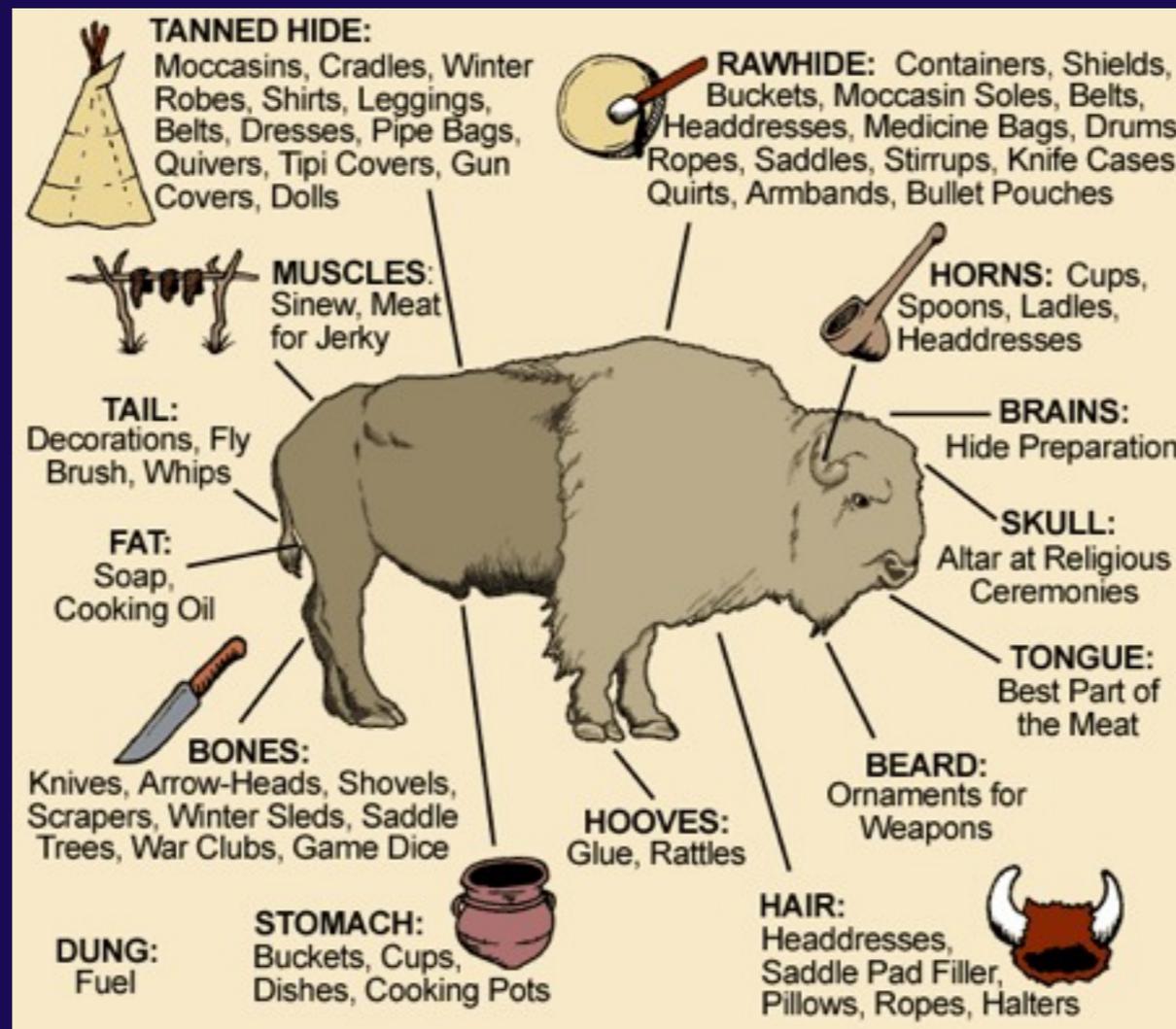
Plains Indians had a lot of religious ceremonies. In a religious ceremony, Eagle feathers were awarded to those who acted bravely. The Plains Indians had their own ceremony called the “Sun Dance”. The “Sun Dance” is for the Sun God and asking the sun for strength and help their tribe. Each tribe had their own “Sun Dance”. It usually took place in summer and lasted for four days and nights. The performer would have their face painted while others blew the eagle bone and played drums to call the thunder bird. They did this for all four days, except for the last day when they went without food or water. The Sun Dance involved those who pledged to sacrifice themselves. Medicine men (Shamans) looked at the sun for God’s vision. In return they were given the ability to heal people.



First Environmentalists

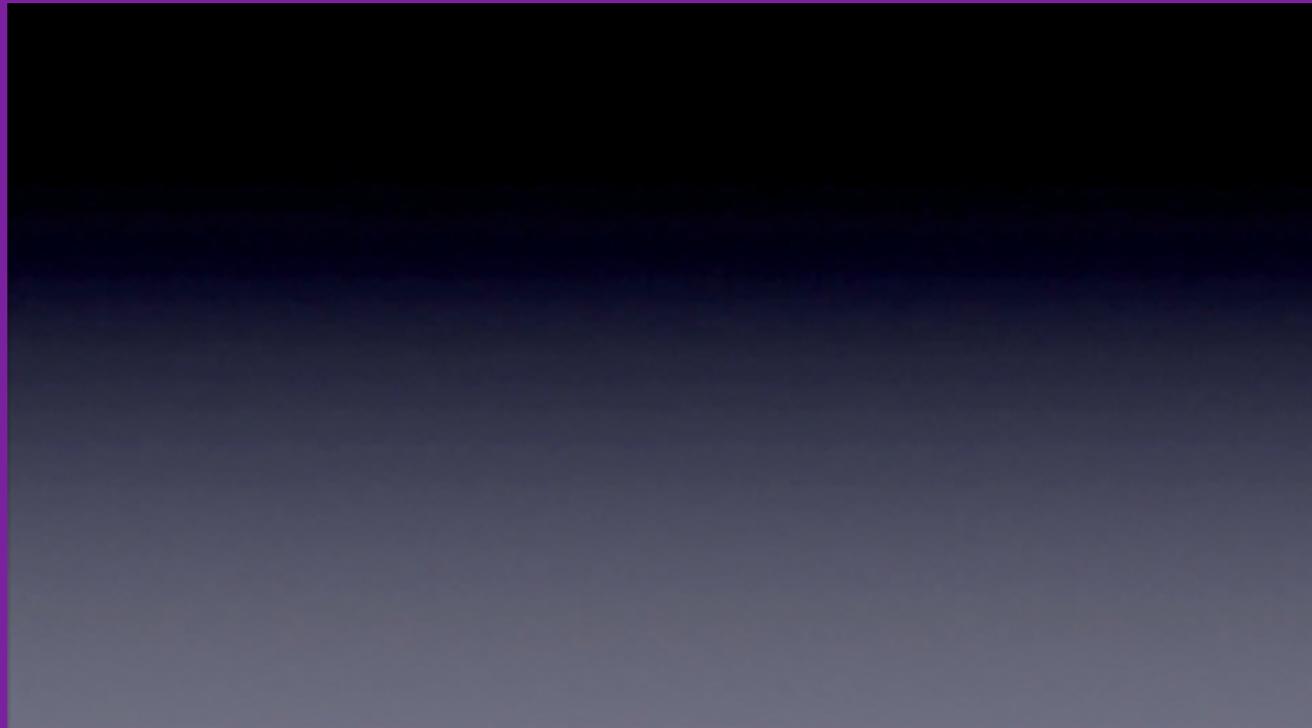
The Plains Indians did not waste anything! They used everything from buffalo fat for soap, to their tendons for sewing. How would you like to use buffalo fat for soap? This shows the ways they used a buffalo: They used the horns for cups, headdresses, ladles, instruments and toys. They used the bladder for pouches and medicine bags. They used the stomach for buckets, cups, dishes, and other containers. Buffalo hide was used for bedding, belts, cradles, dolls, dresses, gun cases, leggings, moccasin tops, paint bags, pipe bags, pouches, shirts, tipi covers, and winter robes. They used buffalo chips for smoking ceremonies, and fuel for cooking fires. They used buffalo hair for halters, pillows, and ropes. The skull was used for prayer and ceremonies.





The Plains Indians used every part of the buffalo. Here are some examples: Fat; Soap, and Cooking Oil. Bones; Knives, Arrow-Heads, Shovels, Scrapers, Winter Sleds, Saddle Trees, War Clubs, Game Dice. Dung; Fuel. Stomach; Buckets, Cups, Dishes, Cooking Pots. Hooves; Glue, Rattles. Hair; Headdresses, Saddle Pad Filler, Pillows, Ropes, Halters. Beard; Ornaments for weapons. Tongue; Best Part of the Meat. Skull; Altar at Religious Ceremonies. Brains; Hide Preparation. Horns; Cups, Spoons, Ladles, Headdresses. Tail; Decorations, Fly Brush, Whips. Muscles; Sinew, Meat for Jerky. Tanned Hide; Moccasins, Cradles, Winter Robes, Shirts, Leggings, Belts, Dresses, Pipe Bags, Quivers, Tipi Covers, Gun Covers, Dolls. RawHide; Containers, Shields, Buckets, Moccasin Soles, Belts, Headdresses, Medicine Bags, Drums, Ropes, Saddles, Stirrups, Knife cases, Quirts, Armbands, Bullet Pouches.

Movie 5.1



PLAINS INDIANS MUSEUM

Click on the play button to see a Plains Indians Museum. In this video I will show you Native American artifacts and replicas. Two real Native American artifacts in this video are the blue, white, and orange beaded moccasins, and the hair pieces. Everything else shown is a replica. For example a replica would be the talking feather, or the Indian doll with clothes. The replicas are good examples of what the Plains Indians would use and have. Thanks for watching! Click on the picture for further information:

Hunting

The Plains tribes had two big hunts every year, one in the Summer and one in the Winter. Preparing for the big Summer hunt could be a big job. They prepared by making sure they had enough good arrows. Everyone going on the Summer Hunt had to make sure their horses were all rested. Not only the Indians needed to prepare, but the animals needed to be ready as well. Most of the time the younger boys were in charge of taking care of the horses. They would prepare by making sure they had a lot of rest, and had grazed on the grass. It was important that they did these things so when the Indians got into a good buffalo chase they could keep up!

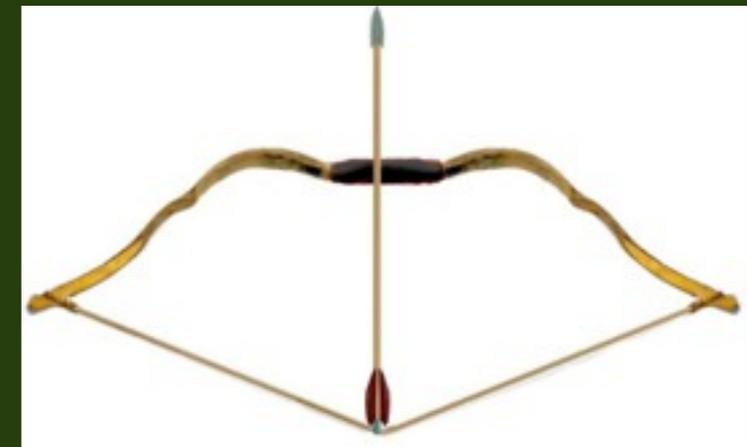


Hunting

The most popular and well known weapon Native Americans used would have to be the bow and arrow. Nearly every Native American tribe used a bow and arrow. Some tribes, more towards the South used bow and arrows for fishing. Bows and arrows are so accurate and resourceful that they have been used since the Stone Age. The earliest arrowheads found are 13,000 years old! Most Native American bows were made of wood. The most powerful bows were wrapped around with animal tendons to make them more flexible.

Plains Indians also used tomahawks. Tomahawks are axes formed from wood and sharpened rock or stone. Tomahawks were prized for their versatility because they could be used in so many different ways: thrown short distances, used as a tool, or in hand-to-hand combat.

Most of the village would go on the summer hunt, but others would stay behind because they were too old or too ill to go on a long lengthy hunt. Before the Omaha villages left for the big hunts they would have ceremonies. They would sing, dance, and pray for hours telling the creation stories of the Buffalo. Ceremonies that were before the hunts were in prayer to the Spirit of the great animal. Both nomadic and farming tribes had hunting ceremonies. Hunting was very dangerous. It is very common to hear stories about men hit with a stray arrow or run over by a buffalo herd. These tribes had ceremonies to say goodbye to their hunters, just in case they did not return with the rest.



Food

Plains Indians needed a lot of dried food to go on a hunt. The most common food the Plains Indians ate was the buffalo. When going on a hunt the woman would hang the strips of buffalo on a pole and let it dry. The buffalo would dry and become jerky. If jerky was made right it could be eaten for two years.

Some fruits and vegetables that the Plains Indians ate included: squash, pumpkin, apples, and cherries. These could also be dried and taken on the hunt.

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Fruits



Apples!

Communications

The Plains Indians had many interesting methods of communication; from writing on buffalo hide, to using mirrors to signal streaks of reflected light! The Plains Indians did not have a written language like us with letters and words, instead they used drawings and cave walls, or smoke. It might be just me, but I think this would be a fun and challenging way to speak.



Signals



Fire Signal:

Fire signals were used at night. During a fire signal the person trying to communicate or get help would light the fire, and then run in front of it or around it. Indian scouts could decode this signal easily. Running around the fire meant danger was around and to “go away, get out of here”!

Smoke Signal:

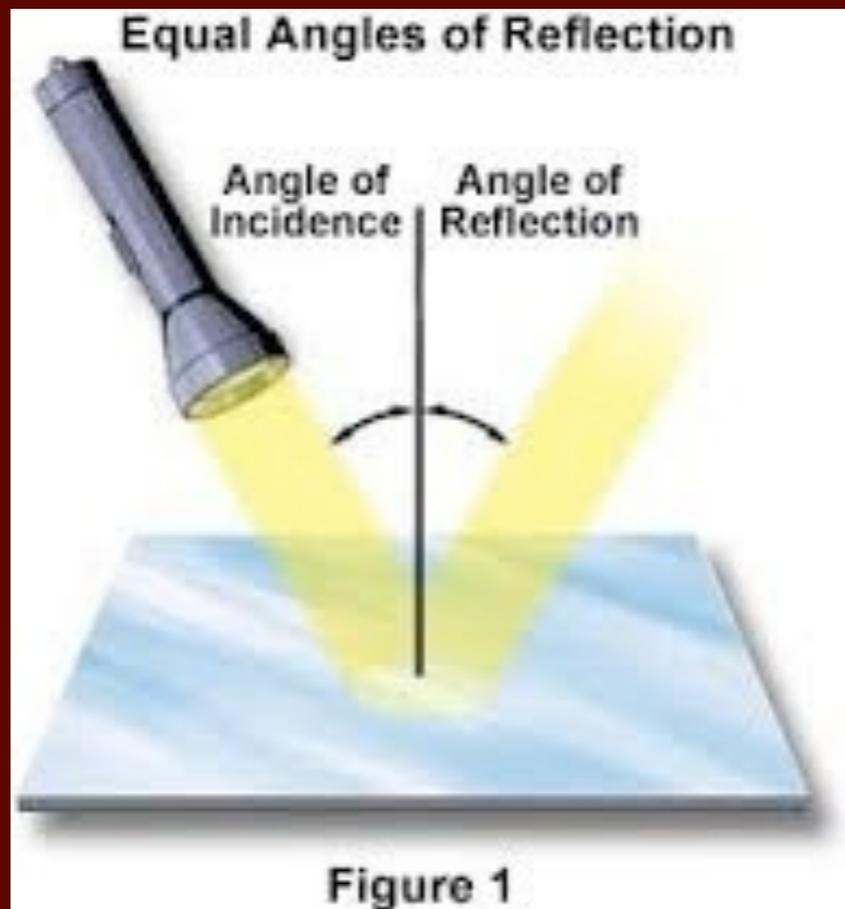
A common signal used in the Plains was a smoke signal. Because the Plains were flat, smoke signals could be seen for miles. By changing the puffs of smoke, from short to long is how they sent and translated their message. Some messages were a warning, others were just as simple as “come home, supper’ ready”.





Blanket Signals

Blanket signals were used by warriors. They were used to communicate to someone that might not hear them, but could see them. A waving that was in a wild manner meant danger and to get away as fast as possible. It got the tribe a few extra precious moments to get ready for an attack.



Mirror Signs

The Plains Indians did not invent the mirror, a white man brought it to their camp. But they came up with a creative way to use it as a signal. You would think that because the Plains people traded for a mirror that they would want to see themselves. Not even close. They used the mirror as a signal. By pointing the mirror straight at the sun, reflective rays would shoot into the sky warning people with in miles that there was danger. This was also a very common signal used because the mirror was portable and the signal could be sent while on horseback.

Review 7.1

Question 8 of 8

Name one form of housing for the Plains Indians?

- A.** Log cabin
- B.** Sod house
- C.** Tipi
- D.** Brick house



Check Answer



Pawnee tribe

The Pawnee traveled to Nebraska ages ago. The Pawnee people called themselves Chahiks si Chahiks, which means “men for men.” The Pawnee Indians spoke a Caddoan language. The Pawnee Indians lived or could be found among these rivers: Platte, Loup, and Republican Rivers. Pawnee Men and women had very distinctive roles in everyday life. While the women did labor, younger women would watch them and learn their responsibilities. The elderly women were in charge of looking after the younger children of the tribe while the women worked. The men were classified into three groups. There were the medicine men, priests, and the warriors or hunters.



Pawnee

The Pawnee Indians maintained a good relationship in between the Gods and nature. The Pawnee Indians believed that to have a good crop that they had to plant the crops according to the position of the stars. This was because they believed that the stars were associated with the Gods. The Pawnee Indians believed in Gods. Their main God was Tirawa. The Pawnee Indians believed that the stars at night were night Gods and that the sun mated with the moon and created the first boy who was on Earth. The Pawnee Indians are a very important tribe in Nebraska History. They were known to sacrifice maize and other crops to the the Gods. They even sacrificed humans at times, until the eighteenth century. When the white settlers came to the plains, they brought diseases that were new to the Indians. Pawnees had to deal with loads of sicknesses. The wide-spread disease of both Small-pox, and Cholera were responsible for wiping out most of the Pawnee Indian tribe in the nineteenth century. In 1900 there were only 600 Pawnee Indians left. However, in 2005 there was a population of 2,500 Pawnee Indians. That's almost 2,000 more Pawnee Indians! The Pawnee Indians mainly ate buffalo and corn. They mainly ate corn because it was sacred to them. They even called it "mother". The tribe's main source of food came from when the Pawnee men went on the big Summer hunt. The Pawnee Indian tribe lived in a home called an Earthlodge. It was a dome shape and was packed with dirt from the earth and sod. They wore clothes made out of Buffalo skin. In the summer the men would wear a breechcloth and moccasins. In the winter it would get much colder so the men and women would add leggings and a robe made out buffalo skin. Their summers were very hot and their winters were very cold. The Pawnee Indians lived in a very resourceful area with small streams perfect for sleeping, and rich soil for nutritious plants in the woods. The Pawnee Indians were nomadic. This meant they didn't plant or have permanent houses. Their villages weren't even permanent!



THIS IS A GOOD EXAMPLE OF WHAT THE NATIVE AMERICANS WORE AND HOW THEY WORE THEIR FEATHERS. THE MOST COMMON FEATHERS THEY WOULD WEAR WERE: BALD EAGLE FEATHERS, AND TURKEY FEATHERS.

Interesting Facts:

Fun Facts-

- The Pawnee men would shave their heads, except for a small scalp lock which they later put paint and grease into to make it stand up and look like a horn.
- There are 2,000 Pawnee people left today.
- Before the Pawnee had horses they would chase the buffalo down hills because they thought this made hunting the buffalo easier.
- In 1856 the Pawnee population was almost wiped out by smallpox, Cholera, and Sioux attacks.
- The Pawnee Indians were excellent hunters.
- There were four Pawnee tribes: The Chaui, Kitikahki, Petahauria, and Skidi.
- The name of a famous Pawnee leader was Crooked Hand who was famous for getting out of his sick bed and organizing a fighting force by gathering elderly, children, and sick warriors to fight the Sioux.
- Forced to move onto a reservation in the 1800's.

Review 8.2

Question 5 of 5

Around what time were the Pawnee Indians forced to move onto a reservation in Oklahoma?

- A.** 1800's
- B.** 1900's
- C.** 1750's
- D.** 2000's



Check Answer



Ponca tribe

The Ponca tribe was never really a very large tribe. The tribe's size was estimated to be about 800 Indians in 1780. By 1804 their numbers dwindled down to 200 Ponca Indians. Even today the tribe is somewhat small with only 3,500 Indians. The Northern Ponca Indians are still living in Nebraska today.



Ponca

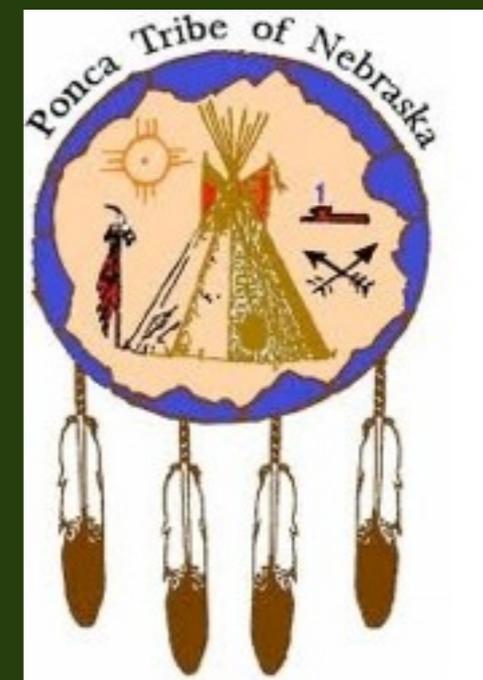
The Southern Ponca Indians were forced to move onto an Indian reservation during the 1800's. The Ponca tribe had to walk 500 miles from Nebraska to Oklahoma. So many people died that it was called the "Trail of Tears". The Trial of Standing Bear was a very important moment in the Ponca tribe history. The Ponca tribe was forced out of their homeland and was moved to a reservation in Oklahoma. The Trial of Standing Bear happened in 1879. They went from Northeastern Nebraska to Indian Territory in Oklahoma. Many people died along the way, including Standing Bear's daughter, and when they reached their destination, Standing Bear's son died. Standing Bear's sons dying wish was to be buried in his homeland Nebraska. Standing Bear and a small band of his men began the dangerous journey home to bury his beloved son. They realized what they were doing was in defiance of government orders of not leaving the reservation. They were soon arrested and about to be returned to their Indian reservation, when their story got published in the Omaha Daily Herald. Standing Bear was held for trial at a fort near Omaha. The outcome of everything that had happened was important. His son and daughter had died, and Standing Bear had gone against the white man's rules. But it had all paid off. The word "Indian" was finally equal to a person.



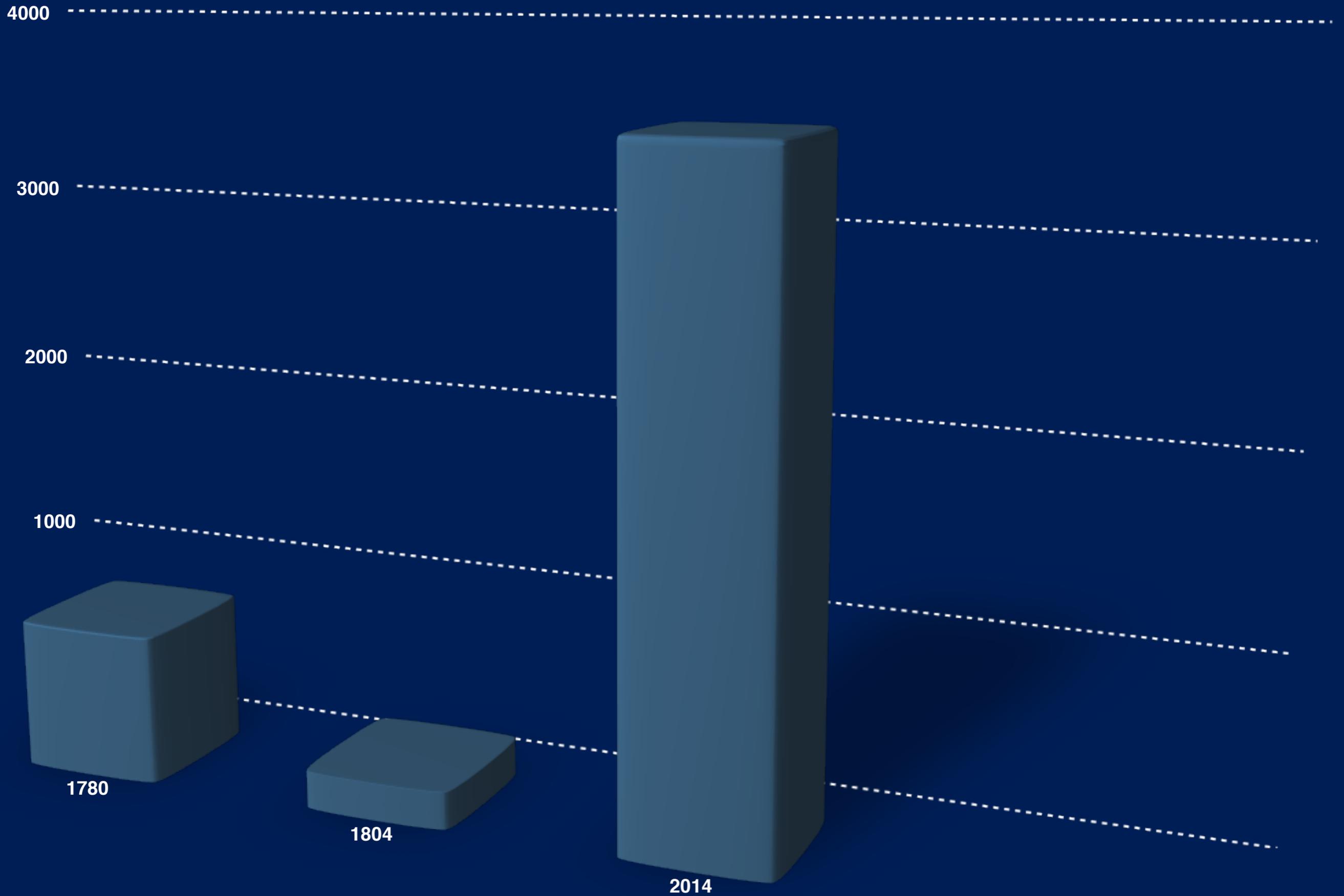
Standing Bear
Speech



*Voiced by
Jaxon Holler.*



Ponca Population Over Time



Languages

(on) meditate on all things which were on going. After days pass on

(they?) were numerous in the heavens they more than ever. Shined they in the sky

the sun more bright to extend to limit of

Type to enter text

the positions of disks fiery. The army of the

midst of them. Toward backside of evening meal, lo!

Here are some words that the Ponca Indians would say often in their daily life:

- Wasabe. 'grizzly bear'
- Deagheta. 'many people'
- Nakoponza. 'elk'
- Mohkuh. 'skunk'
- Moukou. 'medicine'
- Washaba. 'buffalo'
- Wazhazha. 'snake'
- Nohga. 'medicine' (another word for 'medicine')
- Wahga. 'ice'
- Waga. 'Jerky, meat'

Interesting Facts:

- The Ponca Indian tribe ran into and met Lewis and Clark in the year 1804. When they met Lewis and Clark, their numbers dwindled down to around two hundred Ponca Indians.
- The Ponca didn't speak the same as the English. They spoke a language that is confusing to many but unique in its own way.
- You pronounce Ponca like pawn·kah
- The Ponca Indians were a nomadic tribe.
- The children enjoyed having contests that included eating the most wild goose berries, running the fastest, and making arrows quickly.
- They were friends with the Omaha tribe.
- The Ponca tribe lived near the Niobrara river.
- Ponca, Otoe, and Omaha were all very close and spoke languages that were alike.
- Ponca were thought of as the most successful Indian farmers.
- One of their favorite desserts was wild honey mixed with nuts.

Review 8.3

Question 5 of 5

What came out of the trial in Omaha, Nebraska?

- A.** Ponca people didn't have to move onto a reservation.
- B.** They got to leave.
- C.** Indians were considered people.
- D.** They got to go to school.



Check Answer



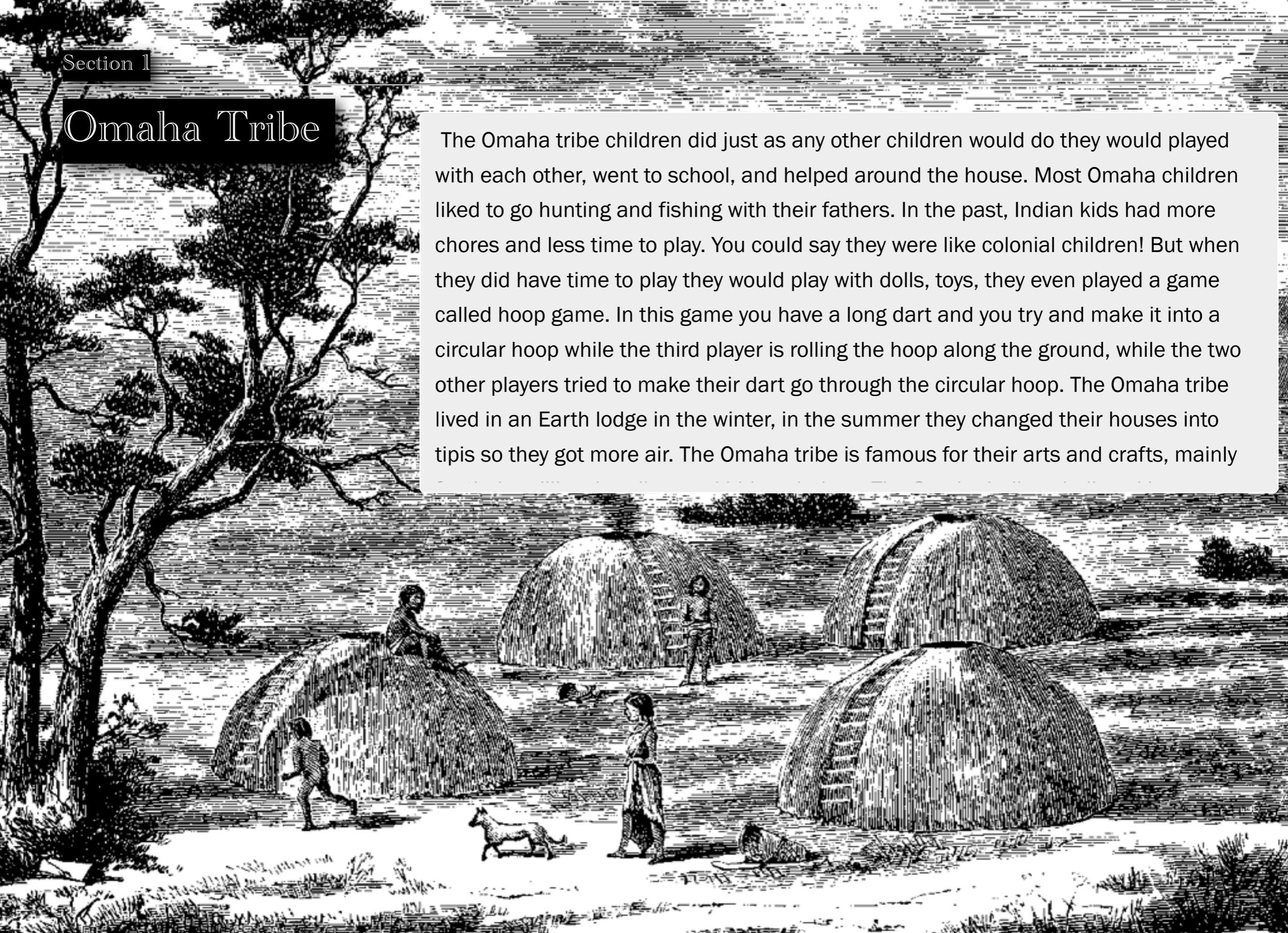
Omaha tribe

The Omaha tribe originated or began in the early 1500's. The Omaha tribe settled by the Missouri river, also known as the mouth of the river. Their name means "Upriver People". The Omaha Indians are the original tribes of Nebraska and Iowa. Most Omaha people are still living there today. Most Omaha people speak English today, however many Omaha, especially elders also speak their Native Omaha-Ponca Language which they share with their close to tribe the Poncas. An easy Omaha word is "aho" which is a friendly greeting. Today, the Omaha language is considered an endangered language because most children aren't learning it anymore. But there are Omaha people that are fighting to keep the language alive.



Omaha Tribe

The Omaha tribe children did just as any other children would do they would played with each other, went to school, and helped around the house. Most Omaha children liked to go hunting and fishing with their fathers. In the past, Indian kids had more chores and less time to play. You could say they were like colonial children! But when they did have time to play they would play with dolls, toys, they even played a game called hoop game. In this game you have a long dart and you try and make it into a circular hoop while the third player is rolling the hoop along the ground, while the two other players tried to make their dart go through the circular hoop. The Omaha tribe lived in an Earth lodge in the winter, in the summer they changed their houses into tipis so they got more air. The Omaha tribe is famous for their arts and crafts, mainly



Omaha Legend

The Omaha have many legends that they passed down to their young. This legend is one of the most common legends known from the Omaha Tribe.

“The Omaha people began in water. Their eyes opened and they could not see anything. They came out of the water, but they didn't have clothes on. After days passed, they wanted clothes. They got fiber from weeds and grass and wove them together for clothing.

After this they started to make grass houses. The Omaha people lived by a lot of water in the forest where there were animals. They did not have any arrows, so they hit the deer with sticks. The Omaha people wandered away from the edge of the water. The people thought about what they would do to help themselves. They found a stone that was flaked and they made knives and arrows out of it.

Then one man found some white, blue, and red kernels. He thought he had found something worth something so he hid them in a mound. When he went to check on them, he saw stalks of corn which he shared with the people. They found out it was good for food.

In early days, the Omaha people wore grass clothes and threw buffalo hides away and didn't use them for anything. They figured out how to scrape the buffalo hides and use them for clothes. They used grass also for tepee covers but that would not work so then they used deer skin. That was too little so then they tried elk skin. But in the rain it turned hard. Then they tried buffalo skin. That was just right!”

Interesting Facts:

- Omaha is pronounced “oh-muh-hah” but in their own language the name sounds more like “u-mahn-hahn”, with nasal vowels.
- They mostly lived in Earthlodges, but also lived in tipis when they were on a buffalo hunt.
- The Omaha tattooed someone when they won a battle, the wife was sometimes tattooed too. If the wife was tattooed she would become a more valuable wife.
- The Omaha believed that the sky and sun were father and Earth was mother.
- When it rained the Omaha tribe believed that if they didn’t tell stories or legends they would have bad luck.
- Girls would play stick ball and boys would play dare. Dare could be very dangerous. If you didn’t do the dare that they dared you, you would owe the darer something.
- The men of the Omaha tribe wore leggings and moccasins. They would wear a feather if they won a battle.
- The women of the Omaha tribe wore leggings and dresses and braided their hair.

Review 8.3

Question 5 of 5

(In the sacred legend) Did they waste anything?

- A.** Yes
- B.** No



Check Answer



Otoe-Missouria

At one time the Otoe and the Missouri, the Winnebago, and the Iowa tribes were once all part of one single tribe that lived in the Great Lakes region of the United States. In the sixteenth century the tribes separated from each other and migrated West and South.

-  Ehemaliges Stammesgebiet
-  Heutige Reservationen





The Otoe Missouria were predominately hunter-gathers. They both grew and harvested. They grew and harvested corn, beans, and squash. But their diet was mainly made up of the animals that surrounded the plains. As an Otoe-Missouria tradition the tribes would migrate to follow the buffalo. They stayed in the general areas of Nebraska, Kansas, Iowa, and Missouri. Where the Otoe-Missouria tribe settled had very desirable land on which many wanted to farm. As more and more people came, the Otoe-Missouria fought to protect their land. Although the Otoe-Missouria were a small tribe they fought bravely until the 1850's when the United States government confined the Otoe-Missouria tribe and took them to the Big Blue Reservation. Being on the reservation was hard. The Otoe-Missouria couldn't hunt for buffalo. The Otoe-Missouria watched as the white settlers sawed off their land acre by acre and sold it to non-Indians.



Otoe Missouria

Recipe-

1 whole pumpkin

1 bag dried sweet
corn

Cinnamon

sugar

Directions: Remove seeds and “guts” from pumpkin. Cut mean from rind. Cube pumpkin meat and place pumpkin in pot on stove. Cook until soft. Boil dried sweet corn. Corn is cooked when it is soft. Once cooled, combine cooked pumpkin and corn. Add cinnamon and sugar to taste. This amount varies depending on the size of your pumpkin and your preference. Add sugar slowly. You do not want to add too much sugar so that the flavor of the pumpkin is overwhelmed by sweetness. The combination should result in a gently sweet, pumpkin combination with a pleasant spice hint. VARIATION: Another tribal member recommends using brown sugar instead of white sugar and cinnamon. Remember that our ancestors didn't use measuring cups and spoons. Learn to trust your own palettes and experiment with the balance of flavors.

This is a diary entry from what life was like on a Native American reservation;

“My Indian name is translated to ‘Standing on the Earth’... We practically always had white people with us because my father always hired hands of different nationalities. Mother was busy housekeeping and she had to cook for and take care of the hired hands. My father was hardly home because he was the captain of police and all his time was at the agency. So mother and grandmother had to carry on the home work and I was just a little girl...When my father and mother got married and they got started, he was kind of a policeman. They had range riders. The north, west, and south boundaries of the reservation, there was an Otoe would ride that line every day. Dad got that job on the west line over there, riding it north and south. This was before allotment, and they could live wherever they wanted to on the reservation, so to be close, Grandma said best to move over there. So they built a cellar over there near the west line. And course Dad’s ‘brother’ Burgess was handy -- he learned carpentry at Hampton -- so they bought lumber and they built kind of a three-room shack over there. Every day my father rode the line. We was just about three-eighths mile from the line. He’d go north one day and back, next day he’d go south and back. Then when they had the allotment they chose theirs over there, and when they built them government houses, they got one of those. They built on my father’s place, on his

(a member of the Iowa tribe) had my father to start farming. Several years, they added on to that house -- both sides. When I was born and began to remember, we had a big house. Five rooms on the main floor."

Interesting Facts:

- November 4th is Native American Day.
- The Otoe and Missouri tribe originated in the Great Lakes Region of the United States. It is thought that they were one tribe with the Iowa, Winnebago and Ho-chunk people until the 1600's.
- Otoe and Missouri people first came in contact with the Europeans in the 17th century.
- in 1777 the population of the Otoe-Missouria tribe was 750 warriors and individuals.
- The Otoe and the Missouri were moved to a reservation in the 1800's.
- The Otoe people speak English today.
- Even though the Otoe-Missouria speak English today, they used to speak their native language, Chiwere.
- Ever thought? I wish I was an Indian so I didnt have to go to school! Think again! They do!
- Just like every other kid the Otoe-Missouria children play, go to school, and do chores!
- Normally in Native American tribes elderly men were the story tellers but in this tribe the woman's role in a day was to sit around the camp fire and tell stories.

Review 8.3

Question 5 of 5

Do the Native American children go to school?

A. Yes

B. No



Check Answer



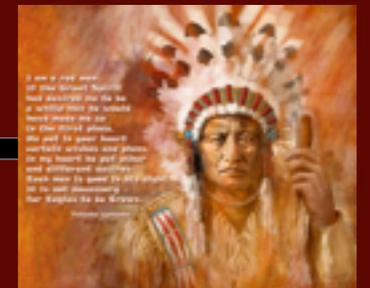
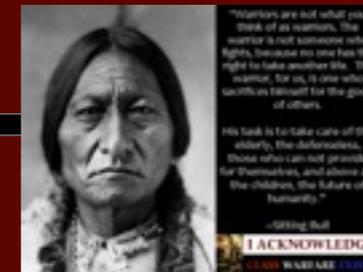
Sioux tribe

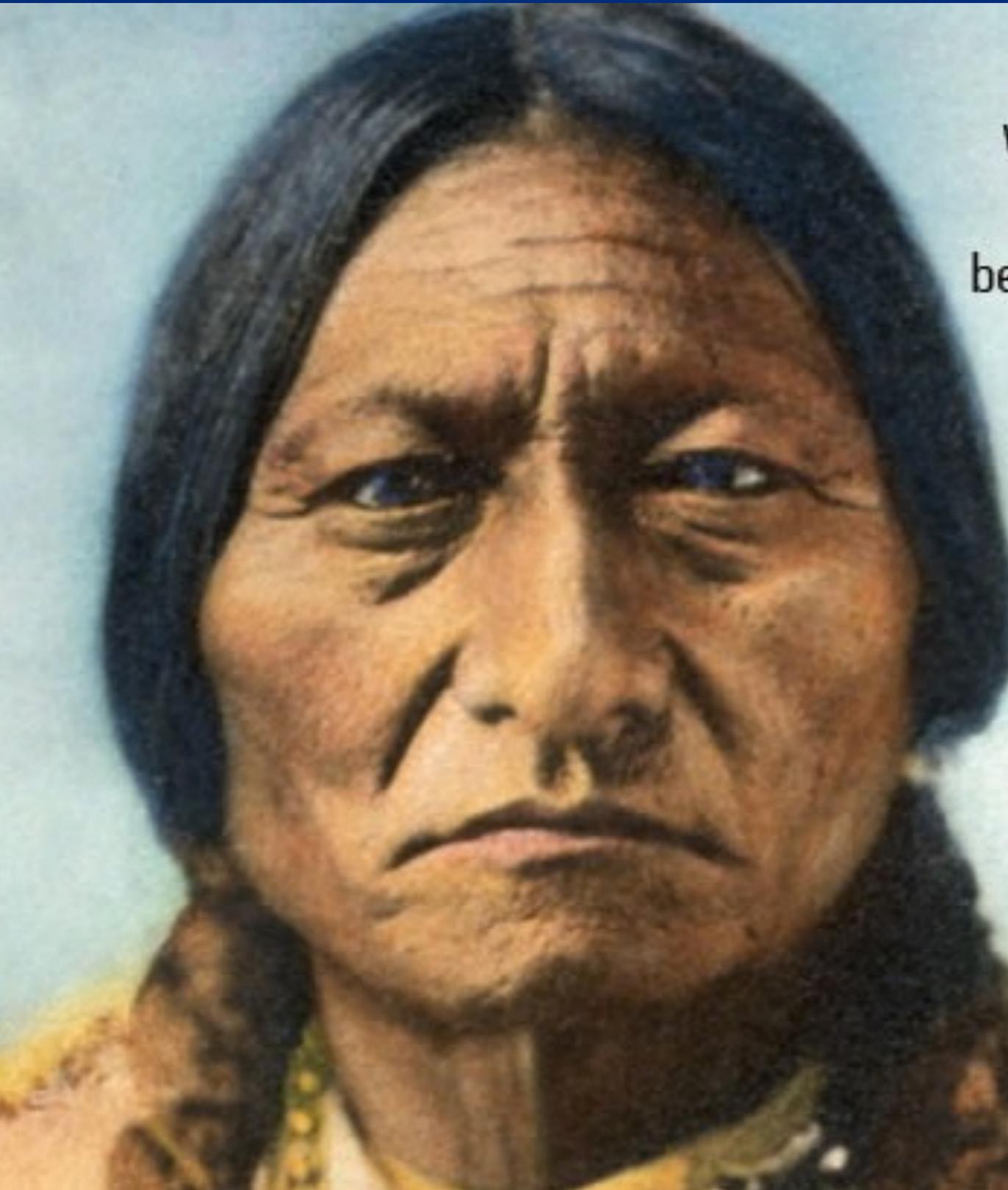
The picture to the right shows the famous, well known Sioux chief, Sitting Bull. Sitting Bull had a very hard life: battles, overcoming challenges, and proving himself to everyone in the tribe by performing a courageous act at a ceremony. If you want to find out more about this fascinating, determined, exciting chief, then keep reading.



Time Line

DOUBLE-TAP ON THE PICTURES OF SITTING BULL FOR AN INTERACTIVE TIMELINE OF SITTING BULL'S LIFE.





Warriors are not what you think of as warriors.
The warrior is not someone who fights,
because no one has the right to take another life.
The warrior, for us, is one who sacrifices
himself for the good of others.
His task is to take care of the elderly,
the defenseless, those who cannot
provide for themselves,
and above all, the children,
the future of humanity.

—Sitting Bull (c. 1831 - 1890),
Hunkpapa Lakota

Figure 12.1



*Press Here for 3
more quotes.*

Interesting Facts:

- The Sioux and the Cheyenne teamed up and beat George A. Custer in the battle of the Little Big Horn.
- The Sioux were nomadic.
- Lived in Northwest part of Nebraska.
- Frequent attacks by white soldiers and the dwindling buffalo herds destroyed the way of life for many plains Indian tribes.
- The Sioux were farmers, gatherers, and hunters.
- They farmed corn.
- They gathered fruit and berries.
- They mainly hunted buffalo.
- Sioux are known for their Powwows. A powwow is a ceremony with festive dancing, food, and sacrifices.

Review 8.3

Question 4 of 5

Who was Sioux's tribes amazing chief?

- A.** Standing Bear
- B.** Red Cloud
- C.** Sitting Bull
- D.** Crazy Horse



Check Answer





DEDICATION



There are five very important people that contributed to this book. I would like to dedicate this book to my wonderful parents Tim and Courtney Kotrous, for helping me through this process and supporting me one thousand percent. I would also like to dedicate this book to my HAL teacher Mrs. Brookhouser. Without her this book wouldn't have been possible. Thank you for helping me with all of my never ending grammar questions and helping with the writing process. I would also like to dedicate this book to Robbie Jensen for answering all of my technical questions and devoting his time to help the writing HAL students. Finally, I would like to dedicate this to my best friend, Josie Brady, for distracting me from working and keeping the making of this book fun! Thank you all for contributing to the making of this book!

Citations

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[File:Alfred Jacob Miller - Hunting Buffalo - Walters 371940190.jpg](#)

Buffalo herd running down a hill being chased by Native Americans.

Other pictures are off of <http://search.creativecommons.org/>

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Americans in rows. [http://sirismm.si.edu/siris/top_images/naa.top.](http://sirismm.si.edu/siris/top_images/naa.top.03_2011.htm)

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Allotment

Noun

A plot of land rented to a gardener.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 11 - Diary Entry

Associated

Verb

To connect or bring into relation, as thought, feeling, memory, etc.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 8 - Pawnee Tribe

Blotchy

Adjective

Having a large, irregular spot or blot.

Related Glossary Terms

Drag related terms here

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Find Term

Chapter 2 - Introduction

Boundaries

Noun

Something that indicates bounds or limits; a limiting or bounding line.

Related Glossary Terms

Drag related terms here

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Chapter 11 - Diary Entry

Cellar

Noun

A room, or set of rooms, for the storage of food, fuel, etc. Usually all the way underground or partly. Sometimes underneath a building.

Related Glossary Terms

Drag related terms here

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Chapter 11 - Diary Entry

Cholera

Noun

Also called Asiatic Cholera, an acute infectious disease, endemic in India and China and occasionally endemic elsewhere. Characterized by profuse diarrhea, vomiting, cramps.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 8 - Pawnee Interesting Facts

Classified

Adjective

Arranged or distributed in classes or according to class.

Related Glossary Terms

Drag related terms here

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Find Term

Chapter 8 - Pawnee Tribe

Distinctive

Adjective

Serving to distinguish; characteristic; distinguishing: the distinctive stripes of the zebra.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 8 - Pawnee Tribe

Dwindled

Verb

To become smaller and smaller; shrink; waste away.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 9 - Ponca tribe

Estimated

Verb

To form an approximate judgment or opinion regarding the worth, amount, size, weight, etc.

Related Glossary Terms

Drag related terms here

Index

Chapter 9 - Ponca tribe

Frequent

Adjective

Happening or occurring at short intervals.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 12 - Interesting Facts/Sioux Tribe

Grazed

Verb

To feed on growing grass and pasturage, as do cattle, etc.

Related Glossary Terms

Tendons

Index

Find Term

Chapter 6 - Hunting

Grease

Noun

The melted or rendered fat of animals, especially when in a soft state.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 8 - Pawnee Interesting Facts

Legends

Noun

A non historical or unverifiable story handed down by tradition from earlier times and popularly accepted as historical.

Related Glossary Terms

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Chapter 10 - Interesting Facts/Omaha Tribes

Lumber

Noun

Timber sawed or split into planks, boards, etc.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 11 - Diary Entry

Maintained

Verb

To keep an existence or continuance; preserve; retain.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 8 - Pawnee Tribe

Nationalities

Noun

The status of belonging to a particular nation, whether by birth or naturalization.

Related Glossary Terms

Drag related terms here

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Find Term

Chapter 11 - Diary Entry

Originated

Verb

To take its origin or rise; begin; start; arise.

Related Glossary Terms

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Find Term

Chapter 10 - Omaha tribe

Pictographs

Noun

A record consisting of pictorial symbols, as a prehistoric cave drawing or a graph or chart with symbolic figures representing a certain number of people, cars, and factories.

Related Glossary Terms

Drag related terms here

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Find Term

Chapter 7 - Picture/Sign Language

Population

Noun

The total number of persons inhabiting a country, city, or any district area.

Related Glossary Terms

Drag related terms here

Index

Chapter 11 - Interesting Facts/Sioux Tribe

Portable

Adjective

Capable of being transported or conveyed by hand: a portable typewriter.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 3 - Housing

Precious

Adjective

Of high price or value; very valuable or costly.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 7 - Blanket/Mirror

Rays

Noun

A narrow beam of light.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 7 - Blanket/Mirror

Reflective

Adjective

To cast back light, heat, sound, etc. from a surface.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 7 - Blanket/Mirror

Reservation

Noun

A tract of public land set apart for a special purpose, as for the use of an Indian tribe.

Related Glossary Terms

Drag related terms here

Index

Chapter 8 - Pawnee Interesting Facts

Resourceful

Adjective

Able to deal skillfully and promptly with new situations, difficulties, etc.

Related Glossary Terms

Drag related terms here

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Find Term

Chapter 8 - Pawnee Tribe

Responsible

Adj.

answerable or accountable, as for something within one's power, control, or management.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 3 - Housing

Roamed

Verb

to walk, go, or travel without a fixed purpose or direction;ramble; wander;

Related Glossary Terms

Drag related terms here

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Find Term

Chapter 2 - Introduction

Sacred

Adj.

devoted or dedicated to a deity or to some religious purpose;

Related Glossary Terms

Drag related terms here

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Find Term

Chapter 4 - Beliefs

Scalp

Noun

Top of a person's head.

Related Glossary Terms

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Find Term

Chapter 8 - Pawnee Interesting Facts

Skinned

Noun

such an integument stripped from the body of an animal, especially a small animal;

Related Glossary Terms

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Index

Find Term

Chapter 4 - Beliefs

Smallpox

Noun

An acute, highly contagious, febrile disease, caused by variola virus, and characterized by a pustular eruption that often leaves permanent pits or scars: eradicated worldwide by vaccination programs.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 8 - Pawnee Interesting Facts

Streaks

Noun

A long, narrow mark, smear, band of color, or the like: *streaks of mud*.

Related Glossary Terms

Drag related terms here

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Chapter 7 - Communications

Tattooed

Noun

The act of practice of marking the skin with inedible patterns, pictures, legends, etc., by making punctures in it and inserting pigments.

Related Glossary Terms

Drag related terms here

Index

Chapter 10 - Interesting Facts/Omaha Tribo

Tendons

Noun

A cord or band of dense, tough, inelastic, white, fibrous tissue, serving to connect a muscle with a bone or part.

Related Glossary Terms

Grazed

Index

Find Term

Chapter 5 - First Environmentalist

Translate

Verb

To turn from one language into another or from a foreign language to one's own.

Related Glossary Terms

Drag related terms here

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Find Term

Chapter 7 - Picture/Sign Language