

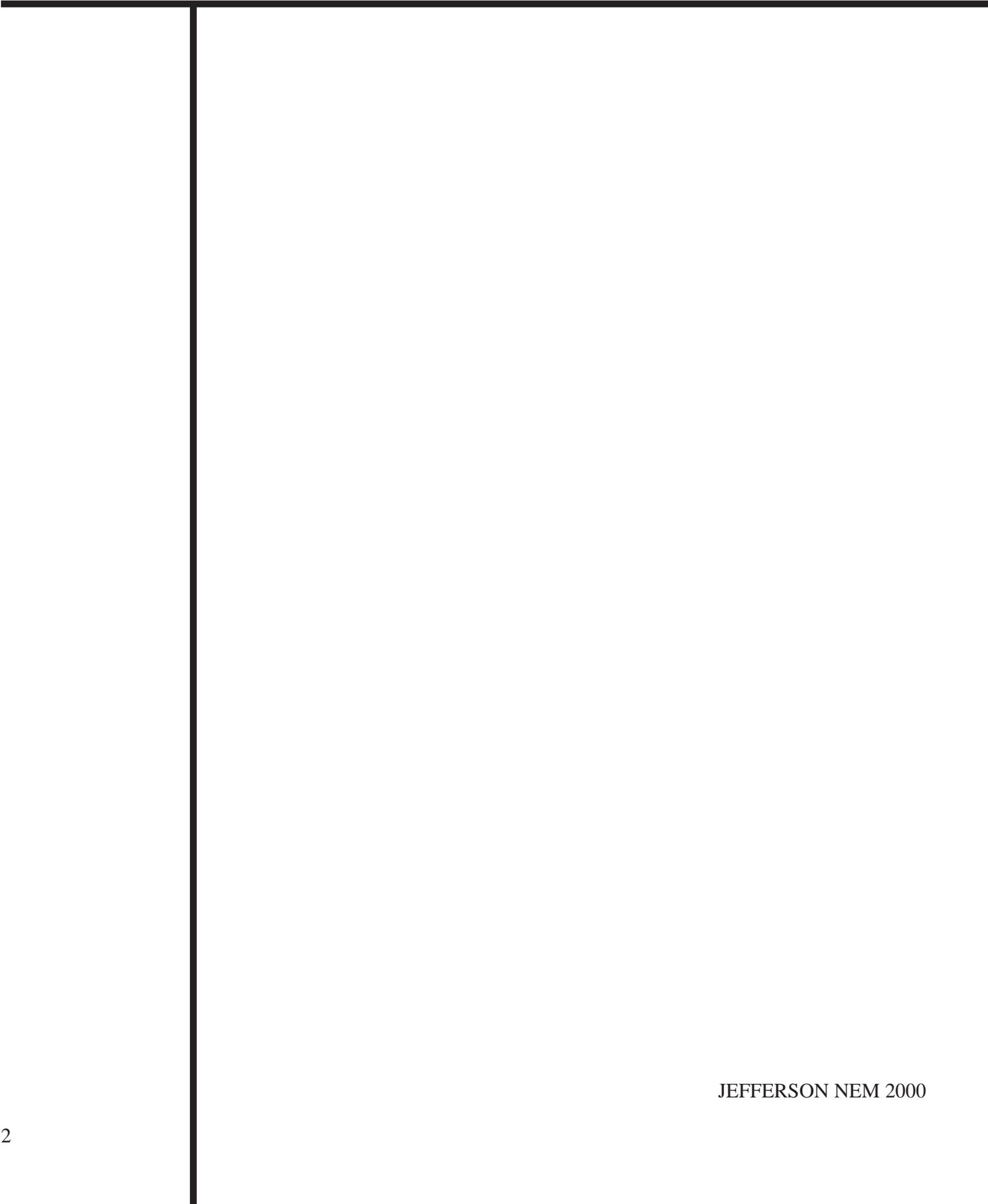
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### ***Pre-Trunk Activity***

Traveling Trunks are mini-museums. They bring a little bit of history to your classroom. In each trunk, there are photographs, clothing, toys and many other items used in daily living on the western frontier in the 1800s. These artifacts help to tell the story of the past.

Have each of your students prepare a list of contents for their own “Traveling Trunk”. These should be objects or pictures that represent their lives. Have them share with the class why they chose these items.







# A LETTER FROM JAMES COOK



The following is a fictionalized letter from Chief Red Cloud via his friend “Captain” James Cook. Chief Red Cloud was a well-known warrior and a leader of the Lakota Sioux nation. He fought for the good of his people, both in battles and negotiations with government officials. While the letter itself is fictional, it is based on real events.

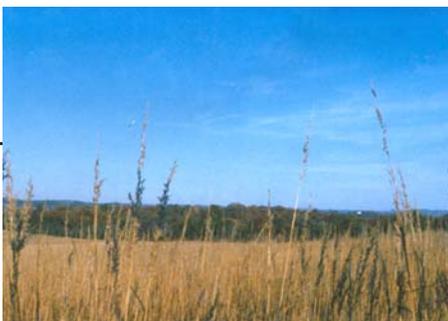
Divide your class into small groups and give each group one of the items from the trunk. Ask students to work together to analyze what the items are and their use. Then have your students take turns reading the following letter to the class. When he/she gets to an item (the underlined part in the letter, i.e., parfleche), have a representative from that group stand up and show their item(s) and pass them around. Items should be returned to you after everyone has a chance to touch and look at them closely.

December 10, 1906

Dear Cousin,

I am sending you a trunk full of precious things entrusted to me by an old American Indian friend - Chief Red Cloud - the great Sioux chief. He and some of his people used to camp near our ranch house. His wife's name is Pretty Owl. They have a son named Jack and five daughters. I told them I wanted people back East to know what an interesting life the American Indians had on the Great Plains. So Red Cloud and his family agreed to share a few of their belongings with you and your class. I know that you will take good care of them and return them to me soon. Even though the Plains Indians use sign language and speak many languages, they do not write as we do. For that reason, I have written down what Red Cloud told me.

First, however, I'd like to tell you a little about the Great Plains where Red Cloud's people live. It lies in a broad band right through the middle of the United States. Many great rivers and countless streams cut through the plains, providing much needed water and also a means of transportation. Prairie grasses and other plants grow in abundance on the plains, but there are very few trees.

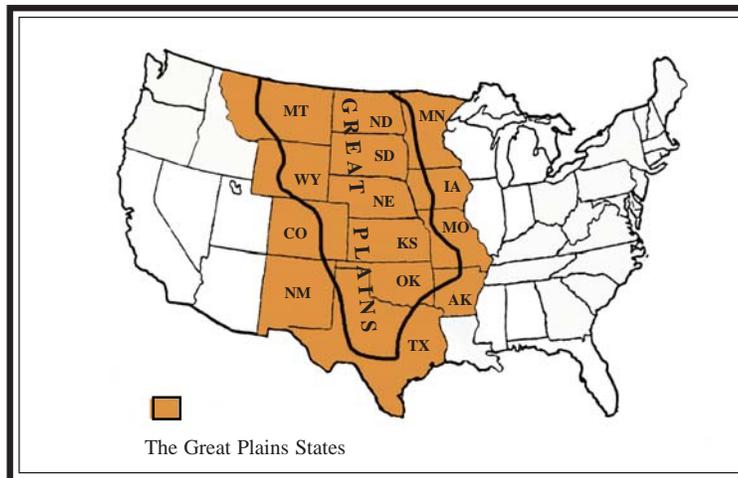


JEFFERSON NEM 2000

Strong winds blow a great deal of the time and it is hot in the summer and very cold in the winter. Some places on the plains are flat and stretch for miles without a hill or rise. In other places there are hills and valleys and rugged rocks. A Comanche Indian named Ten Bears described his home on the plains very well when he said, "I was born upon the prairie where the wind blows free and there was nothing to stop the light of the sun."

Dozens of animal and bird species make their homes on the plains including antelope, elk, bear, prairie dog, skunk, eagles, owls, hawks and snakes. The largest of the plains' animals, however, is the buffalo. There are thousands of them out here, although not as many as there once were. The Great Plains were home to many Indian tribes who depended upon the buffalo for survival.

kindest regards to all,  
James Cook



### CLASSROOM ACTIVITY #1

This map shows the Great Plains. Use the worksheet in the Appendix on page 24 and have the students color and label the Plains States. Then ask them to do the following without looking at the map:

1. Name the Plains States that border Nebraska.
2. Decide which state is the farthest south:
  - a. New Mexico
  - b. Oklahoma
  - c. Texas
  - d. Colorado

(Answers in Appendix, page 25.)



### Did You Know ?

There were around thirty different tribes of Plains Indians including the Sioux, the Cheyenne, the Crow, and the Blackfeet.

Also, large tribes were divided into sub-tribes. The Sioux, for example, were divided into the Lakota, the Nakota, and the Dakota Sioux. Research the different groups of Plains Indians and compare and contrast their customs and lifestyles.



# A LETTER FROM RED CLOUD

I am Red Cloud. As a man of the Great Plains, it is my job to provide for my family and protect them from harm. But life has changed now that we live on reservations. For example, I could not hunt the great buffalo with the other men of my tribe any more. My friend has told me that you wish to learn about the people and how we live. That is good. We are happy to tell you these things. Let me tell you how life was before we moved onto reservations.



A parfleche ("par-flesh") was what your people would call a suitcase, trunk, or a container in which to store things. It was made from rawhide which was the skin of an animal that had not been tanned or treated to make it soft. It therefore became stiff and hard and strong enough to hold many things. My people traveled and moved often as we followed the buffalo, so we had to have sturdy containers to carry our possessions from place to place.

Parfleches could vary in size and shape. Some might be flat, others rectangular and some square. The flat ones were made in pairs and we hung them over the backs of horses like saddlebags.

The word parfleche was not an Indian word. It was from a language spoken by people who came from France. When the people from France first saw our rawhide bags, they thought they looked like the rawhide shields we made to stop arrows. So they used two words of their own language to name them -par (to turn aside) fleche (arrows). The name had remained, even though it was not a true name. My wife, Pretty Owl, made this parfleche.



## **CLASSROOM ACTIVITY #2**

Have each of your students design, paint and make their own parfleche with parchment paper or cardboard boxes. Then make a display in your classroom.

## **CLASSROOM ACTIVITY #3**

A winter count as shown in this photo is a type of calendar made by painting pictographs (symbols and signs) on a hide, each pictograph representing a single year. Have your students pick out one thing from each school year and produce their personal "winter count" and class "winter count" with pictographs.

(Use this photo from the trunk.)

JEFFERSON NEM 2000



Now look at the moccasins my wife made. One of them was for the summer and the other was for the winter. Can you tell which one is a winter moccasin and why? Feel how soft the tanned upper leathers are. Now feel the stiffness of the soles. They were made from rawhide so they would not wear out quickly. They were sewn together with elk sinew.



Sinew comes from tendons which grow along the backbones and legs of deer, elk, and buffalo. Tendons hold muscles to the bones. We would remove the sinew in long strips, clean it and then divide them into strong cords for bows and thread for sewing.



When we needed to sew, we did not use a needle. We punched holes in the leather with a sharpened bone called an awl and then pulled the sinew through the holes with our fingers. Now look inside the moccasins. You can see the holes and the sinew. Sinew was also used to sew and tie many other things we used.

Because we moved often when we hunted the buffalo, and because the soil of the plains was dry and barren, we did not plant our food. We were not farmers as some of our brothers were who lived on the edge of the plains where the soil was rich. They too hunted the buffalo, but they also farmed.

(Use this photo from the trunk.)

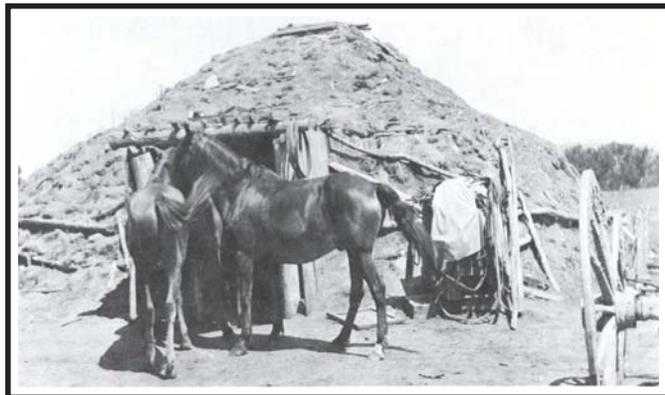


Photo by Gilbert Wilson, 1908  
MHS Collection #III-36  
From the collections of the Minnesota Historical Society

#### **CLASSROOM ACTIVITY #4:**

Ask your students the following questions:

1. Which item in the picture is a natural resource?
  - a. dirt
  - b. horses
  - c. wagon wheel
  - d. people living in this earth lodge
2. Compare this home with your home. What natural resources were needed to build your home?



**Did You Know?**  
Some American Indian people like the Hidatsa lived in earth lodges in settled villages on the Northern Plains. See the inside of an earth lodge on the Internet at Knife River Indian Villages National Historic Site.



The buffalo was the gift of the Great Spirit to the Indians of the Plains. Without it, we could not survive. It was the source of our food, our clothing and our homes. Besides those things, we used its bones for tools and many other materials to make our lives easier.

Hunting buffalo was a difficult and dangerous job, so we men hunted together in organized groups. Scouts would go out and find the buffalo. Then we would move our camp as close to them as possible without frightening them away. We would use a travois, pulled by a dog or horse to help us move our possessions. (*Show photo to students.*) Each man had a part to play in the hunt and each was expected to do his job.

At a signal, we would dash into the herd of buffalo on our horses. We'd then pick out certain ones and shoot them with bows and arrows. Sometimes we used guns but guns must be reloaded while riding fast on a horse. For this reason, many hunters used bows and arrows even when they had guns.



In the trunk you will find a small bag of arrow points made from stone. They were made by hunters a long, long time ago. We do not make or use stone arrow points anymore. We use iron points we get through trade.

### **CLASSROOM ACTIVITY #6**

The arrival of the horse transformed the lives of the Plains Indians. Horses enabled them to:

- a. Carry more belongings on a travois than dogs could drag.
- b. Make bigger tipis and keep larger supplies of food.
- c. Travel farther and faster than ever before.
- d. All of the above.

(Answer in Appendix, page 25.)

Ask your students how trade and advances in transportation influenced the interactions between Euro-American culture and the Plains Indian culture.



(Use this photo from the trunk.)

Photo by John A. Anderson  
Nebraska State Historical Society, Lincoln

JEFFERSON NEM 2000

(Use this photo from the trunk.)



George Catlin Painting  
Thomas Gilcrease Institute of  
American History and Art.

There was a time in the past when my people hunted the buffalo on foot because they had no horses. Hunters would crawl into the buffalo herd hidden under buffalo hides or wolf pelts to fool the buffalo. (*Show photo to students.*) Then they would jump up and kill them with spears or bows and arrows. It was very dangerous to hunt that way. Other times, hunting parties would drive many buffalo over cliffs and kill them where they fell. That was wasteful, because more were killed than could be used. Later we had specially trained buffalo horses and we were skillful riders. Hunting on horseback was still dangerous, but it was better than hunting on foot.

After a few buffalo were killed, we would stop chasing the herd and begin to butcher them. Our women and children would come to help us with this task. Some parts, such as the liver and the heart, were eaten on the spot, but most of the meat was cut up and taken back to camp.

**CLASSROOM ACTIVITY #5**

Have your students use the information in the box on the right to make a bar graph. Ask them to look at their bar graph and decide approximately how many buffalo were killed between 1850s and 1890s? How did the reduction affect the Plains Indians and their lifestyles?

YEAR	BUFFALO POPULATION	AMERICAN INDIAN PEOPLE
1800	40 Million	750,000
1850s	20 Million	450,000
1870s	1 Million	330,000
1890s	Less than 1,000	270,000
1980s	50,000	1,000,000



In camp, some meat would be cooked and eaten, but most of it would be cut into strips and dried for later use. Some would be made into pemmican, a very special food.

Pemmican was made by mixing dried buffalo meat with wild berries. The meat was cut thin, dried and cooked. It was pounded together with dried chokecherries, placed in a thin leather bag or parfleche and then covered with melted buffalo fat and marrow. When the fat cooled, the pemmican was solid and could be held in the hand and eaten on the trail when there was no fresh food. It would go for a long, long time without spoiling.

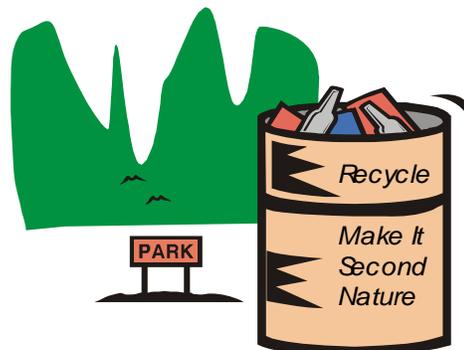
Before my son Jack was old enough to go on the buffalo hunts with me, he and his friends hunted rabbits and other small animals with their bows and arrows. Jack had his own horse which he learned to ride well. Even as a young boy, he learned the things he would need to know when he became a hunter and protector of his family. Jack also helped our family in daily chores. He and his sisters helped their mother gather the chokecherries and other berries to make pemmican. Sometimes they gathered wild onions to make our food taste good.

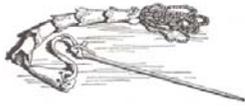


Another job all American Indian children had to do was gather fuel for our camp fires. There were no trees for firewood out here on the plains. We used dried dung or droppings from the buffalo! Your people call them buffalo chips. A buffalo ate grass which then passed through its four stomachs. Buffalo chips made hot fires and they didn't smell bad unless they were not quite dry. They kept us warm and they cooked our food. It was another gift from the buffalo.

### **CLASSROOM ACTIVITY #7**

The Plains Indians had an excellent recycling program. They did not even let buffalo chips go to waste. Have your students work in small groups and brainstorm ways and things they can recycle in school or at home.





Children also had a lot of time to play. They had games just as you do. One game was called the hoof and pin game. The bones on one end of the leather thong are the foot bones of a deer. The long pointed bone tied to the other end is the pin. To play the game, hold the pin in one hand and toss the bones into the air. Try to catch them on the pin.

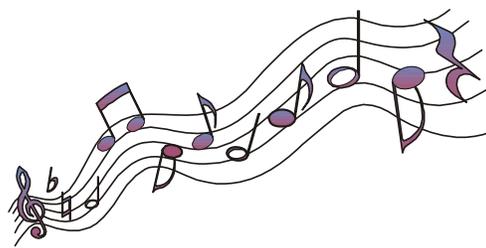
Children had fun playing in the winter snow. They tied the rib bones of the buffalo together, creating a sled to move across the snow. This was great fun for them.



Also during the winter, we made beautiful things such as the beaded tobacco bag. We did not make the beads ourselves. We got them from traders. Before the traders came with beads, we decorated our clothing and other articles with the dyed quills of the porcupine. This was not easy to do.



Because the beads were so small we had to store them carefully. Sometimes we stored them in small skin pouches and other times in hoof sheaths. These are the hoofs of the buffalo that have been cleaned out.



### **CLASSROOM ACTIVITY #8**

Play American Indian music for your students. (Use the CD in the trunk.) Ask them to listen to the musical selections and reflect upon the following:

- What does each piece of music make you think about?
- What kinds of instruments are used?



### **Did You Know?**

“Missouri” was named for a tribe of people that lived along river banks. The name means “boat or canoe (people).”

Research other American Indian place names.



In the trunk, there are several large feathers representing the feathers of the most sacred bird of the heavens, the golden eagle.

We honored the eagle for its strength, courage and power. It soars high above the earth where the Great Spirit dwells. Only special people could wear the feathers of the eagle. To earn such an honor, a man must do brave deeds. When he earned many feathers, he might wear them in his hair or fashion them into a headdress so that all might know of his deeds and his greatness.

To my people, medicine meant two things. One kind of medicine meant curing the sick and healing wounds. We had doctors who knew about herbs and potions to restore health. Many of the plants that we used for food were also used as medicine, such as juniper, chokecherries and wild onions. Juniper tea could help cure those with colds, fevers and stomach aches. Chokecherry mixtures relieved many discomforts. Even wild onions could be made into medicine for certain ailments.



### Did You Know?

American Indian Peace Medals were silver medals presented to American Indian chiefs on important occasions. They were cherished and worn with pride.

The U.S. medals displayed the portrait of the President of that time on the front and a symbolic design on the reverse which reflected United States' American Indian policy and the attitudes of the time.



(Use these photos from the trunk.)

### Classroom Activity #9

Have students analyze the peace medals and answer the following questions: (#1 represents medals from the early stages of relations and #2 from the latter stages.)

- Name the President whose portrait is on the medal.
- What do the images on the back of the medal symbolize?
- What do you think was the American Indian policy of the President based on the symbols?
- Would you support or oppose this policy? Why?

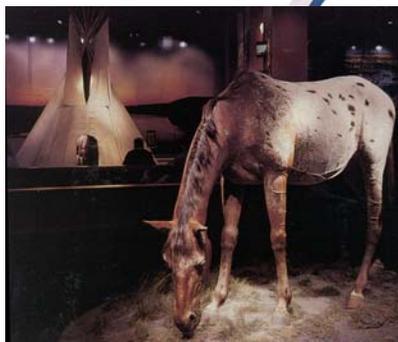
JEFFERSON NEM 2000



Medicine also referred to holy or sacred things. A medicine bag contained such things as holy relics, sacred objects or perhaps talismans to bring good luck.



Also inside the medicine bag is another object that might be special to someone. It is a medicine wheel made from rawhide and covered with porcupine quills. The wheels themselves represented the four directions from which the wind comes. White was north where there was ice and snow; yellow was east where the sun would rise; red was south where the warm wind blew; blue was west where the sun would set and darkness would come.



#### Did You Know?

The Gateway Arch is part of a national park named Jefferson National Expansion Memorial. It represents the gateway to the West. The peace medals and the animatronic figures in the Museum of Westward Expansion under the Arch tell us fascinating and powerful stories of Indian-White relations.

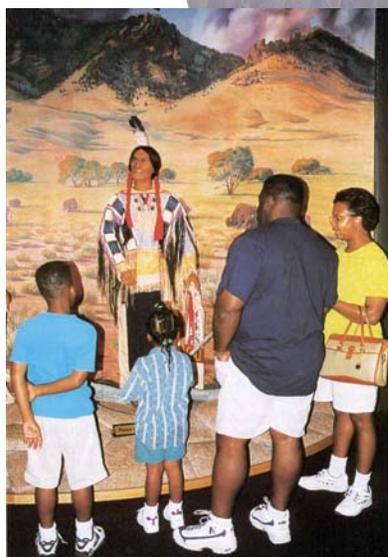


#### Did You Know?

The Museum of Westward Expansion has acquired one of the largest American Indian peace medal collections in the United States.

#### Did You Also Know?

When you hear the animatronic “Chief Red Cloud” speak, you are listening to the voice of his great-grandson Mr. Winfred Red Cloud who in 1997 was roughly the same age as Red Cloud was in 1870.





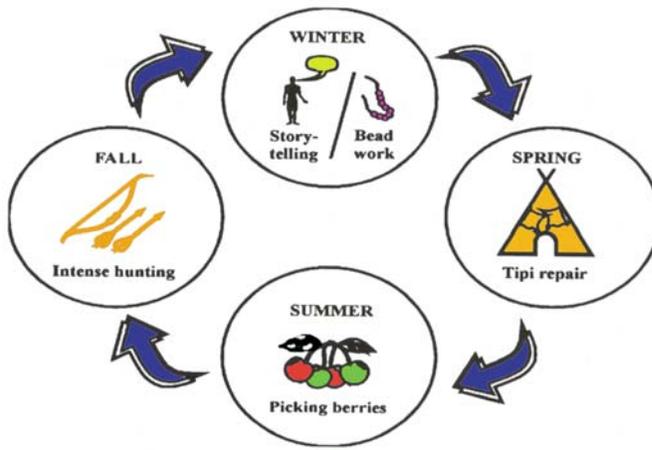
The circle symbol was very important. The sun is a circle. Our tipis were made in a circle. We camped in a circle. Life itself is a kind of circle as we travel from birth to death and become one with the earth again.

We thought often about the Great Spirit, the earth and the things living on it. We had many stories about how all this came to be.



**Did You Know?**

The national park idea has been credited to the artist George Catlin, best known for his paintings of American Indians. On a trip to the Dakota region in 1832, he worried about the destructive effects of America's westward expansion on the Indian civilization, wildlife and wilderness. He believed these areas should be preserved in a national park.

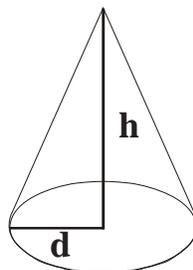


**CLASSROOM ACTIVITY #10**  
Just like us, the Plains Indian people of the eighteenth and nineteenth centuries had certain routines according to the cycle of seasons. Ask your students to draw their own diagrams with activities they normally do in each season.

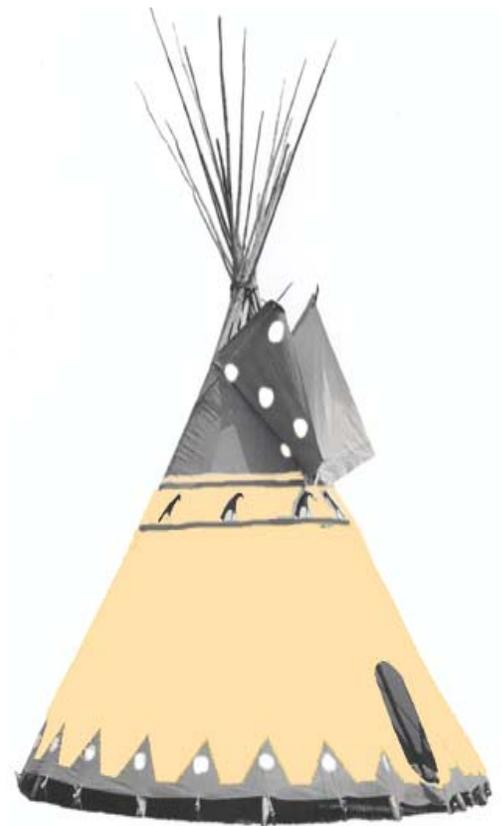
**CLASSROOM ACTIVITY #11**

Have your students list the shapes they see in a tipi. Then have them come up with the following:

- Pretend the base of the tipi is a circle.
- a. What is the circumference of the circle base?
- b. What is the area of the circle base?
- c. What is the volume of the cone?



d (diameter of the circle) is 7 feet  
h (height of the cone) is 15 feet



(Answers in Appendix, page 25.)

Then came the white men. Their increasing traffic drove away game, destroyed wild-food gathering grounds, polluted water sources, and spread sickness among our people. To make things worse, hunters slaughtered herds of buffalo for hides. Without the buffalo, our people had no choice but to submit to the Great Father and his government. We now live on reservations and are dependent on white men for food and supplies.

"And stepping westward seemed to be  
A kind of heavenly destiny"

--William Wordsworth, Stepping Westward, 1807

### **CLASSROOM ACTIVITY #12**

These lines written by the British Poet William Wordsworth depict the excitement and sense of adventure that was associated with moving westward at that time. Have your students write a poem about this experience from the perspective of the Plains Indians.



#### **Did You Know?**

In 1870 Red Cloud headed a delegation of Sioux to Washington D.C. to meet with President Ulysses S. Grant and Ely Parker, his Seneca Commissioner of Indian Affairs. Parker was the first Native American to serve in a President's cabinet.

### **CLASSROOM ACTIVITY #13**

Ask your students to dramatize Red Cloud's meeting with President Grant. Have them assume the role of Red Cloud, President Grant, Ely Parker and people in Washington D.C.



#### **Did You Know?**

The Northwest Ordinance of 1787 decided that "utmost good faith [will] always be observed towards the Indians; their laws and property shall never be taken from them without their consent...." However, in the nineteenth century there was increased warfare between the American Indians and the settlers. More and more new Euro-American settlements resulted in the removal of the American Indians to reservations.



Life has changed. The white men do not understand us and the way we live. They assume that we are savages to be civilized. They hope to give us full membership to their society on the "White man's land" when we are like them. They took many of our children away from our reservations and sent them to boarding schools in another state so they could learn to think like them and live the way they do. They call this "assimilation". Whatever happens in those schools, I hope our children will always remember they belong to this land just as this land belongs to them.

*All our Indians need is broad and enlarged liberty of opportunity and training to make them, within the short space of a few years, a perfectly acceptable part of our population, and to remove them from a condition of dependence...and crime to a truly civilized condition.*

*If we can fairly and honestly show to the Indian that his greatest advantage lies in his losing his identity as a Sioux, a Ute or a Creek and becoming an American citizen, he is sensible enough to do it, and that is the end."*

Captain Pratt's Address before the National Educational Association  
Ocean Grove, August 11, 1883



#### **CLASSROOM ACTIVITY #14**

Read to your students the above quote. Ask them to put in their own words what was said. Then ask your students:

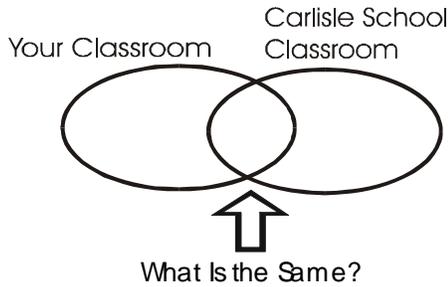
- ◆ Do you agree with it? Why?
- ◆ How would the lives of the American Indians be different today had they not been removed to reservations?
- ◆ How would you feel if you were an American Indian and you had to go to school 1,000 miles away from your homeland and family?



#### **Did You Know?**

Captain Henry R. Pratt founded the well-known Carlisle Indian School in Pennsylvania in 1879. He believed that the only satisfactory way to educate and assimilate Indians was to remove them from the reservations as children and surround them with Euro-American influences.

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(Use this photo from the trunk.)

(From the Collections of the St. Louis Mercantile Library Association)

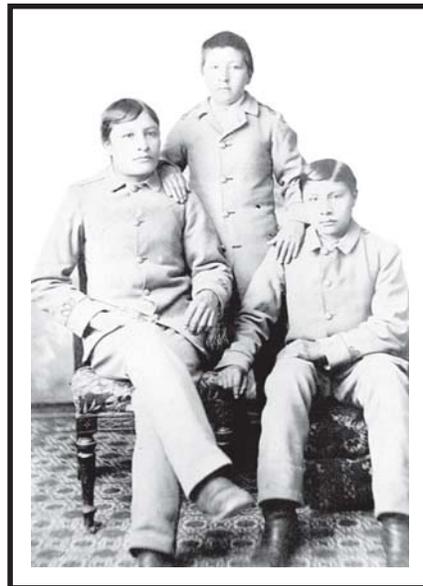
**CLASSROOM ACTIVITY #15**

Using a Venn diagram, have students compare and contrast your classroom with the above 6th grade classroom in Carlisle Indian School.

Three Sioux pupils newly arrived at Carlisle Indian School.



The same three pupils six months later.



(Use these photos from the trunk.)

Neg 57,489 and Neg 57,490  
 Courtesy of Smithsonian Institute, Dept. of Library Services, American Museum of Natural History

**CLASSROOM ACTIVITY #16**

Have your students read about life on the reservations and at Carlisle Indian School. Then have them pretend they are Sioux boys and girls. It is midnight October 5, 1879 and they have just arrived at Carlisle. Have them write a letter to their families back on the reservation in South Dakota explaining what they were facing and how they felt. Then have your students analyze the above photos. How are the boys different after six months at Carlisle Indian school? How are they the same?



# PARKS AND THE PAST



## Did You Know?

National parks preserve and protect nature and the environment. When your students are older, they can volunteer in national parks to help take care of these special places.

### **Badlands National Park**

includes sites of the 1890s Ghost Dances. Check out their Teacher's Corner for fun activities at [www.nps.gov/badl](http://www.nps.gov/badl).

**Agate Fossil Beds National Monument** has a museum collection of over 500 Indian artifacts from the Oglala Lakota Sioux and their leader, Chief Red Cloud. Visit their site at [www.nps.gov/agfo](http://www.nps.gov/agfo).

### **Pipestone**

**National Monument** is a quarry where Indians obtained stone for making ceremonial pipes. Take an online tour of the site at [www.nps.gov/pipe](http://www.nps.gov/pipe).

**Knife River Indian Villages National Historic Site** has an array of Plains Indians artifacts. Take an online tour of an earth lodge and check out their online Teacher's Guide, quiz, and game at [www.nps.gov/knri](http://www.nps.gov/knri).

## **CLASSROOM ACTIVITY #17**

Service learning provides experiential context for social studies. It also helps prepare students to become active, responsible citizens. Have your students contact a national park nearby or find one on the Internet at [www.nps.gov](http://www.nps.gov) to explore ways your students can help park rangers make a difference in their community. Also, copy the Careers in National Parks and the Careers Search on page 19. In groups or individually, have your students complete the Careers Search looking for the job titles.

(Answers in Appendix, page 25.)

To learn more about the importance of national parks, view "Conviction of the Heart" and "The Challenge of Yellowstone" video found in the trunk.

**Visit these national parks on the Internet at: <http://www.nps.gov> and use them as resources to teach about the Plains Indian people.**



**Decision Making:**  
*What is the one job that you would enjoy doing the most? How does what you are learning in school help prepare you for this job? What character traits would help you in these jobs?*

**Careers Search**



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S	D	Y	M	O	D	C	J	A	R	T	I	S	T	P	O	K	A
F	G	N	A	I	L	D	E	M	Y	L	K	T	E	Y	J	N	S
A	I	W	T	S	I	G	O	L	O	P	O	R	H	T	N	A	C
G	D	R	W	C	O	K	Q	D	D	V	R	E	O	W	K	C	U
H	M	R	E	H	P	A	R	G	O	E	G	S	A	T	A	H	B
Z	E	C	X	F	B	U	W	L	U	T	Y	N	F	R	T	Y	A
R	F	N	M	L	I	B	R	A	R	I	A	N	P	T	R	R	D
P	O	M	U	W	K	G	M	V	Z	A	L	E	I	H	A	A	I
Q	N	E	A	R	C	O	H	P	A	A	N	W	L	I	T	T	V
I	O	C	G	K	I	N	B	T	W	T	A	F	O	P	G	E	E
S	X	H	M	W	D	G	J	S	E	S	S	A	T	C	R	R	R
E	U	A	H	A	E	F	X	R	Y	R	A	D	H	P	O	C	J
O	C	N	L	G	M	O	C	M	T	P	M	S	Y	L	E	E	A
W	I	I	S	J	A	R	C	H	A	E	O	L	O	G	I	S	T
Q	G	C	L	L	R	H	P	M	H	E	C	G	F	P	O	Q	X
A	X	N	T	O	A	N	M	O	D	C	V	E	W	M	T	Z	O
L	O	R	T	A	P	E	L	C	Y	C	I	B	H	M	O	W	G



# CHARACTER COUNTS



Respect and tolerance are important character traits that should be practiced everyday. Read to your students the quote below. Ask them to put in their own words how Buffalo Bird Woman felt about her new lifestyle and her old one. Have students work in small groups and discuss the conflict and prejudice that occurs when cultural ways and ethnic beliefs differ.

- a. Should one culture take the lead in establishing a blended culture? Is one culture better than another?
- b. Should each culture be willing to sacrifice aspects of their identity? Why or why not?
- c. Should a form of government dictate to a culture a better way to live? Why or why not?
- d. Is there a way to respect each other's culture and beliefs without prejudice? How can we accept all cultures and value all people?

*"My little son grew up in the white man's school. He can read books, and he owns cattle and has a farm. He is a leader among our Hidatsa people, helping teach them to follow the white man's road. . . . We no longer live in an earth lodge, but in a house with chimneys; and my son's wife cooks by a stove. But for me, I cannot forget our old way."*

-Buffalo Bird Woman of the Hidatsa, around 1906

## ***Post-Trunk Activities***

1. You have used this Traveling Trunk. Now it is time for your students to revise their original contents list. Are there any other items they wish to include? Why? Have them create their own Traveling Trunk and put on a display in your classroom or your school library.
2. As a class, research your community and then choose objects that represent the lifestyles in your community at the present time. Create a Traveling Trunk on your community. Have students contact other students in a foreign city. Send them your trunk and if possible e-mail them to answer their questions about your community. In addition, you could ask them to create a traveling trunk on their local community and send it to you. You could then use it for display at your school for events like Cultural Days or display it at your local library.

**Enjoy Creating Your Own Traveling Trunks!**



# ADDITIONAL RESOURCES

Now that your students have experienced life as American Indians on the Plains, use the following resources to learn more about St. Louis history, Westward Expansion, and National Parks.

## INTERNET

Jefferson National Expansion Memorial

<http://www.nps.gov/jeff>

National Park Service

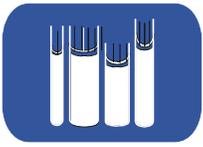
<http://www.nps.gov>

## VIDEOTAPES

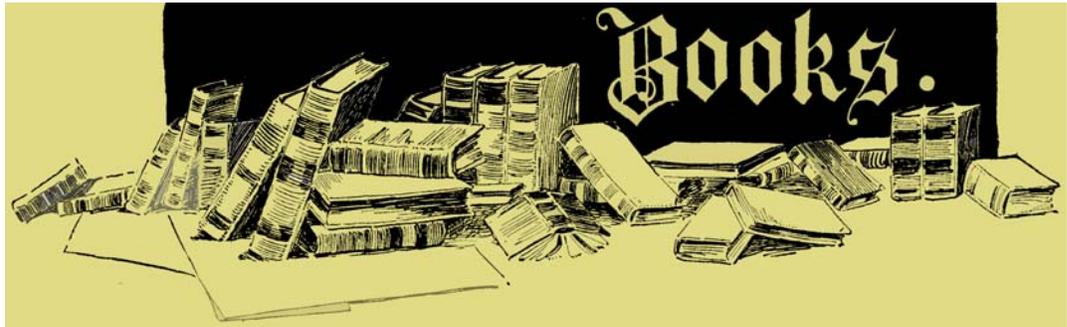
These films are loaned at no charge by calling our reservationist at (314) 655-1700.

- ◆ Charles Russell – An American Artist (grades 4-12)
- ◆ Conviction of the Heart/The Challenge of Yellowstone (grades K-12)
- ◆ Gateway to the West (grades 4-12)
- ◆ Monument to the Dream (grades 3-12)
- ◆ A Monumental Story: The Gateway Arch & The Old Courthouse (grades K-4)
- ◆ Touring the Gateway Arch (grades 5-12)





# READING LIST



## Grades K-3

- Cohen, Lee Caron. The Mud Pony. NY: Scholastic, 1988.
- DePaola, Tomie. The Legend of the Indian Paintbrush. New York: Putnam and Grosset Group, 1996.
- Dominic, Gloria. Brave Bear and the Ghosts. Rourke Corporation Inc. 1998.
- Goble, Paul. The Lost Children. NY: Aladdin Paperbacks, 1998.
- Goble, Paul. Love Flute. NY: Aladdin Paperbacks, 1997.
- Goble, Paul. Beyond the Ridge. NY: Aladdin Paperbacks, 1993.
- Goble, Paul. Her Seven Brothers. NY: Aladdin Paperbacks, 1993.
- Goble, Paul. The Girls Who Loved Wild Horses. NY: Aladdin Paperbacks, 1993.
- Goble, Paul. Star Boy. NY: Aladdin Paperbacks, 1991.
- Goble, Paul. Buffalo Woman. NY: Aladdin Paperbacks, 1986.
- Kalman, Bobbie. Celebrating the Powwow. NY: Crabtree Publishing Company, 1997.
- Nayer, Judy. North American Indians at Your Fingertips. NY: McClanahan Book, 1995.
- Smith, A.G. Teepee Village: Sticker Picture. NY: Dover Publishings, Inc., 1997.
- Smith, A.G. Easy-to-Make Plains Indians Teepee Village. NY: Dover Publishings, Inc., 1990.
- Spizzirri, Linda. An Educational Read and Color Book of Plains Indians. Rapid City: Spizzirri Publishing Inc. 1984.
- Warren, Betsy. Let's Look Inside a Teepee. Austin, TX: RanchGate Books, 1989.



## Grades 4-6

Cobblestone Magazine: “The Sioux.”

Peterborough, New Hampshire: Cobblestone Publishing, June 1992.

Cobblestone Magazine: “Joseph, a Chief of the Nez Perce.”

Peterborough, New Hampshire: Cobblestone Publishing, September 1990.

Cobblestone Magazine: “The Story of America’s Buffalo.”

Peterborough, New Hampshire: Cobblestone Publishing, August 1981.

Fox, Frank. North American Indians Color and Story Album. NY: Troubador Press, 1995.

McGovern, Ann. If You Lived with the Sioux Indians. New York: Scholastic, 1992.

Rickman, David. Plains Indians Coloring Book. NY: Dover Publishings, Inc., 1983.

Sita, Lisa. Indians of the Great Plains: Traditions, History, Legends, and Life.

Philadelphia, PA: Courage Book, 1997.

Taylor, Colin. What Do We Know about the Plains Indians?

New York, NY: Peter Bedrick Books, 1993.

Warren, Betsy. Let’s Look Inside a Tepee. Austin, TX: RanchGate Books, 1989.

## Grades 7-12

Cobblestone Magazine: “The Sioux.”

Peterborough, New Hampshire: Cobblestone Publishing, June 1992.

Cobblestone Magazine: “Joseph, a Chief of the Nez Perce.”

Peterborough, New Hampshire: Cobblestone Publishing, September 1990.

Cobblestone Magazine: “The Story of America’s Buffalo.”

Peterborough, New Hampshire: Cobblestone Publishing, August 1981.

Dale, Everett Edward. Tales of the Tepee. University of Nebraska Press, 1998.

Fox, Frank. North American Indians Color and Story Album. NY: Troubador Press, 1995.

Jeffers, Susan. Brother Eagle, Sister Sky: The Words of Chief Seattle.

NY: Dial Books, 1991.

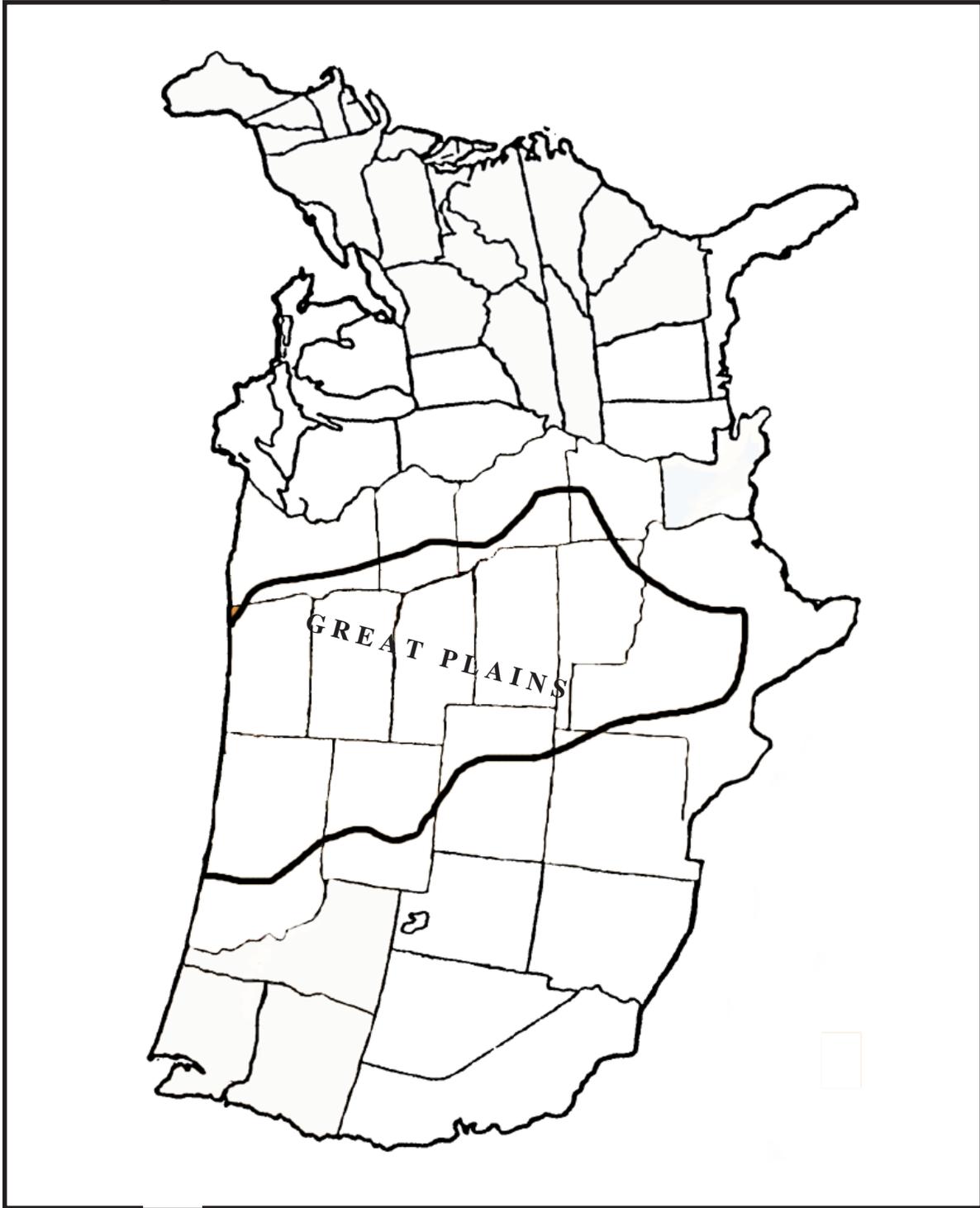
Kunstler, Mort. Mort Kunstler’s Old West: India

Nashville, Tennessee: Rutledge Hill Press





# APPENDIX



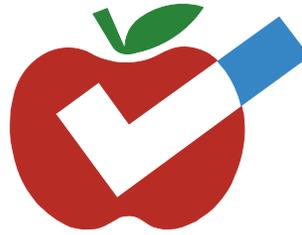
(Copy)

Answers for Classroom Activity #1 on page 5:

1. Iowa, Missouri, Kansas, Colorado,  
Wyoming, South Dakota
2. Texas

Answer for Classroom  
Activity #6 on page 8:

d. All of the above.



Answers for Classroom  
Activity #11 on page 14:

- a. 21.98 feet
- b. 153.86 square feet
- c. 769.30 cubic feet

### Career Search Answer Key

