

CADDO, OSAGE, AND QUAPAW vs CHINOOK, SHOSHONE, AND SIOUX!

Grade Level: 5

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Length of Unit: (5 lessons) 10 to 14 days.

I. ABSTRACT

"Caddo, Osage, and Quapaw Vs Chinook, Shoshone, and Sioux!". is a unit that introduces and exposes the students to the American History topic of the similarities and differences between three Arkansas Indian tribes and three tribes of Northern and Southern Plains. The students will explore migration patterns, habitats, food, clothing, roles of men and women as well as ceremonies, rituals, and customs. As they note these differences and similarities, they will be able to make associations between those cultures and the culture of today.

II. OVERVIEW

A. Concept Objectives

Students will gain an appreciation for the likenesses and differences of Caddo, Osage, and Quapaw Indians of Arkansas with the Chinook, Sioux, and Shoshone tribes of the Northern and Southern Plains. (Arkansas frameworks Social Studies 3.1.1.)

B. Content from the *Core Know/edge Sequence*

1. Writing and research
2. Myths and legends
3. Spatial sense
4. Native Americans: culture and conflicts-
Sioux, Chinook, Shoshone, Caddo, Osage. and Quapaw

C. Skill Objectives

1. Students will develop an awareness of how North America was first settled by the Indians. (Arkansas frameworks, History and Geography-2.1.4, 2.1.5,2.1.9, 3.1.1.)
2. Students will develop an awareness of how three Indian tribes of Arkansas were alike and how they were different from three of the Northern and Southern Plains tribes. (Arkansas frameworks. Reading- R.1.1 , R.I.8 .History and Geography-2.1.4, 2.1.5,2.1.8,3.1.4.)
3. Students will develop an awareness of the likenesses and differences in habits, food, and clothing of the six tribes. (Arkansas frameworks, Language Arts-W.1.2, W.1.4, R.I.8. History and Geography-2.1.4, 2.1.5,2.1.8,3.1.4.3.1.5.)
4. Students will gain an understanding of the differences between the roles of Indian men and women. (Arkansas frameworks. History and Geography-2.1. 7, 3.1.2. 3.1.9. Language Arts-W.I.5, R.I.I.)
5. Students will develop an awareness and appreciation for the cultures of these native Americans. (Arkansas frameworks. History and Geography-2.1. 7.3.1.1, 3.1.9.)

III. BACKGROUND KNOWLEDGE

A. For Teachers

1. Greer, Tom. Cole, Lavell. *The Wor/d Around Us: Arkansas*, 1991, Macmillan McGraw School Publishing Company. ISBN# 0-02-144101-9
 2. Hover, Leigh. *Native Americans: Thematic Unit*. 1990, Teacher Created Materials, Inc. ISBN# 1-55734-285-7
 3. Hirsch, E.D. *What Your Fifth Grader Needs to Know*. New York. New York: Bantam Doubled Publishing Group, Inc., 1993. ISBN# 0-385-31464-7
 4. Mateo, Mary Ann. *Portraits of Native American Indians*. Good Apple, 1992. ISBN# 0-86653-669-8
- B. For Students
1. The students will have background knowledge in maps, Native American cultures, and histories from previous core grades .

IV. RESOURCES

- A. Hoven, L. *Native Americans -Thematic Unit*. Huntington Beach, CA, 1990. ISBN# 1-55734-285-7
- B. Mateo, M.A. *Portraits of Native American Indians*. Carthage, IL: Good Apple, 1992. ISBN# 0-86653-669-8
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- D. Henson, T. and Lockledge, A. *The Oregon Train*. Grand Rapids, MI: Instructional Fair, 1988. ISBN# 1-56822-654-3
- E. Waldman, c. *Encyclopedia of Native American Tribes*. New York, NY, 1988. ISBN# 0-8160-1421-3
- F. Greer, Tom and Cole, Lavell. *The World Around Us: Arkansas*. Macmillan/McGraw Hill School Publishing Company, 1991. ISBN# 0-02-144104-9
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V. LESSONS

Lesson One: Asia, Bering Strait, and Modes of Travel

- A. *Daily Objectives*
 1. Concept Objective
 - a. Students will develop an awareness of how North America was first settled by Indians .
 2. Lesson Content
 - a. Asia
 - b. Bering Strait
 - c. Modes of Travel
 3. Skill Objective(s)
 - a. Students will brainstorm using a KWL chart on how Indians came to North America.
 - b. Students will locate Asia and the Bering Strait on a map-
- B. *Materials*
 1. wall map
 2. globe
 3. board/overhead
 4. crayons/markers
 5. pencil

6. notebooks
 7. student maps: Arkansas, United States and World
- C. *Key Vocabulary*
1. Asia- The largest of the seven continents located in the Northern Hemisphere.
 2. Bering Strait-A narrow body of water, connecting Asia and North America.
 3. Modes of travel-Variou ways of moving from one place to another.
- D. *Procedures/Activities*
1. Teacher will introduce the topic "The Origins of Indians in North America".
 2. Students will be shown a map of Indian migration from Asia.
 3. Teacher will put vocabulary words on the board and students will define.
 4. Teacher will use map and globe for students to locate and identify Asia and The Bering Strait.
 5. After discussion and locating on the map, students will be able to identify the possible origin of Native Americans.
- E. *Assessment/Evaluation*
1. The Teacher will assess student understanding and awareness of the origin of Native Americans through class discussions and questions.

Lesson Two: Caddo, Osage, Quapaw, Chinook, Sioux, and Shoshone.

- A. *Daily Objectives*
1. Concept Objectives
 - a. Students will develop an awareness of how three Arkansas Indian tribes are similar and different with three Indian tribes of the Northern and Southern Plains.
 2. Lesson Content
 - a. Caddo
 - b. Osage
 - c. Quapaw
 - d. Chinook
 - e. Sioux
 - f. Shoshone
 3. Skill Objectives
 - a. Students will identify three Arkansas Indian tribes as well as three tribes from the Northern and Southern Plains.
 - b. Students will compare and contrast these six tribes.
- B. *Materials*
1. *Paths of Our Children*, by George Sabo III
 2. notebooks
 3. board/overhead: List of Indian Tribes
 4. pencils/crayons/markers
 5. U.S. wall map
- C. *Key Vocabulary*
1. Caddo- Arkansas Indian tribe which settled around the Red River of Southwest Arkansas.
 2. Osage- A subdivision of the Siouan family, which migrated from the Ohio River Valley to Arkansas. They were called "Children of the Middle Waters".

3. Quapaw- Also a subdivision of the Siouan family, which migrated from the Ohio River Valley to the west bank of the Mississippi River to the mouth of the Arkansas River. They were called "Downstream People".
 4. Chinook- Indians who lived at the mouth of the Columbia River where it opens up into the Pacific Ocean. Their name meant "Moist Sea Breezes", which blew in from the coast in Oregon and Washington.
 5. Sioux- Indians that originally lived as Woodland Indians on the upper Mississippi River before migrating to the grasslands of the Great Plains. Their name comes from the French version of a Chippewa word in the Algonquian language that means " Adders", a kind of snake.
 6. Shoshone- Indians that lived in the Great Basin. Idaho can be thought of as the heart of Shoshone territory. They were called "diggers" because they were always digging for scarce food, such as roots, nuts, seeds, lizards, insects, squirrels, and rabbits.
 7. Compare- to say that something is similar, to study the differences and similarities .
 8. Contrast- to compare in order to show differences.
- D. *Procedures/Activities*
1. Teacher will introduce topic to students.
 2. Teacher will locate and identify the six tribes to be studied.
 3. Teacher will write vocabulary words on the board and students will copy and define in their notebook.
 4. Teacher will hand out background information on each tribe that students will read and then discuss in class.
 5. Students will brainstorm and chart like and unlike characteristics of each tribe.
- E. *Assessment/Evaluation*
1. Teacher will assess student understanding of differences and similarities of each tribe by creating a chart.

Lesson Three: Habitats, food, and clothing

- A. *Daily Objectives*
1. Concept Objective
 - a. Students will develop awareness for the similarities and differences in habits, food, and clothing of the six tribes.
 2. Lesson Content
 - a. Habitats
 - b. Food
 - c. Clothing
 3. Skill Objective
 - a. Students will compare and contrast habitats, food, and clothing.
- B. *Materials*
1. maps
 2. notebooks
 3. pencils
 4. board/overhead
 5. student handouts
 6. Arkansas History books
- C. *Key Vocabulary*

1. Habitat- the place or kind of place where an animal or plant usually lives or grows.
2. Longhouses- houses the Quapaw built by covering wooden frames with bark. The longhouse could be 100 feet long and house several families.
3. Maize- the corn plant or its kernels.
4. Palisades- a line of high cliffs usually along a river.
5. Arrowheads- the pointed tip of an arrow.
6. Buffalo/Bison- large, shaggy haired animal that roamed the plains in large numbers up until the late 1800's.
7. Ceremonial masks- covering for the face that was used for various rituals and ceremonies.
8. Parfleches- skin pouches that were used to carry small utensils and dried meat.
9. Loincloth- an item of clothing usually made of animal hide, which is worn like mans shorts.
10. Buckskin- treated buffalo or deer hide.
11. Teepee- constructed of a frame of wood poles in a cone shape covered by buffalo hides. The average number was fifteen poles weighing 15 to 20 pounds.
12. Sinew- strings of muscle from the buffalo. This was used on bow strings, clothing, and teepees.
13. Venn Diagram- a diagram using circles to show the relationship between them.

D. *Procedures/Activities*

1. Teacher and students will review previous lessons.
2. Teacher will introduce topic with KWL chart.
3. Teacher will put vocabulary words on the board for students to copy and define.
4. Students will use previous hand out for information on habitats, food, and clothing.
5. Students will create a Venn Diagram comparing and contrasting the three areas: habitats, food, and clothing.
6. Students will design/create on poster board a habitat of what they believe the interior would have looked like.

E. *Assessment/Evaluation*

1. Teacher will assess student understanding by using a Venn Diagram to compare and contrast their home with an Indian home.

Lesson Four: Roles of men and women

A. *Daily Objectives*

1. Concept Objective
 - a. Students will gain an understanding of the differences between the roles of men and women in Indian society.
2. Lesson Content
 - a. Division of labor
 - b. Social Roles
3. Skill Objectives
 - a. Students will identify various roles played by Indian men and women. b. Students will gain an appreciation between then and now.

B *Materials*

1. pencils
2. notebooks
3. student handouts

4. Venn Diagram
 5. board/overhead
 6. Arkansas History textbook
- C. *Key Vocabulary*
1. Role- a function assumed by any person or thing.
 2. Gathering- to bring or come together as collecting food for the camp.
 3. Social Mores- a code of standards that each tribe lived and was governed by.
 4. Warrior- a fighting man or experienced soldier.
- D. *Procedures/Activities*
1. Teacher and students will review previous lessons.
 2. Teacher will distribute Venn Diagram to students that will be completed and discussed in class.
 3. Teacher will write vocabulary words on the board for students to copy and define.
 4. Students will discuss roles of men and women regarding everyday activities as well as social activities from previous hand out.
- E. *Assessment/Evaluation*
1. Students will develop a Venn Diagram showing similarities of these roles then and now.

Lesson Five: Ceremonies, rituals, and customs

- A. *Daily Objectives*
1. Concept Objective
 - a. Students will develop an awareness and appreciation for the cultures of these Native Americans.
 2. Lesson Content
 - a. Ceremonies
 - b. Rituals
 - c. Customs
 3. Skill Objectives
 - a. Students will identify similarities and differences in ceremonies, rituals, and customs.
 - b. Students will be able to appreciate the use of musical instruments in ceremonies and rituals.
- B. *Materials*
1. hand out for students
 2. markers/crayons
 3. paper plates
 4. tin cans
 5. string/feathers/beads
 6. rubber bands
 7. art paper
- C. *Key Vocabulary*
1. Rituals- a body of ceremonies.
 2. Ceremonies- a formal act or series of acts performed on a special occasion.
 3. Customs- something people do that is widely accepted or has become a tradition.
 4. Animal Dance- a dance performed where people dress like particular animals.

5. Medicine Man/Shaman- a man believed by early North American Indians to have magic power over diseases, evil spirits, and other things.
 6. Medicine Bag- a bag carried by the Medicine Man that contained herbs, roots, and bark believed to ward off evil spirits and treat illness.
 7. Sweat Bath- a form of purification before one could participate in ceremonies.
 8. Gourd- a fruit relating to the pumpkin and squash that was used to make bowls and cups.
- D. *Procedures/Activities*
1. Teacher will review previous lessons .
 2. Teacher will hand out information to be read and discussed in class.
 3. Teacher will put vocabulary words on the board for students to copy and define.
 4. Students will demonstrate an understanding of the unit by making various musical instruments.
 5. Students will create and present a ceremonial dance.
- E. *Assessment/Evaluation*
1. Teacher made test (Appendix E)

VI. CULMINATING ACTIVITY

- A. Students will take a field trip to the Parkin Archeological Park where they will be able to engage in various hands-on activities relating to the Native American culture in Arkansas.

VII. HANDOUTS/WORKSHEETS

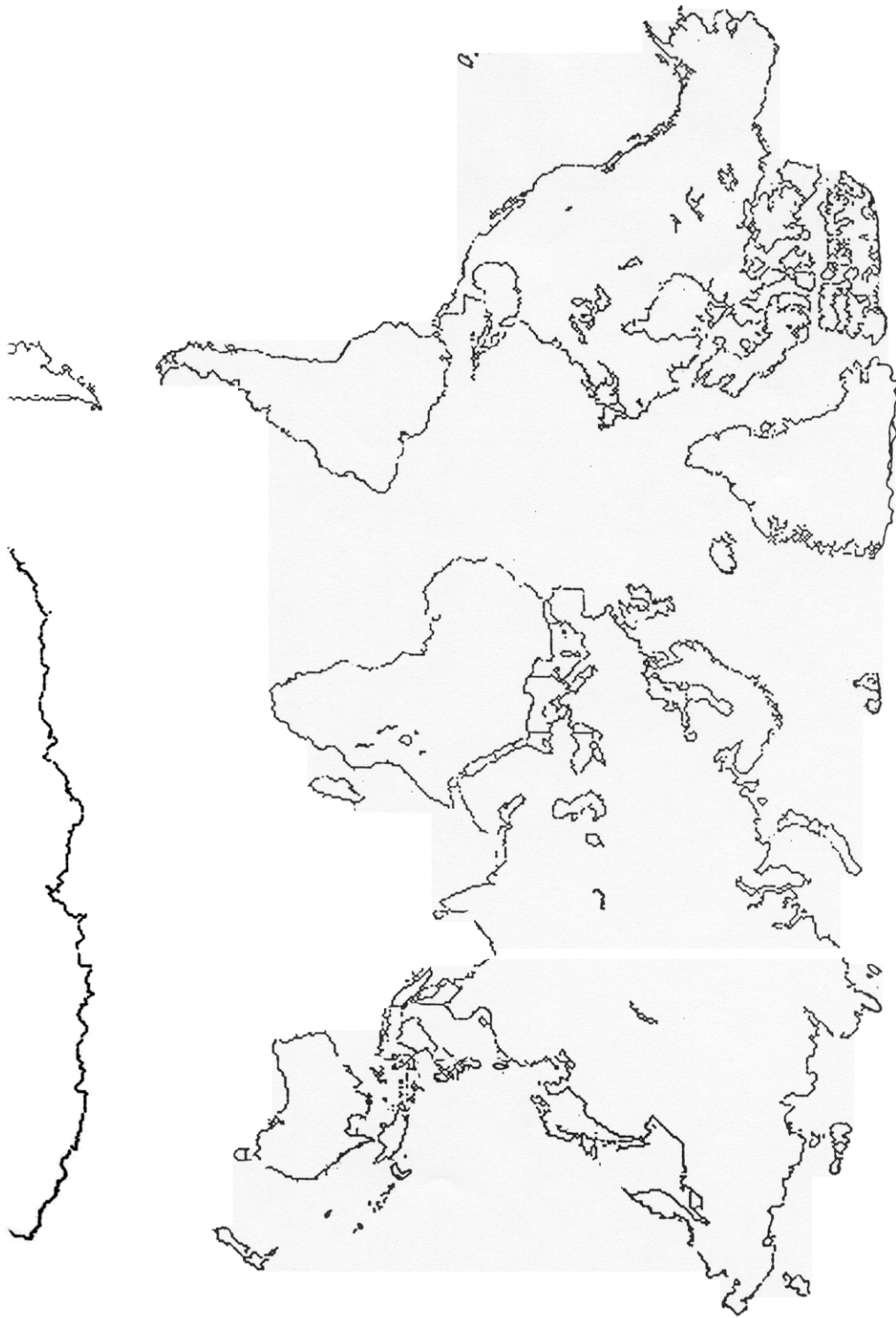
- A. Appendix A- Arkansas and U.S. map
- B. Appendix B- World map
- C. Appendix C- *Native American Thematic Unit: Handouts 1-3*
- D. Appendix D- Venn Diagram
- E. Appendix E- Teacher made test

VIII. BIBLIOGRAPHY

- A. Hoven, L. *Native Americans -Thematic Unit*. Huntington Beach, CA, 1990. ISBN# 1-55734-285-7
- B. Mateo, M.A. *Portraits of Native American Indians*. Carthage, IL: Good Apple, 1992. ISBN# 0-86653-669-8
- C. Lee, G. *American Frontier Westward Expansion*. Mark Twain Media, Inc., 1995. CD-1838
- D. Henson, T. and Lockledge, A. *The Oregon Train*. Grand Rapids, MI: Instructional Fair, 1988. ISBN# 1-56822-654-3
- E. Waldman, C. *Encyclopedia of Native American Tribes*. New York, NY, 1988. ISBN# 0-8160-1421-3
- F. Greer, Tom and Cole, Lavell. *The World Around Us: Arkansas*. Macmillan McGraw Hill School Publishing Company, 1991. ISBN# 0-02-144104-9
- F. Hirsch, E.D. *What Your Fifth Grader Needs to Know*. New York, NY: Bantam Doubled Publishing Group, Inc., 1993. ISBN# 0-385-31464-7

Appendix A
Arkansas Map and United States Map





Appendix B
World Map

Appendix C

Native American Thematic Unit
(Handout 1-3)

NATIVE AMERICAN INDIANS (Transparency – Partial List)

Abenak	Luiseno	San Domingo
Acoma	Mahican	San Ildefonso
Alabama	Maidu	San Juan
Apache	Mandan	Santa Clara
Arapaho	Mdewakanton	Santee
Bannock	Meniconjon	Sauk
Blackfoot	Menominee	Seminole
Brule	Miami	Seneca
Caddo	Mimic	Shawnee
Catawba	Miscosukee	Shoshoni
Cayuga	Miwok	Sinkiuise
Cayuse	Modoc	Sioux
Cherokee	Mohave	Snoqualmish
Cheyenne	Mohawk	Spokane
Chickasaw	Mohegan	Taos
Chinook	Montauk	Teton
Chippewa	Narragansett	Tionantati
Choctaw	Navajo	Tlingit
Chumash	Nez Perce	Tuscarora
Cochiti	Niantic	Ute
Comanche	Nootka	Wahpekuti
Cree	Oglala	Wahpeton
Creek	Ojibwa	Wampanoag
Crow	Omaha	Wanapum
Delaware	Onedia	Washo
Duwamish	Onondaga	Winnebago
Eskimo	Osage	Yahi
Flathead	Ottawa	Yaki
Fox	Paiute	Yakima
Haida	Pamunkey	Yankton
Hawaoan	Pautuxet	Yanktonal
Hopi	Pawnee	Yavapai
Hunkpapa	Pemaquid	Yuma
Iroquois	Pequot	Zuni
Isleta	Pima	
Kalispel	Pocasset	
Kansa	Pomo	
Karok	Ponca	
Kickapoo	Potawatomi	
Kiowa	Powhatan	
Kwakiutl	Pueblo	
Laguna	Salish	

Appendix C
Native American Thematic Unit ..
(Handout 1-3)

Handout 1

CADDO. ..The Caddo were actually several tribes making their home around the Red River Valley, now Louisiana, and the Brazos River, which includes part of Arkansas. Being mostly farmers and villagers, they were organized according to class, not unlike other tribes of the Southwest. Their homes were in the shape of a cone and could be as high as 15 feet, and anywhere from 20-50 feet in diameter. They were framed with poles and usually covered with grass. Temples were built and sacred fires were kept burning all the time. They carved dugouts from single logs and these were their means of transportation on the various rivers.

Since the Caddo lived on the edge of the Plains, they hunted buffalo like their neighbors. When the Spanish introduced them to horses, they were able to hunt in broader areas. They grew crops such as maize and gourds to trade with other Indians. In return for the pelts they traded their crops for, they then traded these with the French. Dress depended upon weather conditions. The men usually wore a loincloth in hot weather. During cold periods, leggings, moccasins, and a shirt of some hide were added. These were usually made from deerskin. The women would wear a dress made from the deer as well. Sometimes a hide resembling a blanket was worn to keep warm. The Indian men were the major food gatherers while the woman stayed in the village and cooked, made items of clothing and took care of the young.

Soon after the United States acquired the territory known as the Louisiana Purchase, the Caddos ceded their lands and moved to Texas. In 1858, the government settled the Caddos on a reservation in Oklahoma in what is now Caddo County. After the Civil War, many Caddos worked as scouts for the U.S. Army.

After the General Allotment Act of 1887 was enforced, the Caddos held land with the Wichita and Delaware tribes in Oklahoma.

OSAGE. ..The Osage Indians spoke the language of the Sioux and migrated to the eastern Plains from the Ohio River Valley. They eventually settled along the Osage River in what is now Missouri, but they claimed territory in what is now northern Arkansas and became the Arkansas Osages. The Osage Indians were considered to be semi-nomadic. For a big part of the year they lived in villages and were farmers. While here, they constructed houses that were either oval or rectangular in shape, supported by poles, which were then covered with woven mats or animal hides. The buffalo was a very important source of food as well as clothing for the cold weather months. They depended on fishing for a major part of their food source. In hot weather, men often wore loincloth and moccasins. Leggings were worn in colder weather. Men were the traditional food gatherers. Women stayed in camp and cooked and took care of the young. It was usual for the women to care for children other than their own.

Every village had two chiefs, one for war and one for peace. Those who lived under the peace chief were called Sky People and they lived to the north. Those who lived under the war chief were called Earth

People and lived to the south. Tribal laws and disputes were settled by a group of elderly men known as the "Little Old Men".

The Osage became friendly with the French when the explorers, Jacques Marquette and Louis Jolliet, visited them on the Osage River. They even supported the French in the French and Indian War against the English. After the Louisiana Purchase, many settlers begin to settle on Osage lands. At first, the Osage were very hostile, but later in 1808, they ceded large tracts of their land to the white man. Other cessions were made in later years. Some Osage men served as army scouts after the Civil War. The Osage Reservation was established in 1870 in what is now the state of Oklahoma. Oil was discovered in 1897 on the reservation and it made the Osage the richest Indians in the United States. Many sold their lands to whites who tricked them with promises of better things.

One famous Osage Indian of the 20th century was Maria Tall chief. She was born in 1925 and became a ballerina. She danced allover the world. Her sister, Marjorie, born in 1927 became a famous dancer, as well.

Q U A P A W. ..The name Quapaw comes from a Siouan word that means "downstream people". This name applied because these Indians lived most of their lives along the lower Mississippi River on the west side. The French and Algonquians called them the "Arkansas". (It is from this name that we get both the river and the state). Both the Osage and Quapaw occupied a territory known for a tree like the mulberry. This wood was prized for making bows. In fact, the Ozark Mountains is a French remake of the word 'aux arcs' which means a place to make bows.

The Quapaws lived in villages that were palisaded. Palisades were walls made of upright logs. The houses were dome-shaped and covered with bark. Sometimes their houses were covered with mats, hides and grass. The Quapaws were very skilled as farmers and made beautiful pottery. As with other Indian tribes, they also made mounds for both temples as well as graves.

Around 1700, the Spanish introduced the Quapaws to horses. After this, they were able to hunt buffalo on horseback and to go further rather than hunt nearby. The dress of the Quapaws was similar to those Indians in neighboring areas. Many Quapaw men wore large earrings and necklaces made of bear's teeth. They wore hides in cold weather and, loincloths in the hotter temperatures. Women were not allowed to participate in most of the ceremonies. These were open only to the men in the tribe.

The Quapaw were peaceful and usually managed to stay out of conflicts with the Europeans. They even managed to stay on their homeland. However, between 1818 and 1824, when so many settlers were coming from the east, pressure was put on the Quapaws to sell much of their lands along the Arkansas River. They moved into the area of Texas along the Red River near the Caddos. They eventually drifted back to their homeland after floods destroyed their crops, and illnesses killed many of their people. When settlers begin to complain about their presence in Arkansas, the federal government forced them to settle on Indian Territory in 1833. When the northern part of this territory became the state of Kansas in 1867, they were, once again, forced to give up their home and move to what is now the northeast corner of Oklahoma. When lead and zinc were discovered on these lands in 1905, the tribal members were able to enjoy a decent income.

CHINOOK. ..The name 'chinook' actually means warm, moist winds. This name was applied to the moist, sea breezes that blew in from the coast of Oregon and Washington. The winds that blew in from

the direction of the Chinook Indian tribes were one of the reasons the settlers gave them this name. The area that is now Washington state was the original home of the Chinook. They lived at the mouth of the Columbia River. The Chinook Indians are known to be the link between the tribes of the Northwest Coast and the tribes of the Plains.

The houses of the Chinook were rectangular in shape and made of cedar planks. As with other Indian tribes of this area, their houses were partially underground and over pits. If they were on the trail, they build mat shelters. The Chinooks made dugouts, but did not make totem poles like some of the other tribes. However, they were known for carvings they made from the horns of the bighorn sheep and other animals. One of the interesting facts about the Chinook is that they had a system for exchanging gifts, known as 'potlatch'. They were not known for having secret societies that were very common among other tribes in the area. The salmon was a basic food staple, but they did not depend on other mammals from the ocean like other tribes.

The river was very important to the Chinooks. Not only did they fish and use them for their transportation needs they even charged other tribes a toll for crossing on their territory .The Chinook were the most famous traders of all the tribes around them. They even acted as 'middle-men' for other tribes. Their money was in the form of tooth shells. They sold dried fish, fish oils, seal oil, furs, dugouts, cedar boards, cedar bark, mountain sheep horns, baskets, jadeite, copper and even slaves. They even developed a special language used just for buying, selling and bartering.

The Chinooks even acted as middlemen when the settlers reached their area and started to trade in the late 1700's. This area became an anchoring place for British and American trading ships who wanted to trade goods for pelts.

The Chinook way of life begin to change in the 1830's when a man named Jason Lee, who was a Methodist minister, established a mission among the Indians. Mr .Lee encouraged settlers to the area by telling them of the rich farmlands. When Oregon became a state in 1859 and Washington a state in 1889, the way of life for the Chinook greatly changed. A reservation was established on what is now present day Oakville, Washington for the Chehalis Indians and the Chinook finally settled with them around 1864.

SHOSHONE ...The Shoshones are actually two distinct groups. The Western Shoshones lived in central and northeastern Nevada, central and western Idaho, northwestern Utah and eastern California. The Northern Shoshones lived in western Wyoming, eastern Idaho and northeastern Utah. It is believed that the Snake River in Idaho is the real heart of Shoshone territory .It is the center of the two groups.

White men often referred to the Indians of this area as 'diggers', because they had to dig for their food, such as roots, nuts, seeds, lizards, insects, squirrels and rabbits. This was very typical of the Shoshones in the western area. However, the Northern Shoshones were different in that there was game in the forested areas of the Grand Teton and Wind River Mountains. After the horse was introduced to them in the late 1600's, they were able to travel further from home in search of food, especially the pronghorn antelope. This was not only a means of food but the hide was used for clothing, much like the buffalo. The Shoshones lived in tepees like some of the other Indians on the Plains. Men gathered the food, while the women cooked, took care of the young and were allowed to take part in some of their ceremonies.

Americans became aware of the Shoshones through the exploration of Lewis and Clark. In their explorations, they encountered as many as 50 different tribes. After the United States made the Louisiana Purchase, the President of the United States asked Meriwether Lewis to explore this new territory. He chose his good friend, William Clark to join him. In the winter of 1804, they camped in an Indian village, the Mandans. It was here that a man from Montreal named Toussaint Charbonneau and his wife, Sacajawe a joined the expedition. He had recently purchased her from the Hidatsa Indians. This proved to be very fortunate for the rest of the expedition, because Sacajawea was able to reassure other Indians that they met and she was able to communicate with other tribes. She was able to show the way through the Lemhi Pass in the Rockies and with her help the expedition successfully reached the Pacific and then returned home with only one man killed. Known as "Birdwoman", she is probably one of the most famous Indian women in history. It is not known exactly when she died. Some believe 1812, others believe she lived until 1855 and died in Wyoming.

The Shoshones way of life changed greatly when the white man came. During the 1860's white settlement was discouraged. The Shoshones raided wagon trains and stagecoaches. When they began to attack telegraph lines, soldiers were sent in to keep the line of communication open. When the Indians began to raid Mormon villages, more volunteers were sent in. The Indians retreated to their villages and set up a barricade. However, the guns of the volunteers proved to be too much and when many of the Indians were killed, they retreated. When the United States government claimed much of this land, the

Indians received no money. Around 1865, practically all resistance on the part of the Shoshones had ended. When the transcontinental railroad was completed in 1869, further settlement by the whites was encouraged. All the Shoshone bands were assigned reservations in the 1860's and 1870's.

Today, the Shoshones have one reservation located in Utah that they share with the Arapahos. Two in Utah, that they share with the Bannocks, 11 in Nevada, and three in California. Many of these once proud Indians are poor and in ill health. Unemployment is high and many are cut-off from today's modern culture.

Sioux...The Sioux was one of the most important Indian tribes of the Plains. Actually the name Sioux refers to several tribes who spoke virtually the same language. The tribal name Sioux only refers to the largest tribe. Their name comes from a Chippewa word that means "adders, a kind of snake. North and South Dakota get their names from the Dakota Indians which were Sioux.

The Sioux had four branches and each had different bands. The Lakota, Dakota, Oglala Sioux, and Blackfoot were the four main groups of Sioux. Originally, the Sioux lived along the upper Mississippi River as Woodland Indians. We know today, that the Sioux occupied about two-thirds of present-day Minnesota, as well as, parts of Wisconsin, Iowa and North and South Dakota. When their natural enemies, the Chippewas began to make war , the Sioux began to migrate across the Missouri River. Since the Europeans were heavily engaged in the fur trade, game for food was becoming more and more scarce.

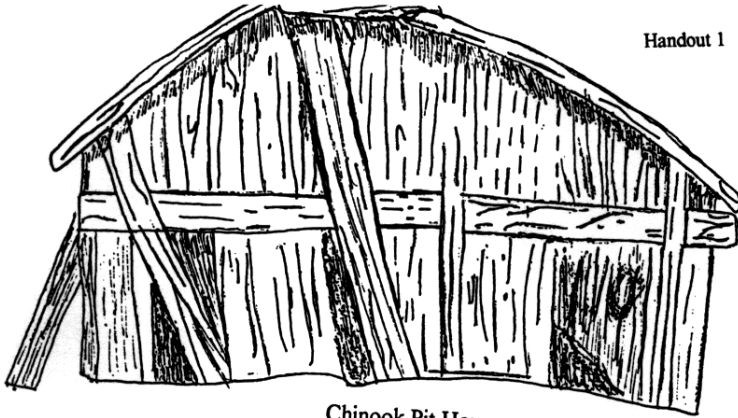
Since the Sioux occupied different areas of the United States, their life styles were often different. Many living around the Teton Mountains hunted buffalo for food as well as using the hides for clothing. These tribes lived in permanent villages of earth lodges. They were also farmers. Many other Sioux in this area lived in tepees, had elaborate war bonnets, wore the buffalo robes and even had a system of sign language. Often times, money for the Sioux was made from the bones of human fingers and arms. These 'beads' were joined together to look like a bracelet.

The Sioux had a very sophisticated code of moral, religious and social behavior. For them to fight, it had to be based on valor and bravery. Sometimes they would simply touch an enemy to represent a kill then let him live. The resistance to the white man was not based on the warlike culture of the Sioux, but rather they believed that the white culture was inferior to their own.

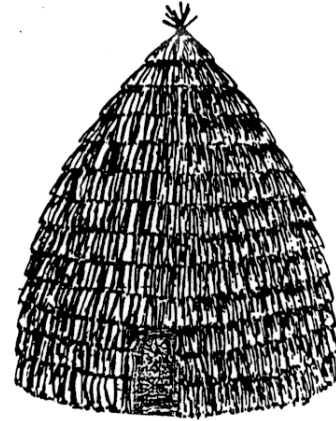
Because the Sioux were so resistant to the white settler, those living on the Plains were the most famous warriors. Many of these conflicts were on-going from 1850-1890 and became known as the Sioux Wars. There was six phases of these wars with the last being the Massacre at Wounded Knee in 1890. This battle has come to symbolize the treatment of Indians throughout American history mainly because it was unnecessary. When a Paiute Indian named Wovoka began the Ghost Dance Religion, he declared that the world would end but then come alive again, and that all Indians, even those already dead, would come alive and the prairie would once again be lush and green, with buffalos roaming. He told his listeners that if they participated in this dance that they would be able to catch a glimpse of what he meant.

Some of the Medicine Men began to interpret the dance differently by saying that Ghost Shirts would protect the Indian from the bullets of the white man. When white officials heard of this, they demanded that the dance be banned from the reservations. However, the Indians continued the ceremonies in secret. Even though several wanted peace at this time, armed conflict seemed eminent. One chief, Big Foot, ill with pneumonia, traveled to meet Chief Red Cloud, who also wanted peace. Big Foot was intercepted on the trail and told to camp by Wounded Knee Creek. The next morning, soldiers were sent into the camp to collect all the firearms. Although, some believed that the Ghost Shirts would protect them, others began to turn over their weapons. When one deaf Indian was about to be disarmed, his rifle discharged in the air. Naturally, the soldiers shot back in defense. Before long, the heavy artillery began firing and men, women and children were killed. Some believe 150 Indians were killed while others put the number closer to 300.

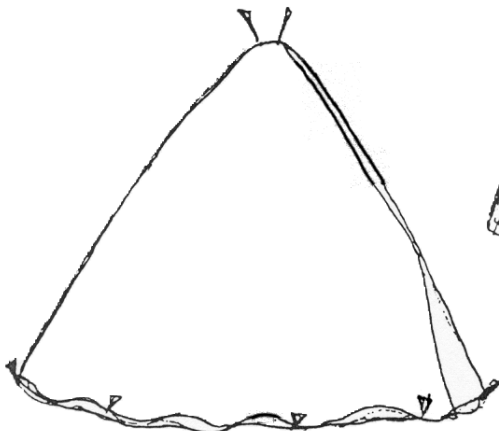
During the 20th century the Sioux began to rebuild their lives. Many joined organizations to honor their ancestors, while others have written books to honor their culture. Today, the Sioux have reservations in several states. There are 8 in South Dakota, 2 in North Dakota, 4 in Minnesota, 1 in Nebraska, and 1 in Montana.



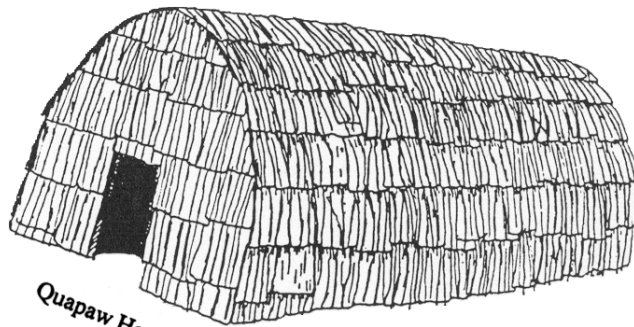
Chinook Pit House



Caddo House



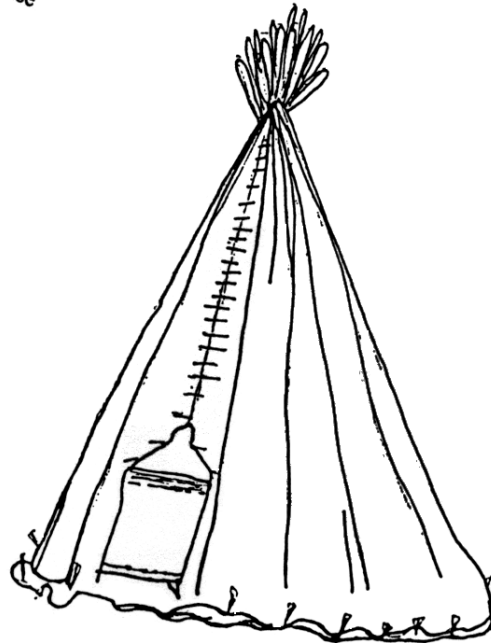
Shoshone Teepee



Quapaw House



Osage House



Sioux Tipi

Appendix C

Native American Thematic Unit

(Handout 1-3)

Handout 2

CUSTOMS, CEREMONIES AND RITUALS

The Native Americans believed that everything including the sun, moon, stars, plants, animals, rivers, mountains, and people were sacred. The needs of future generations were always considered, therefore, no one took more than needed from Mother Earth, and no one lived through a single day without offering prayers and gifts of thanks.

Most Native Americans lived in small or large communities called tribes. Family ties usually connected members of a tribe. A tribe would live, work, hunt, and travel together as a large group. Each individual had a place, a specific role, and a responsibility to the tribe in order to maintain perfect harmony filled with many customs, rituals and ceremonies.

The leader of a tribe was called the chief. To show his importance, the chief usually wore a special headdress often reaching from his head to the ground. The headdress was usually made of beads, leather fringe, and feathers that were often tied together with strands of horsehair .

Most Native Americans were eventually forced into war for one reason or another. For many tribes, warfare was a kind of ceremony in which the warriors decorated their bodies and their horses with war paint. War paint made the warrior and his horse look more frightening. Some symbols were supposed to give the warrior strength, courage, and wisdom to defeat his enemy.

In some Native American tribes the warriors used the Coup Stick to touch their enemies in battle. Coup sticks were carved and decorated from a stick of wood. Each feather on a coup stick stood for a single victory made by the warrior in battle. These Coup Sticks resemble our modern day walking canes.

The custom of having a totem pole was for various purposes. A pole may communicate the clan name and personal animal protector of the family. The totem would sometimes tell of wars, death, times of plenty, etc. The relief carvings on the poles depict abstract faces and bodies of animals and humans. The animals are symbolic of protecting spirit forces. Bears, beavers, owls, and ravens are carved on top of another. Totem poles are also used as support beams in the homes and clan lodges. The totems are traditionally believed to possess supernatural powers and can warn the family of approaching danger. Some tribes would have a special celebration called a potlatch when the pole was finished and erected. A potlatch was organized to celebrate a special event, such as a wedding. They put on a lavish feast and gave their guests many gifts, including canoes, slaves, furs, and blankets. The more gifts a host gave the higher his status rose. The guests who received the most then had to throw an even greater potlatch. Native Americans used potlatches to show how rich they were, and to settle old rivalries. Through potlatching, they could force their rivals to give away everything they owned.

Wearing a bear claw necklace was another custom which only the chiefs or great warriors were allowed to do. The bear was a symbol of great strength for most tribes.

The bear claws and beads were strung on leather thongs and worn about the neck to show great strength and bravery.

A peace pipe was a ceremonial tobacco pipe that symbolized peace and friendship. It was also called a calumet. In special gatherings, it was passed from person to person as it was smoked. Most Native American tribes practiced this custom during many rituals and ceremonies.

Smoking the Pipe of Prayer was one of the most important rites. A mixture of tobacco and sweet-smelling herbs was used in a ceremonial pipe. It was believed that the smoke was the very breath of prayer, and the pipe itself was seen as a sacred pathway to the spirit world.

According to legend, long ago there was a bad famine. Native Americans were starving to death. Mother Earth called six Medicine Men to her. She gave each one a pebble and told him to plant it in the earth. Before many days passed, six green corn plants sprang up where the pebbles had been planted. When the corn was ripe, one plant had white kernels, one yellow, one red, one purple, and the last one blue. Ever since then, the colors have stayed the same.

Festivals and ceremonies celebrated important events in a tribe's year. The Green Corn Dance was to thank the Great Spirit for letting the sun ripen the corn. Each year as the corn ripened, the tribe would celebrate with feasting, dancing and games. Old differences were forgotten and new friendships were renewed. New fires were laid to start the new year.

Performers in ceremonies often wore special headdresses that were made from many materials such as, feathers, leather thongs, beads, horsehair, and pieces of animal fur. Some headdresses used horns from buffalo or deer. Women wore jewelry and hair, ornaments made of beads and coins held together by leather thongs.

Kachina masks were worn in many ceremonies. The Kachina masks represented the sacred spirits of rain, lightning, and other natural forces. Many masks were carved from wood and painted with bright colors. Dancers from the tribes wore them during rituals and religious ceremonies to represent the spirits.

Appendix C

Native American Thematic Unit (Handout 1-3)

Handout 3

NATIVE AMERICAN GAMES AND MUSIC

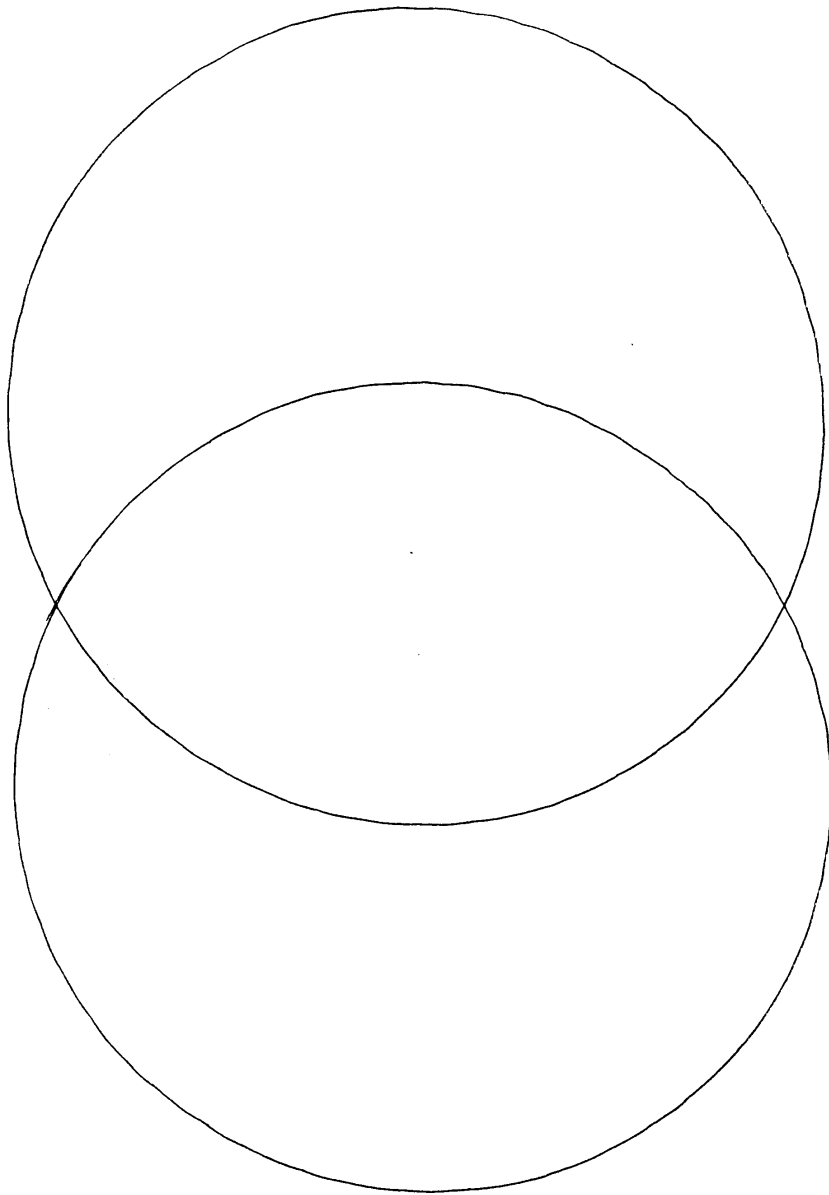
Dance, music, and ritual drama have always played an important role in the cultures of North America. The major theme of all dance and drama is the importance of maintaining respect for our ancestral tradition of living in harmony with nature. The rain cycles, moon cycles, planting and harvesting dates, and the migrations of such animals as deer, bison, and coastal salmon were celebrated with days and nights of feasting, gift exchange, story telling, singing, prayers, dance and music. The highlight of most village festivals came with the dance drama or prayer ritual.

These dance rituals entertained, protected, and instructed everyone in methods of living in peace with other people, animals, plants, and the natural elements of fire, water, wind, and earth. Young children learned the traditional folklore of their ancestors by observing these rituals.

The stories and histories performed by the dancers involved the depiction of animals, ancestors, or messengers from the spirit world. The dancers were accompanied by many kinds of musical instruments such as drums of wood and animal skins; rattles made from hollow gourds, wooden flutes, and bells made from shells. The singers and dancers often wore makeup, masks, large headpieces, and colorful costumes. Dancers sometimes carried musical instruments, feathers, corn, or painted shields.

Dance Rattles were made in many materials and styles. They were made from gourds, bone, wood, turtle shells, seashells, and dried cacti. Beans or small stones were placed inside the rattles to make sounds. The rattles were used for music in ceremonies and to keep the rhythm as they danced.

Native American children played games, which were an imitation of adult activities, such as baby-sitting, planting crops, basket weaving, or hunting. Some examples of traditions games played by the early Native American children are as follows: ball games, lacrosse, foot races, animal races, guessing games, Blindman's Bluff, dice stick games, hide and seek, tag, spinning tops, string games, Cat's Cradle, kick - stick, weaving, pottery, dolls, high jump, broad jump, wrestling and crack the whip to name a few.



Appendix D
Venn Diagram

Appendix E
Teacher Made Test

Caddo, Osage, and Quapaw Vs. Chinook, Shoshone, and Sioux!

Student Test

Name _____

Please explain in detail the similarities and differences between one or more of the Arkansas tribes and one or more of the Plains tribes. Pay careful attention to transportation, habitats, clothing, food, roles of men and women, ceremonies, rituals, and customs.

Scoring:

4 - Responses accurately describe the similarities and differences between the various tribes. Responses include details that show understanding of all areas covered in the unit.
3 - Response describes in general terms the similarities and differences between the various tribes. Responses include some detail but is not developed. May not refer to the unit.
2 - Response describes in limited terms how these tribes could be alike and different. Response includes minimal detail.
1 - Response shows minimal understanding of the differences and similarities with little or no support.
0 - Response totally incorrect and irrelevant, or blank and no response.