

## Chapter 1 : Pawnee - Kinship

*The Pawnee (Indians of North America) [Theresa Jensen Lacey] on [www.nxgvision.com](http://www.nxgvision.com) \*FREE\* shipping on qualifying offers. The Pawnee originally called Kansas and Nebraska home and consist of four autonomous bands: the Chaui, Pitahawirata.*

The Skidi Pawnee, or the Wolf Pawnee were not closely bound to the other bands, and might have originated from a different ancestry. The Skidi Pawnee, who originally inhabited along the Platte River, Loup River and Republican Rivers in present-day Nebraska, were famed for their courage and intelligence. They put up a brave resistance to the white invaders but eventually abandoned their old customs and adopted new ways. Considered as one of the best sky watchers of ancient times, the ancient Pawnee tribes were especially interested in the gods of the sky. Among them, there were astronomers who watched the movements of the planets and particularly venerated the North Star as a beneficent creator god, and went in strong fear of the magical South Star, a force of opposition belonging to the underworld. They fully trusted the stars regarding various important events which supposedly could take place and their most sacred ceremonies were tied to the stars. These people possessed a true understanding of the movement of stars and their life from the beginning to the end was focused on the star positions in the sky. The stars served not only as a calendar for the Pawnee, they developed complex star ceremonies and rituals. They were familiar with meteorites, had own sky observation methods and followed the tracks of the sun, moon, and the five planets. They deeply believed that they were once born of the stars and were able to map their favored stars on buckskin. However, the Skidi Pawnee sky map gives no indication of the importance of the Path of the Sun, the Ecliptic or the summer solstice. Also they did not bother to develop any precise lunar calendar. This Skidi star chart image below is of unknown age. The buckskin chart depict some particularly important stars that guided the Skidi Pawnee in their lives. Smithsonian Institution, National Anthropological Archives, His buffalo robe is painted with five pointed stars Right: Roaming Scout Pawneeland Skidi Pawnee worshipped the Pleiades cluster and the North Star was considered to be a chief protecting people and all stars in the sky. Pawnee believed that the stars were gods that "interacted with humans. Their small houses and villages were built on constellation patterns observed with the naked eye in the night sky. Skidi Pawnee perception of the stars had strong effects on village planning and building of their houses lodges. The doors of the lodges always faced east to the rising sun. A common feature of those lodges were the four painted poles which represented the four important semi-cardinal directions NE, NW, SW, and SE were used to hold up the structure. Also gods of the four directions - N, S, E, W were of great importance. The earth lodge served as an astronomical observatory. The priests sat inside at the west of the lodge. From there they could observe the stars in certain positions through the long east-oriented entrance. Similar observations were conducted through the smokehole of the lodge which was the zenith, the abode of the center, Tirawa. The order and position of the stars were observed by careful watching of the horizon after sunset and just before dawn. The Pawnee earthlodges and the villages were a symbol of their cultural identity, their world. The earthlodge was also built for astronomical observations of stars and their worship and possessed a sacred star bundle, which demonstrated the direct link between the villages and the astral gods. Through both the historical and archaeological record, it is clear that the Pawnee lifestyle was focused, on the observation of the celestial bodies. The positions and a way of construction of their lodges placed their daily life in the center of the universe. They could observe the universe and follow the sky patterns. In one corner of the village was a shrine devoted to the morning star Venus , and in the west was another shrine to the evening star also Venus. In each of these households a sacred bundle could be found, these bundles were believed to be gifts from the star gods and contained star charts made of leather. The stars were represented in four-pointed figures. One side of the chart was a brownish-yellow and the other side a reddish-brown. The Milky Way was depicted in the center of the chart and symbolized the division between winter and summer. The Pawnee believed that when the end was coming they would be warned by the moon changing to a dark color and then to black. One day that the the cataclysm was to take place the sun would become dim quite quickly and then suddenly all would be dark, much darker

than in an eclipse.

*The first European to see a Pawnee was Francisco Vázquez de Coronado while visiting the neighboring Wichita Indians in There, he encountered a Pawnee chief from Harahey, a place located north of Kansas or Nebraska.*

We encourage students and teachers to visit our main Pawnee site for more in-depth information about the tribe, but here are our answers to the questions we are most often asked by children, with Pawnee pictures and links we believe are suitable for all ages. What does it mean? Pawnee is pronounced "paw-nee. Where do the Pawnees live? The Pawnee Indians are original people of Nebraska and Kansas. How is the Pawnee Indian nation organized? The Pawnees live on a reservation, which is land that belongs to them and is under their control. The Pawnee Nation has its own government, laws, police, and services, just like a small country. However, the Pawnees are also US citizens and must obey American law. In the past, each Pawnee band was led by a chief and a tribal council. Today, the Pawnee tribe is governed by councilmembers who are elected by all the tribal members. What language do the Pawnee Indians speak? Most Pawnee people speak English today. However, some Pawnees, especially elders, also speak their native Pawnee language. What was Pawnee culture like in the past? What is it like now? On their site you can find information about the Pawnee people in the past and today. Sponsored Links How do Pawnee Indian children live, and what did they do in the past? They do the same things all children do--play with each other, go to school and help around the house. Many Pawnee children like to go hunting and fishing with their fathers. In the past, Indian kids had more chores and less time to play in their daily lives, just like colonial children. But they did have dolls , toys, and games to play. Here is a picture of a hoop game played by Plains Indian kids. A Pawnee mother traditionally carried a young child in a cradle-board on her back--a custom which many American parents have adopted now. Pawnee men were hunters and sometimes went to war to protect their families. Pawnee women were farmers and also did most of the child care and cooking. Only men became Pawnee chiefs, but both genders took part in storytelling, artwork and music, and traditional medicine. What were Pawnee homes like in the past? Most Pawnee Indians lived in settled villages of round earthen lodges. Pawnee lodges were made from wooden frames covered with packed earth. When the Pawnee tribe went on hunting trips, they used buffalo-hide tipis or teepees as temporary shelter, similar to camping tents. Here are some pictures of lodges, tipis, and other Indian houses. Today, Native Americans only put up a tepee for fun or to connect with their heritage, not for housing. Most Pawnees live in modern houses and apartment buildings, just like you. What was Pawnee clothing like? Did the Pawnees wear feather headdresses and face paint? Pawnee women wore deerskin skirts and poncho-like blouses. Pawnee men wore breechcloths and leather leggings. Men did not usually wear shirts, but warriors sometimes wore special buckskin war shirts. The Pawnees wore moccasins on their feet, and in cold weather, they wore long buffalo-hide robes. Later, Pawnee people adapted European costume such as cloth dresses and vests. Here is a site about the symbolism of Plains Indian war shirts , and some photos and links about Indian clothes in general. Pawnee Indian leaders sometimes wore the long Native American headdresses that Plains Indians are famous for. More often, Pawnee men shaved their heads except for a scalplock one long lock of hair in back and wore a porcupine roach on top. Pawnee women wore their hair either loose or braided. The Pawnees also painted their faces for special occasions. They used different patterns for war paint, religious ceremonies, and festive decoration. Today, some Pawnee people still have moccasins or a buckskin dress, but they wear modern clothes like jeans instead of breechcloths What was Pawnee transportation like in the days before cars? Did they paddle canoes? When they traveled over land, the Pawnees used dogs pulling travois a kind of drag sled to help them carry their belongings. There were no horses in North America until colonists brought them over from Europe. What was Pawnee food like in the days before supermarkets? The Pawnees were farming people. Pawnee women raised crops of corn, beans, squash, and sunflowers. The men worked together to hunt buffalo and antelopes. Originally, Pawnee hunters would drive buffalo onto marshy land where it was easier to shoot them, but once they acquired horses, they hunted buffalo from horseback. Here is a website with more information about Native American farming. What were Pawnee weapons and tools like in the past? Pawnee hunters used bows and arrows. In war, Pawnee

men fired their bows or fought with war clubs and spears. Here is a website with pictures of Native American weapons. What other Native Americans did the Pawnee tribe interact with? These tribes usually communicated using the Plains Sign Language. The Pawnees also fought wars with other tribes. Plains Indian tribes treated war differently than European countries did. Some tribes the Pawnees frequently fought with included the Apache , Kiowa and Sioux. What are Pawnee arts and crafts like? Pawnee artists are famous for their pottery , woven baskets , and hide paintings. What kinds of stories do the Pawnees tell? There are lots of traditional Pawnee legends and fairy tales. Storytelling is very important to the Pawnee Indian culture. Here is one story about a Pawnee girl kidnapped by buffalo. What about Pawnee religion? Sorry, but we cannot help you with religious information. Religions are too complicated and culturally sensitive to describe appropriately in only a few simple sentences, and we strongly want to avoid misleading anybody. You can visit this site to learn more about Pawnee religious beliefs or this site about Native American religions in general. Can you recommend a good book for me to read? If you want to know more about Pawnee culture and history, two good books for kids are *The Pawnee Nation* and *The Pawnee*. You can also browse through our reading list of recommended American Indian books in general. How do I cite your website in my bibliography? You will need to ask your teacher for the format he or she wants you to use. We are a nonprofit educational organization working to preserve and protect Native American languages and culture. You can learn more about our organization here. Our website was first created in and last updated in Thanks for your interest in the Pawnee Indian people and their language!

## Chapter 3 : Facts for Kids: Pawnee Indians (Pawnees)

*Heritage The Pawnee Edition Heritage Edition The Apache The Arapaho The Blackfeet The Cherokees The Cheyenne The Choctaw The Comanche The.*

God Tirawa maakte de sterren. De twee belangrijkste sterren waren  $\hat{e}$ lwww. All that has happened and will happen has been ordained by Tirawa, and the stars are his servants. From the east the Morning Star began to pursue Evening Star in order to make love to her, but she continued to elude him. She put obstacles in his path, but she kept tempting him. Because it was not yet time to make living things on the earth; and she wanted him to prove his love for her. Evening Star placed ten obstacles in the way of her suitor. One of the obstacles was in the chaos beneath them. There was an endless sheet of water watched over by the Great Serpent. The Morning Star threw a ball of fire at the serpent, and this caused the serpent to hide beneath the waves. As the fire hit the water it dried up to and you could see earth and rocks. Morning Star threw a pebble into the sea of chaos and it became the earth. When the earth was in place, Tirawa assigned four lesser gods to watch over it. They were East, West, North, and South. They joined hands at the edge of the great sea on earth and a land mass emerged. Morning Star finally caught up to Evening Star and made love to her. Soon Evening Star gave birth to the little girl and placed her on a cloud and sent her to earth. High above the earth, Evening Star asked Morning Star to water her celestial garden and he made the first rain. In the celestial gardens of Evening Star, grew many plants, including Mother Maize, the greatest of food plants. Evening Star gave maize to her daughter as a gift to plant on the newly emerged earth. Soon the Sun and the Moon produced a son, who married the daughter of Evening Star and Morning Star and they are the parents of all humans, as well as the first to grow maize. Overview of the Pawnee Nation Pawnee Headmen: A ceremony was held on Oct. Army to alter their name to reflect this distinguished Pawnee tradition. Today, the number of Tribal enrolled members is 3, and Pawnees can be found in all areas of the United States as well as foreign countries within many walks of life. Pawnees take much pride in their ancestral heritage. They are noted in history for their tribal religion rich in myth, symbolism and elaborate rites. The Pawnee Nation supports many other activities including honor dances, Native American Church meetings, hand games and sporting events. Other Sources Patricia J. Pawnee Hero Stories and Folk Tales. The Pawnee centered all aspects of daily life on this celestial observation, including the important cultivation cycle for sacred corn. They built earthwork lodges to accommodate the sedentary nature of Pawnee culture; each lodge was at the same time the universe and also the womb of a woman, and the household activities represented her reproductive powers. The lodge also represented the universe in a more practical way. The physical construction of the house required setting up four posts to represent the four cardinal directions, aligned almost exactly with the north-south, east-west axis. Along with the presence of the posts, four other requirements marked the Pawnee lodge as an observatory: The positions and construction of their lodges placed their daily life in the center of a scaled-down universe. They could observe the greater universe outside and be reminded of their role in perpetuating the universe. Links to Other Sites.

*The Pawnee are a Plains Indian tribe who are headquartered in Pawnee, [www.nxgvision.com](http://www.nxgvision.com) people are enrolled in the federally recognized Pawnee Nation of [www.nxgvision.com](http://www.nxgvision.com)ically, they lived in Nebraska and Kansas.*

In the 19th century the Pawnee tribe was composed of relatively independent bands: Each of these bands occupied several villages, which were the basic social unit of the Pawnee people. Pawnee camp on the Platte River, Nebraska, Library of Congress, Washington, D. Like many other Plains Indians , the Pawnee traditionally lived in large dome-shaped earth-covered lodges during most of the year, opting for tepees while on bison hunts. Pawnee women raised corn maize , squash , and beans and were practiced in the art of pottery making. Horses were first introduced in the 17th and 18th centuries from Spanish settlements in the Southwest. Each chief of a village or band had in his keeping a sacred bundle, a hide-wrapped collection of small ritualistic items of importance to the group. Shamans were believed to possess special powers to treat illness and to ward off enemy raids and food shortages. Priests were trained in the performance of rituals and sacred songs. Along with shamanistic and hunt societies, the Pawnee also had military societies. Native American culture areasNative American culture areas. The peoples named on this map were chosen on the basis of size and historical importance. Those shown in large type had more than 10, members in early times. The map shows where each group lived when English-speaking settlers reached its area. Those east of the Mississippi are placed where they lived between and Western peoples are shown in 19th-century locations. The colours on the map indicate the culture areas of North America and serve as guides to the culture, or way of life, of peoples in each area. The traditional religion of the Pawnee was quite elaborate. They believed some of the stars to be gods and performed rituals to entreat their presence, and they also used astronomy in practical affairs e. Corn was regarded as a symbolic mother through whom the sun god , Shakuru, bestowed his blessing. Other important deities were the morning and evening stars and Tirawa, the supreme power who created all these. For a time, Pawnee religion included the sacrifice of a captive adolescent girl to the morning star, but this practice ended in the 19th century. Relations between the Pawnee and settlers were peaceful, and many Pawnee individuals served as scouts in the U. Army of the Frontier. Pawnee have served in various branches of the U. The Pawnee ceded most of their land in Nebraska to the U. In their last Nebraska holdings were given up, and they were moved to Oklahoma , where they remained. Pawnee Scouts, photograph by Frank North, c. Library of Congress, Washington, D.C, cph 3b Early 21st-century population estimates indicated some 6, individuals of Pawnee descent, including more than 3, people registered officially as members of the Pawnee Nation of Oklahoma. Learn More in these related Britannica articles:

**Chapter 5 : Native American tribes in Nebraska - Wikipedia**

*The Pawnee Nation supports many other activities including honor dances, Native American Church meetings, hand games and sporting events. The Pawnee Indian Veterans also host a Memorial Day Dance, a Veterans Day Dance and a Christmas Day Dance.*

The Pawnee had a sedentary lifestyle combining village life and seasonal hunting, which had long been established on the Plains. Archeology studies of ancient sites have demonstrated the people lived in this pattern for nearly years, since about CE. They built earth lodges that by historical times tended to be oval in shape; at earlier stages, they were rectangular. They constructed the frame, made of 10–15 posts set some 10 feet 3. Lodge size varied based on the number of poles placed in the center of the structure. Most lodges had 4, 8 or 12 center poles. A common feature in Pawnee lodges were four painted poles, which represented the four cardinal directions and the four major star gods not to be confused with the Creator. A second outer ring of poles outlined the outer circumference of the lodge. Horizontal beams linked the posts together. Pawnee lodges near Genoa, Nebraska The frame was covered first with smaller poles, tied with willow withes. The structure was covered with thatch, then earth. The door of each lodge was placed to the east and the rising sun. A long, low passageway, which helped keep out outside weather, led to an entry room that had an interior buffalo-skin door on a hinge. It could be closed at night and wedged shut. Opposite the door, on the west side of the central room, a buffalo skull with horns was displayed. This was considered great medicine. Mats were hung on the perimeter of the main room to shield small rooms in the outer ring, which served as sleeping and private spaces. The lodge was semi-subterranean, as the Pawnee recessed the base by digging it approximately three feet one meter below ground level, thereby insulating the interior from extreme temperatures. Lodges were strong enough to support adults, who routinely sat on them, and the children who played on the top of the structures. As many as 30–50 people might live in each lodge, and they were usually of related families. A village could consist of as many as 100 people and 10–15 households. Each lodge was divided in two the north and south , and each section had a head who oversaw the daily business. Each section was further subdivided into three duplicate areas, with tasks and responsibilities related to the ages of women and girls, as described below. The membership of the lodge was quite flexible. The tribe went on buffalo hunts in summer and winter. Upon their return, the inhabitants of a lodge would often move into another lodge, although they generally remained within the village. They had obligations of support for the wife and family they married into , but could always go back to their mother and sisters for a night or two of attention. Political structure[ edit ] The Pawnee are a matrilineal people. People work together in collaborative ways, marked by both independence and cooperation, without coercion. Both women and men are active in political life, with independent decision-making responsibilities. Within the lodge, each north-south section had areas marked by activities of the three classes of women: Mature women usually married and mothers , who did most of the labor; Young single women, just learning their responsibilities; and Older women, who looked after the young children. Among the collection of lodges, the political designations for men were essentially between: Women tended to be responsible for decisions about resource allocation, trade, and inter-lodge social negotiations. Women tended to remain within a single lodge, while men would typically move between lodges. They took multiple sexual partners in serially monogamous relationships. Agriculture[ edit ] The Pawnee women were skilled horticulturalists and cooks, cultivating and processing ten varieties of corn , seven of pumpkins and squashes , and eight of beans. These crops provided a wide variety of nutrients and complemented each other in making whole proteins. In addition to varieties of flint corn and flour corn for consumption, the women planted an archaic breed which they called "Wonderful" or "Holy Corn", specifically to be included in the sacred bundles. Seeds were taken from sacred bundles for the spring planting ritual. The cycle of corn determined the annual agricultural cycle, as it was the first to be planted and first to be harvested with accompanying ceremonies involving priests and men of the tribe as well. The women kept the different strains pure as they cultivated the corn. While important in agriculture, squash and beans were not given the same theological meaning as corn. The unique taste of Eagle Corn is described as being similar to almonds with

cream. According to True West Magazine , Eagle Corn soup had not been available for ceremonies for years. With horses providing a greater range, the people traveled in both summer and winter westward to the Great Plains for buffalo hunting. In summer the march began at dawn or before, but usually did not last the entire day. Once buffalo were located, hunting did not begin until the tribal priests considered the time propitious. The hunt began by the men stealthily advancing together toward the buffalo, but no one could kill any buffalo until the warriors of the tribe gave the signal, in order not to startle the animals before the hunters could get in position for the attack on the herd. Anyone who broke ranks could be severely beaten. During the chase, the hunters guided their ponies with their knees and wielded bows and arrows. They could incapacitate buffalo with a single arrow shot into the flank between the lower ribs and the hip. The animal would soon lie down and perhaps bleed out, or the hunters would finish it off. An individual hunter might shoot as many as five buffalo in this way before backtracking and finishing them off. They preferred to kill cows and young bulls, as the taste of older bulls was disagreeable. Prepared in this way, it was usable for several months. Although the Pawnee preferred buffalo, they also hunted other game, including elk, bear, panther, and skunk, for meat and skins. The skins were used for clothing and accessories, storage bags, foot coverings, fastening ropes and ties, etc. The people returned to their villages to harvest crops when the corn was ripe in late summer, or in the spring when the grass became green and they could plant a new cycle of crops. Summer hunts extended from late June to about the first of September; but might end early if hunting was successful. Sometimes the hunt was limited to what is now western Nebraska. Winter hunts were from late October until early April and were often to the southwest into what is now western Kansas. They based many rituals in the four cardinal directions. Pawnee priests conducted ceremonies based on the sacred bundles that included various materials, such as an ear of sacred corn, with great symbolic value. These were used in many religious ceremonies to maintain the balance of nature and the Pawnee relationship with the gods and spirits. In the s, already in Oklahoma, the people participated in the Ghost Dance movement. The first Pawnee man was the offspring of the union of the Moon and the Sun. As they believed they were descendants of the stars, cosmology had a central role in daily and spiritual life. They planted their crops according to the position of the stars, which related to the appropriate time of season for planting. Like many tribal bands, they sacrificed maize and other crops to the stars. They continued this practice regularly through the s and possibly after , the last reported sacrifice. They believed the longstanding rite ensured the fertility of the soil and success of the crops, as well as renewal of all life in spring and triumphs on the battlefields. The commencement of the ceremony required that a man had been commanded to sponsor it while asleep. The visionary would consult with the Morning Star priest, who helped him prepare for his journey to find a sacrifice. During the initial meeting both would cry and cry, because they knew the missions forced upon them by divine demand were wrong to carry out. The Pawnee kept the girl and cared for her over the winter, taking her with them as they made their buffalo hunt. They arranged her sacrifice in the spring, in relation to the rising of the Morning Star. She was well treated and fed throughout this period. He directed the men to carry out the rest of the ritual, including the construction of a scaffold outside the village. It was made of sacred woods and leathers from different animals, each of which had important symbolism. It was erected over a pit with elements corresponding to the four cardinal directions. All the elements of the ritual related to symbolic meaning and belief, and were necessary for the renewal of life. The preparations took four days. Together they awaited the morning star. When the star was due to rise, the girl was placed and tied on the scaffold. At the moment the star appeared above the horizon, the girl was shot with a sacred bow [13]: She was quickly shot with arrows by all the participating men and boys to hasten her death. The girl was carried to the east and placed face down so her blood would soak into the earth, with appropriate prayers for the crops and life she would bring to all life on the prairie. Before this, US Indian agents had counseled Pawnee chiefs to suppress the practice, as they warned of how it would upset the American settlers, who were arriving in ever greater number. Superintendent William Clark in St. Two Skidi leaders, Knife Chief and his young relative Petalesharo, spearheaded the reformist movement. Knife Chief ransomed at least two captives before sacrifice. Petalesharo cut loose a Comanche captive from the scaffold in and carried her to safety. In June , the Missouri Gazette of St. Louis contained the account of a sacrifice. The last known sacrifice was of Haxti, a year-old Oglala Lakota girl, on April 22, More recently,

historians have disputed the proposed connection to Mesoamerican practice. They believe that the sacrifice ritual originated separately within ancient traditional Pawnee culture. Before metal or horses[ edit ] The ancestors of the Pawnees were speakers of Caddoan languages , who had developed a semi-sedentary neolithic lifestyle in valley-bottom lands on the Great Plains.

*A. Sutherland - [www.nxgvision.com](http://www.nxgvision.com) - The Pawnee - one of the earliest Native American tribes to be described in the historical [www.nxgvision.com](http://www.nxgvision.com) Skidi Pawnee, or the Wolf Pawnee were not closely bound to the other bands, and might have originated from a different ancestry.*

The cultural roots of Caddoan-speaking peoples lay in the prehistoric mound-building societies of the lower Mississippi River valley. The Arikara were culturally related to the Pawnee, from whom they broke away and moved gradually northward, becoming the northernmost Caddoan tribe. The Arikara traditionally lived in substantial semipermanent villages of earth lodges, domed earth-berm structures. Their economy relied heavily upon raising corn maize, beans, squash, sunflowers, and tobacco; Arikara households used these products and traded them with other tribes for meat and processed hides. Arikara women were responsible for farming, food preparation and preservation, clothing production, lodge building, and the rituals associated with their work; Arikara men hunted deer, elk, and buffalo, provided defense, and performed rituals related to these practices. These collections of objects were treated as living connections to the divine, and many village activities were organized around the perceived needs of the bundles and the sacred beings who communicated through them. Each bundle had a bundle-keeper, an office that tended to be the hereditary prerogative of a few leading families. Lower leadership positions were associated with organized military, dancing, and curing societies. The Arikara shared with other Plains tribes the practice of self-sacrifice in the Sun Dance. The Arikara were seen as an obstacle by white trading parties moving up the Missouri River; in a battle with traders under the aegis of William H. Army campaign against a Plains tribe. In response, the Arikara left their villages and adopted a nomadic equestrian lifestyle for a period of years. Although the Arikara had numbered between 3, and 4, individuals near the end of the 18th century, wars and epidemic disease had severely reduced their population by the middle of the 19th century. In the 1850s they joined the Mandan and Hidatsa tribes. By the 1860s the Arikara had taken up farming and livestock production on family farmsteads dispersed along the rich Missouri River bottomlands. More than one-fourth of the Fort Berthold reservation lands were permanently flooded by the rising waters. This and the discovery of oil in the Williston Basin forced another removal, this time to new homes on the arid North Dakota uplands, where farming was difficult. As a result, reservation communities suffered an economic depression. However, by the end of the 20th century, the Three Affiliated Tribes had regained a level of prosperity through buffalo ranching and other tribal businesses. Early 21st-century population estimates indicated more than 1, individuals of Arikara descent. Learn More in these related Britannica articles:

**Chapter 7 : Theresa Jensen Lacey's The Pawnee (Indians of North America) PDF - My Blog Library**

*The Pawnee Nation of Oklahoma (Pawnee Nation) has a long and proud history spanning more than years. Early in the 18th century, more than 60, members of the Pawnee Tribe inhabited the area along the North Platt River in Nebraska.*

Still, he had to prove he had the necessary knowledge and power to deserve the position. Pawnee leaders were respected for speaking in a quiet tone of voice, for leading in a wise, patient, and understanding manner, and for giving freely. The tribe was organized by villages; each of which had its name, its shrine containing sacred objects, and its priests. It also had a hereditary chief and a council composed of the chiefs and leading men. Each chief had a herald who announced his orders. Chiefs from the different villages made up a tribal council. Council meetings followed strict rules. Only certain people could speak, and attendance was limited to a few privileged men who watched the proceedings. The council made all major decisions for the tribe as a whole. In modern times the tribe is governed by two eight-member governing bodies: Economy The Pawnee relied on two different economies: The Pawnee way of life changed in the early s with the introduction of guns and horses. The people came to rely on hunting to supply things that their crops could not give them, including meat and hides for clothing and shelter. They used all parts of the buffalo. As of the tribe gets most of its money from government grants and contracts, as well as from leasing tribal land for agricultural use and for oil and gas exploration. Additional revenue comes from their casino and trading post. The tribe also signed an agreement to build an ethanol an alcohol-based fuel plant. Individual Pawnee people make their living in many different occupations. Daily life Families The oldest woman was the most important person in a family or in a household. Women raised the children, did the farming and the cooking, and made bowls, spoons, and other utensils. Men hunted, made war, fashioned weapons such as bows and arrows, went on twice-yearly buffalo hunts, and served as chiefs or healers. Since a Pawnee man could have more than one wife, he did not always live with his children, but it was his job to provide them with food and other necessities. A woman might have more than one husband, but all her children considered themselves brothers and sisters. Older women of the tribe watched the children while middle-aged women worked. Young single women learned their duties by helping and observing. Pawnee society was matrilineal, so tribal heritage was passed down through the mothers. Men generally had one of the following functions: Although men and women had distinct jobs, they shared decision-making. Buildings The Pawnee built two types of structures: They lived in earth lodges during the spring and fall while they were planting and harvesting their crops. They carried tepees with them on the buffalo hunt. Tepees were large, with eleven lodge poles, and could house up to eighteen people. They were made from buffalo hide and could be easily carried from place to place. Earth lodges were made of dirt piled over a wooden framework of cottonwood and willow. They were well suited to the changing climate of the Great Plains, but they only lasted three to six years. They were also hard to build and maintain. It took the timber from four large trees and up to one hundred smaller trees or bushes to build one lodge. Ten to twelve lodges made up a village, and each could shelter as many as ten related families. A lodge usually had a covered entryway, measuring about 12 feet 3. The entryway led to the main part of the circular dwelling, which was about 40 feet 12 meters in diameter and about 15 feet 4. Sacred architecture Both the earth lodge and the tepee were built according to Pawnee ideas of sacred architecture. They were miniature models of the universe, with the roof representing the sky overhead and the floor representing the earth underfoot. The four cedar logs holding up the roof stood for the four Pawnee clans, and a star shrine pointed to the West. Clothing and adornment The Pawnee made most of their clothing from buckskin. Women wore leather dresses or wrap skirts, adding leggings and overblouses in winter. Men wore leather breechcloths garments with front and back flaps that hung from the waist , loose shirts, and leather leggings. They wore two belts. One held up their clothes; the other held necessities, such as a tomahawk, knife, pipe, and tobacco. Men carried buffalo robes to impress visitors with their power and status. Otter hide moccasins were usually left plain, although they might be decorated for special ceremonies, such as burials or warfare. Men sometimes wore turbans of hide or cloth. On special occasions, they wore war bonnets adorned with suns, moons, and stars. Both men and women pierced their ears and wore ornate beaded earrings. Food On their farmland in the

fertile river valleys of Kansas and Nebraska, the Pawnee raised ten to fifteen different kinds of corn, eight kinds of beans, and seven kinds of pumpkins and squash, as well as watermelons, sunflowers, and tobacco. They also harvested a grain similar to modern wild rice. The village chief assigned plots of land to various families. Excellent hunters, the Pawnee shot raccoon, skunk, quail, and prairie chickens with bows and arrows. When they caught buffalo, the Pawnee, who in later times were often near starvation, would gorge on hunks of the roasted or baked meat. The tribe used all parts of the buffalo, including the stomach lining, which made strong waterproof vessels and water pails. Barrie Kavasch spent time with the Pawnee of north-central Oklahoma. He noted that the Pawnee are known for their generosity and for the skill of their drummers and dancers. Their celebrations, accompanied by traditional Pawnee foods, draw large crowds. One Pawnee specialty, ground roast pound meat with pecans, is a favorite festival food. At one time the dish was prepared with buffalo. Today beef replaces buffalo. Place the roast, lightly seasoned with salt and pepper, in a well-greased roasting pan and roast for 50 to 60 minutes until moderately well done. Remove roast and allow to stand and cool for 30 minutes. Cut cooked roast into large chunks, and feed, one by one, through a hand grinder. Coarsely grind the beef and spread it in another broad roasting pan. Place the first roasting pan [on a stove burner] over low heat and [add] the 1 cup of warm water, stirring and scraping all the meat residue from the pan sides and bottom to make a broth [a procedure called deglazing]. Simmer for about 10 minutes while stirring. Pour the broth over the ground meat in the second roasting pan, then sprinkle the meat mixture with the pecan halves. Season overall with sugar, salt, and pepper. Serve hot and enjoy with other festival foods. This is especially delicious with hot corn and squash. Globe Pequot Press, , p. Education Grandparents were the primary teachers of Pawnee children, instructing them in the tasks of tribal life. Girls learned from women how to take care of the lodge and work in the fields. From childhood, tribal members were treated as independent, respected persons who were expected to be self-reliant. Children were taught to share their goods with others, a lesson that produced adults without the strong sense of personal possessions, unlike many modern societies. In the early twenty-first century most Pawnee students attend area public schools. Only members of the doctor groups could practice the healing arts. Others who did so were considered witches and were treated with contempt. In modern times tribal members receive health care services through the U. Public Health Service Clinic. Arts Pawnee people enjoyed decorating their homes, tools, and clothing with colorful feathers, beads, and paint. Porcupine quills were a favorite material. Quills were dyed various colors, then woven or sewn into designs on clothing, hunting shields, and other objects. In later years crafters also used European glass beads. They often depicted important events or battles, as well as images of the land, sky, and stars. In this story the Pawnee explain why an antelope has a gall bladder a small sac on the liver that stores bile for digesting food , while a deer does not. And why a deer has dew claws short hoofs or claws on the back of the leg that do not touch the ground , but an antelope does not. Many versions of this story begin with two children examining the carcasses of the two animals and questioning their mother about the differences. Once long ago, the antelope and the deer met on the prairie. At this time both of them had galls and both dew claws: They began to talk together, and each was telling the other what he could do. Each one told how fast he could run, and before long they were disputing as to which could run the faster. Neither would allow that the other could beat him, so they agreed that they would have a race to decide which was the swifter, and they bet their galls on the race. When they ran, the antelope proved the faster runner, and beat the deer and took his gall.

## Chapter 8 : Pawnee Nation of Oklahoma

*Pawnee (páˆnĀˆ), Native North Americans whose language belongs to the Caddoan branch of the Hokan-Siouan linguistic stock (see Native American languages). At one time the Pawnee lived in what is now Texas, but by , when Coronado visited Quivira, they seem to have been settled in the valley of the Platte River in S Nebraska.*

Skidi â€” Loup or Wolf Pawnee Pawnee lodge home The Chaui are generally recognized as being the leading band although each band was autonomous, seeing to its own until outside pressures from the Europeans and neighboring tribes saw the Pawnee drawing closer together. Living in large oval lodges formed of posts, willow branches, grass and earth, as many as people would live in the same lodge. Each village would consist of about lodges. Twice a year the tribe went on a buffalo hunt and on their return the inhabitants of the lodges would often move into another lodge, although they generally remained within the village. The Pawnee were a matriarchal people with descent recognized through the mother. Women were active in political life although men would take decision making responsibilities. The Pawnee were a spiritual people, placing great significance on Sacred Bundles, which formed the basis of many religious ceremonies maintaining the balance of nature and the relationship with the gods and spirits. The Pawnee were not however followers of the Sun Dance although they did fall victim to the Ghost Dance phenomenon of the s. They equated the stars with the gods and planted their crops according to the position of the stars. Like many tribal units they sacrificed maize and other crops. There are also references of human sacrifice right up until the mid eighteenth century, where a book refers to a Lakota captive who was tied to a tree and shot with arrows. She was thought to be the last human sacrifice performed by the Pawnee. There, he encountered a Pawnee chief from Harahey, a place located north of Kansas or Nebraska. Little more is known about the Pawnees until the seventeenth and eighteenth centuries when successive expeditions of Spanish, French and English settlers attempted to enlarge their territory. By the early 19th century, the Pawnee were thought to have numbered between 10, and 12, In the Pawnee agreed to the first in a long series of treaties that would eventually culminate in land cessions and placement of the Pawnee on Nebraska reservations in and in Indian Territory Oklahoma in In spite of governmental control on the reservations, the Pawnee tried to maintain their tribal structure and traditions. Many Pawnee men joined the US cavalry as scouts rather than face life on the reservations and the inevitable loss of their freedom and culture. Pawnee Scouts Today, the Pawnee still celebrate their culture and meet twice a year for the inter-tribal gathering with their kinsmen, the Wichita Indians. Many Pawnee return to their traditional lands to visit relatives, display at craft shows, and take part in powwows. As of , there are approximately Pawnee , most of them located in Pawnee County, Oklahoma.

## Chapter 9 : Pawnee people - Wikipedia

*The Pawnee Indians are a native North American tribe now located in Oklahoma. The Pawnee Indians are a native North American tribe. Sometimes known as the Paneassa, Pari, or Pariki, the Pawnees could be found along the Platte, Loup, and Republican Rivers of what is now known as Nebraska.*

Yet most Americans think of their Indian neighbors as stereotypes; they are woefully uninformed about them as fellow humans. They know little about the history, culture, and contributions of Native people. In this new millennium, it is essential for every American to know, understand, and share in our common heritage. The Cherokee teacher, the Mohawk steelworker, and the Ojibwe writer all express their tribal heritage while living in mainstream America. Each tribe has a unique history and culture, and knowledge of individual tribes is essential to understanding the Indian experience. It has been estimated that ninety percent of the Native population was wiped out by disease, war, relocation, and starvation. Today there are more than tribes, which have a total population of more than two million. When Columbus arrived in the Bahamas, the Arawak Indians greeted him with gifts, friendship, and hospitality. He noted their ignorance of guns and swords and wrote they could easily be overtaken with fifty men and made to do whatever he wished. This unresolved clash in perspectives continues to this day. A holistic view recognizing the connections of all people, the land, and animals pervades the life and thinking of Native people. These core values—respect for each other and all living things; honoring the elders; caring, sharing, and living in balance with nature; and using not abusing the land and its resources—have sustained Native people for thousands of years. American Indians are recognized in the U. They are the only group in this country who has a distinctive political relationship with the federal government. This relationship is based on the U. Constitution, treaties, court decisions, and attorney-general opinions. Through the treaty process, millions of acres of land were ceded to the U. In return, the United States agreed to provide protection, health care, education, and other services. All treaties were broken by the United States. Yet treaties are the supreme law of the land as stated in the U. Constitution and are still valid. Treaties made more than one hundred years ago uphold tribal rights to hunt, fish, and gather. Since , when the first treaty was signed with the Lenni-Lenape, tribal sovereignty has been recognized and a government-to-government relationship was established. Sadly, many individual Indians and tribal governments do not understand the powers and limitations of tribal sovereignty. An overarching fact is that Congress has plenary, or absolute, power over Indians and can exercise this sweeping power at any time. Thus, sovereignty is tenuous. Each of these laws has enabled tribes to exercise many facets of their sovereignty and consequently has resulted in many clashes and controversies with the states and the general public. However, tribes now have more access to and can afford attorneys to protect their rights and assets. Many Indian children have been rescued from the foster-care system. More tribal people are freely practicing their traditional religions. Tribes with gaming revenue have raised their standard of living with improved housing, schools, health clinics, and other benefits. All of these laws affect and involve the federal, state, and local governments as well as individual citizens. They are buying land, teaching their language and culture, and creating and expanding their economic base, while developing their people and making decisions for future generations. Tribes will continue to exist, survive, and thrive. Deer University of Wisconsin—Madison June ix 1 Origins of the Pawnees T he prairie lands in which the Pawnees settled, known to the European immigrants as Nebraska Territory, was one from which the First People had a grand view of the night skies. It was thus natural for their beliefs in the beginnings of life to be focused upon the stars. The stars and celestial bodies provided the Pawnees with a basis for their religion, directed their lives, and fueled their imaginations. The stars also served as inspiration for their creation myth. Tirawa lived in the heavens. He was alone, and wanted something or someone else for company. But before he did anything about it, he stopped to think about what he wanted to do. In , Catlin traveled up the Missouri River, where he visited eighteen tribes, including the Pawnee, who lived on the prairie lands of present-day Kansas and Nebraska. To the Pawnees, there can be nothing without there first being thought. The thinking individual was the very essence of humanity, the connection with the Great Mind. Therefore the process of creation began with Tirawa having

Origins of the Pawnees thoughts about it. He decided he would like to have a universe and stars, and so created the first ones, placing them in the four cardinal directions. The Evening Star was placed in the west; she was given the moon to help her. In the east, Tirawa placed the Morning Star; he was given the sun as his helper. In the other two cardinal directions he placed the North Star and the South Star. Tirawa also placed four stars in the semi-cardinal directions the northeast, northwest, southeast, and southwest , and told them that they were to hold the heavens up for all eternity. The stars in the four cardinal directions were given the power to create the earth. Tirawa gave the Evening Star tools with which to do this. She was given all the ingredients necessary to make life-giving storms: Evening Star caused the first storm. With one great flash of lightning, a loud clap of thunder, and a fierce wind, the earth was created; but there was no life on it or in it. Tirawa told the Evening Star to sing; when she did, the face of the earth became covered with water. Tirawa told the stars in the four semi-cardinal directions to strike the earth with war clubs made of hemlock. When they did, the waters parted; dry land and mountains appeared. Another storm came, the wind blew, the rain fell hard upon the earth, and lightning struck the ground. The lightning made the earth fertile and able to sustain life. Thunder shook the ground; as it settled from the shaking, the earth formed mountains and valleys. Another storm came, and the forests and other fauna were created. A fourth storm caused rains to come to earth, filling the shallow places of the land with sweet, fresh water. The star-gods then dropped seeds upon the earth. The seeds sprouted and became living plants. After this, Tirawa rested for a time. Morning Star was in love with Evening Star and knew that they should have children. Morning Star said that having children with Evening Star was the only way the earth would ever have people on it, and he was determined to have Evening Star as his wife. Up in the sky, knowing that Morning Star was coming for her, Evening Star put four fierce animals in the semi-cardinal directions. She put a wolf in the southeast and gave him the power of clouds. In the southwest, Evening Star placed a wildcat, which had the power of the winds. She placed a mountain lion in the northwest, and gave him the power of lightning. In the northeast, Evening Star placed a bear with the power of thunder. But Morning Star had help in the form of the Sun. When finally Morning Star and the Sun came for her, Evening Star and her guard animals had been fighting off all other would-be suitors. I believe you are worthy of me now. Together they made the very first human being, a female child. She was carried from heaven to earth by a whirlwind. Later, Evening Star and Morning Star had another child, a male. He was also sent to Earth. The population of the earth increased over time. Morning Star taught the male children how to protect themselves and their families, how to hunt, and how to travel over the earth. Evening Star came many times to see how her children fared, and she taught the people sacred songs and the stories of creation so that they would always remember how they came to Earth and to be grateful for their creation. Origins of the Pawnees After a while, the people went out hunting, farther and farther from their camp, until they came upon other people; then they knew that they were not the only ones on earth. There were many people on the face of the earth, much like themselves, only a little different. After discovering these other villages, First Man sent messengers to them, inviting them to a great council. He moved his village to a more centralized location, so it would be convenient for all of the people to meet. The people of the other villages came to the council, bearing gifts and buffalo meat. So that each village would know it had equal responsibilities toward the people and could enjoy as much regard as any other, Chief of Center Village created different medicine bundles, or a collection of sacred things, for each of them. With the help of Evening Star and Morning Star, Chief of Center Village and all the people developed their ceremonies, symbols, and special songs. It was then that the people banded together to form a nation, bound with the spiritual gifts they shared. Establishing ceremonies gave order to the cycles of Pawnee life and coordinated their actions, giving meaning to the smallest things they did. Even today, in the cycle of seasonal ceremonies, the people use medicine bundles. There is an Evening Star bundle, representing the creation; a Morning Star bundle; bundles representing the four semi-cardinal directions; and the Skull bundle, which represents intellectual creativity, especially as it came from First Man. Many of the beliefs in the legends and old stories of the Pawnees focused upon the stars and the animals that were part of their environment. One of the animals that figures prominently in legend is the sandhill crane. Every spring for thousands of years, sandhill cranes have come in great numbers to 5 6 THE PAWNEE By the time the Spanish began to explore the southern portion of Pawnee territory in the mid-sixteenth century, the

Pawnees had largely settled along the Platte River, where they grew crops such as corn, beans, and squash. The Pawnees generally lived in earthen lodges, but did use tepees for shelter when they hunted buffalo. Here they rest and feed on marsh tubers and small reptiles, gaining strength and weight for the long flight to their Arctic nesting grounds.