

## Chapter 1 : Navajo Indians Today | Peoples of Mesa Verde

*The Crow Indians, who were made up of many small clans, once inhabited the Yellowstone River Valley, which covers parts of Wyoming, Montana, and North Dakota. Today, many of these American Indians of the Great Plains reside in a reservation in Montana, although some live in major cities in the western U.S.*

Pueblo Indian culture has flourished in the American Southwest for thousands of years. Who are the Pueblo Indians? Pueblo Indians are American Indians who live in pueblos and have a long tradition of farming. Another name for the ancestral Pueblo people is Anasazi. In this history, we use "Pueblo people" or "Pueblo Indians" to talk about all Pueblo people throughout history, including those who lived long ago. A pueblo where Pueblo Indians live today. What is a pueblo? Pueblo is the Spanish word for "village" or "town. The houses have flat roofs and can be one or more stories tall. Pueblo people have lived in this style of building for more than 1, years. Where did the Pueblo Indians come from? We travel thousands of years back in time to explore the beginnings of Pueblo culture in a part of the Southwest called the Mesa Verde region. It is called the "Four Corners" because it is the only place in the United States where the corners of four states meet: Colorado, Utah, Arizona, and New Mexico. Move your mouse over the map to see where the Mesa Verde region is located in the United States. The Mesa Verde region is named after Mesa Verde, a large mesa that towers above the surrounding landscape. A large part of the mesa is included in Mesa Verde National Park, which is visited by hundreds of thousands of people every year. How did Mesa Verde get its name? How do we learn about the past? One way we learn about the past is through written histories. But much of Pueblo history took place before there were written records. So, one way we learn about ancient Pueblo history is through archaeology. An archaeological site in the Mesa Verde region. Archaeology is the study of past cultures. Thousands of archaeological sites are located throughout the Mesa Verde region. Most of them are ancient Pueblo sites. But there are also sites created by other people who lived in the region before and after the Pueblo people. Archaeologists have studied thousands of ancient Pueblo sites in the Mesa Verde region. They have learned much about Pueblo history and culture by analyzing the artifacts and architecture they have found at archaeological sites. A Pueblo couple standing in front of their home. Another source of information about Pueblo history and culture is Pueblo Indians themselves. Archaeologists at Crow Canyon work with Pueblo Indians who are the descendants of the people who once lived in the Mesa Verde region. Pueblo Indian oral histories provide many clues about life in the past. Get Ready to Travel Back in Time! This history tells the story of how Pueblo Indian culture developed in the Mesa Verde region. It also explains where the Pueblo people went when they left the region and where they live now. Finally, the history talks about how archaeological sites are important to Pueblo people todayâ€”and why everyone should treat sites with respect.

Chapter 2 : Crow (people) | calendrierdelascience.com

*Crow (North American Indians Today) [Kenneth McIntosh, Marsha McIntosh] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. Presents the history of the Crow people, discussing the social, cultural, and political changes that have occurred.*

Current problems To get a realistic impression of an ethnic community, it is absolutely necessary to look at its seamy side and to analyze its problems. Due to the fact that the reservations in the USA are on a different level of development, their problems are varying and of different graveness. But in many cases one problem produces the next, so there is definitely no shortage of worrying aspects among the American Indians in the reservations as well as outside. Bad job conditions at the reservations, exploitation and environmental destruction Today there are only 52 million acres left from the original American Indian homeland of the about 6. So for many Native Americans there is no possibility to make a living by farming without the use of chemicals and in some reservations commercial hunting and fishing are prohibited. Furthermore the lack of infrastructure e. The bad conditions complicate the foundation of American Indian businesses like casinos and tourism for some tribes, too, because they are not within easy reach from the next big city and the potential customers. The government in the s promised high financial and economic rewards to the tribes who would agree to the storage of toxic and radioactive waste on their reservation land for several decades. Lack of education and poverty The percentage of citizens with less than a High School graduate was leveled Furthermore the reservation schools have the highest rate of teacher turnover and they often lack the means for school supply and sufficient staff. Even those Native Americans students who could attend secondary education are inhibited by bureaucracy and the great distances to the universities. This lack of formal education fuels other social problems like unemployment, poverty, teenage pregnancy, criminality and drug abuse and it forces the Native Americans to accept badly paid jobs. Therefore an improve of their life standards is not easy since they are also inhibited by the costs for food which in reservations are absurdly enough higher than outside the reservations and the financial burdens especially on City Indians, such as high rents and taxes which they have to pay in full amount, unlike the Native Americans in the reservations. Social challenges In the reservations but also outside the Native Americans have to deal with further worrying social developments: For those the confrontation with unemployment, environmental destruction, the decay of the reservations and the lack of positive future prospects and leisure time activities to distract them situation, are probably hard to bear. Caused or at least promoted by drug abuse, there is a lot of crime in the reservations and outside of which the American Indians especially children are victims and offenders especially young adults at the same rate: Domestic violence, rape, child abuse and child neglect are reported to take place very often in the reservations, with the estimated number of unknown cases being very high. Furthermore in the recent years gang violence in the reservations has increased, fueled by weak law enforcement, youth unemployment and the lack of activities for young Indians and with the results of vandalism, theft, assaults also sexual and street fights. In fact the health conditions in the reservations are deplorable, anyhow: Native Americans are suffering of diabetes, alcoholism, tuberculosis and other health conditions and are dying at shocking rates. The cases of asthma, heart failure, cancer and AIDS are also noticeable accumulated within American Indian communities unfortunately mostly among the elders and children and are out of all proportion to the inadequate health care system: Especially the malnutrition based diseases such as rickets and diabetes require expensive medical treatments like for example dialysis and therefore the federal health service in many reservations is overburdened. So an increase of cancer and deformity based deaths are caused by contacts with these dangerous substances. In general the central nervous system is affected and therefore these children suffer from epileptic attacks, speech disorders, learning difficulties, inhibited growth and deformed bodies and organs. These symptoms can be suppressed by medical treatment, although there is no complete remedy. Mental health In many books and films about American Indians we are shown the sins and crimes committed by the white Immigrants, which are often hard to believe. Hence it appears likely that the present generation of American Indians are still full of sadness and horror about the past, like the descendants of the Jews. Although

we cannot look into the Native American heads, except if they write or talk about their feelings, it is known that the experiences for example of the boarding schools have caused traumas among the former pupils. This policy has been quite effective and the Navajo, as an example, sold the mining rights for the area of Black Mesa without the agreement of the Hopi who worship the area as a spiritual center. It would be interesting to know what would have happened, if the American Indians had stood solidly against the European immigrants. The relationship between the American Indians and the U. In the past discrimination has been the common reaction towards American Indians and was in no way inferior to the experiences of the African Americans, except that it is less known to the world. Similar to the Black Americans the civil rights activists who supported the Native Americans as well as Native Americans who stood up for their rights in public had become victims of social disadvantage or even political assassination. Today the discrimination of American Indians is not as omnipresent and publicly expressed as in the past, probably because of the Native American resistance movement in the past century. Its traces, however, are still there: The ignorance and indifference towards the American Indian problems and concerns is the more important strain on the relationship between the USA and the Native Americans, today besides the memories to past injustice. Conflicts between the government and Native Americans are often solved by actions of the US army and other American Indian affairs are often treated without the adequate political sensitiveness as well: Furthermore the US government takes its time to realize a mistake and to apologize for it e. An even more important obstacle to the removal of the American Indian problems is the indifference among other people, such as fellow citizens who only have a vague understanding of the problems facing Native Americans today.

## Chapter 3 : Introduction | Pueblo Indian History for Kids

*The Crow Indians are a Native American tribe. Long ago, they called the Yellowstone River Valley, which is in Montana, their home. Today, the tribe's official home is a reservation near Billings, Montana.*

**Sun Dance** The sundance is the predominant tribal ceremony of Great Plains Indians, although it is practiced by numerous tribes today as a prayer for life, world renewal and thanksgiving. On a personal level, someone may dance to pray for a relative or friend, or to determine their place in the universe, while on a larger scale, the sundance serves the tribe and the earth. Indigenous people believe that unless the sun dance is performed each year, the earth will lose touch with the creative power of the universe, thereby losing its ability to regenerate. The sun dance was outlawed in the latter part of the nineteenth century, partly because certain tribes inflicted self-torture as part of the ceremony, which settlers found gruesome, and partially as part of a grand attempt to westernize Indians by forbidding them to engage in their ceremonies and speak their language. Sometimes the dance was performed when reservation agents were lax and chose to look the other way. But as a rule, younger generations were not being introduced to the sun dance and other sacred rituals, and a rich cultural heritage was becoming extinct. A man by the name of John Trojillo was walking in the mountains while on a vision quest when he was struck by lightning. At that moment, the Spirit of the mountain came to Trojillo and carefully explained to him different healing ceremonies and medicines. Three days later, Trojillo noticed himself walking through a rock, and then saw himself lying on the floor of the cave. Trojillo was given explicit instructions to follow for a years time. He was told to pray, to go on vision quests, and not to practice his medicine power. Afterwards, Trojillo was able to call upon the Spirits of the medicine fathers, whenever someone was in need of help, and was the vehicle for many miraculous healings. The first healing was especially dramatic, involving a man who had been shot twice, just above the heart. The doctors of this time were not skillful enough to perform such a delicate operation, but Trujillo prayed for the man, and sprinkled the wound with a sacred powder, called lightning root. The next day, the bullets worked themselves out and were lying beneath the man. The patient fully recovered and lived many more healthy years. While the herbs played a role, Trujillo credited the mans survival to the Spirits who had responded to his prayers. Trujillo became prominent in his tribe as a result of this incident and was asked to reinstate the sun dance on the Shoshoni reservation. Then in , he was invited to the Crow reservation to teach the sun dance, which had also been lost due to generations of U. Since this new version differed from the original dance, the Crows called the ceremony the Crow Shoshoni sun dance. The tribes learned that the sun dance consisted of various elements. There was the ritual of the sacred pipe, the purification ceremony, monthly prayer ceremonies, and a yearly ritual. The sun dance chief offers the prayers from the sacred pipe to the four directions, as well as the earth and sky, on a daily basis. The purification ceremony is performed before the sun dance and again afterwards. Monthly sun dance prayer ceremonies take place 12 times a year, at the time of the full moon. During this ceremony, two medicine bundles are opened, and ritual objects are taken out and placed on an elks skin in the middle of the floor. Heated coals are brought into the lodge, incense is placed on the fire, and special songs are sung to help carry the prayers of the smoke to a subtler world. At the end of the ceremony, people in the audience come forth to be healed. Animal instruments, such as eagle feathers and otter skins, are used. Fitzgerald notes that a great spiritual leader, Yellow Tail, used a hollowed out horn of a spiked horn elk as his primary method of healing. Blowing on a patients back with the horn created a terribly shrill sound, but resulted in many miraculous cures and protection against danger. Although the bullet tore through his tee shirt, it did not penetrate him. During the healings, the medicine man prays over the patient, touching him or her with the animal instrument. The bad spirits are taken into the prop, and then cast into the wind. Sometimes herbs are given to the patient to alleviate simple symptoms, but as mentioned earlier, the essential cure is through prayer. The medicine man calls forth spiritual entities to enter the physical world in order to cure the patient. In addition to the 12 monthly ceremonies, there is a three to four day sun dance that takes place each summer, usually in July. The preparation is too detailed to describe here, but involves building a lodge from a large cottonwood tree, with a forked branch in the middle. Twelve upright poles are

placed about 13 paces from the center pole in a circular fashion, with rafter poles connecting the outside of the circle to the inner pole. From an aerial view, this appears as a wagon wheel with a hub in its center. This symbolizes the tribe on the outside of the circle trying to find their way straight to the center. Fitzgerald told me about the preparations for the Crow sun dance, where the dancers greet each sunrise with sacred songs. Then the medicine man prays on behalf of the tribe, the world, and all creation. Throughout the day, or more tribe members may dance to a drum beat, which represents the heart of the universe. The dancers fast for the duration of the ceremony. All their time is spent praying to the Creator and dancing toward and away from the center pole. The ceremony is brutal and causes many dancers to collapse, what Indians call taking a fall. This is followed by a vision, similar to what happens on a vision quest, only here many people are given guidance for the good of the tribe. In a sense, this is a community vision quest to renew the people and the bioregion. On the second day, spectators from the tribe enter the lodge to be healed, bearing gifts of tobacco and incense. This is exactly the same process that takes place during the monthly prayer sun dance ceremonies, where harmful spiritual and physical manifestations are taken into an animal instrument and cast off to the wind, while prayers are said to heal the person. Sun dance ceremonies typically end with a purification ceremony so that tribe members can re-enter the world refreshed and regenerated. Fitzgerald notes that this ritual is as concrete as it is symbolic, and related to me a time when he was in a purification lodge with Yellow Tail. While praying, Yellow Tail suddenly threw a scoop of water onto the very hot volcanic rocks. The force of the degree steam knocked Fitzgerald down. He equated the feeling to that of an egg that sizzles when dropped onto a skillet. Yellow Tail continued to pray, and then asked Fitzgerald if he was alright. Fitzgerald leaned up onto his elbow to assure Yellow Tail that he was fine, feeling too embarrassed to admit that he was thrown onto the ground. At that moment, Fitzgerald realized that this was more than a symbolic death; there was an element of pure suffering accompanying this ceremony of death and renewal. The dual meaning of this ritual is also expressed by Yellow Tail, who says, "When water is thrown onto the rocks, the heat does not merely cleanse us from the outside. It also goes all the way into our hearts. We know that we must suffer the ordeal of the heat in order to purify ourselves. In that way, we re-emerge from the sweat lodge at the end of the ceremony as new men who have been shown the light of the wisdom of our spiritual heritage for the first time. This allows us to participate in all of our daily tasks with the fresh remembrance of our position on earth, and our continuous obligation to walk on this earth in accordance with the sacred ways.

**Chapter 4 : The Crow – Skilled Horseman of Montana – Legends of America**

*The Crow, called the Apsáalooke in their own Siouan language, or variants including the Absaroka, are Native Americans, who in historical times lived in the Yellowstone River valley, which extends from present-day Wyoming, through Montana and into North Dakota, where it joins the Missouri River.*

By Helen Oliff Published: May 29, Sioux Chiefs, c Curtis Collection, Library of Congress Yes! The American Indian people and their wisdom are still here and still with us. Tribal languages are being preserved. Traditions and cultures are intact. Hope is alive and well for over tribes! And of course, when people do ask, what do they mean? Do they mean do Indians still exist or exist in the old way? Do they mean the real people or the stereotypical images they saw in the movies or on the postcards? Sadly, I can see how people would start to wonder – whatever did happen to the population of Indians that used to inhabit this country? There used to be over million American Indians; today there are about 2 million! And where did they go, people ask. Washing Wheat, c, Edward S. Curtis Collection, Library of Congress Throughout the United States, there are over recognized tribes and each occupies reservation lands designated by the treaties. Many more tribes still exist that remain unrecognized by the U. But a question we hear that goes beyond geography is, How come I never see the Indians if they are still here? American Indians were the only ethnic group ever forced onto reservations, where many of them remain to this day. No other group in this country was ever told where to live or ever felt as forgotten. It was an intention on the part of the U. Ungelbah Daniel-Davila, a Native student, explained this best: I have been privileged to volunteer and work in Indian country and am well aware of the Native presence among us. But for folks without a familiarity of the tribes or a reason to visit the reservations, there are many factors keeping them in the dark: Historically and today, coverage of American Indians and Native issues by the mainstream media has been low. Native Americans on remote reservations have had limited Internet access and limited Native newspapers through which to educate the American public and to voice their own concerns. Many American schools have traditionally taught and continue to teach history from the non-Native viewpoint and this history often stops at the forming of the treaties and the reservations. Legislation is drafted and voted into law without any mention of impact on the tribes or knowledge on the part of the tribes, even when they are directly affected by the law. The good news is that Indian country is now gaining access to technologies that will help boost visibility and bust isolation. Through our work at NRC, we see Native people becoming more vocal and bringing more concerns to light, settling more long-standing regulatory and legislative complaints, and celebrating the successes and victories of the tribes and their people. In our press room, we have a list of Resources , including films, books, and tribal sites that contain rich information about American Indian history and modern-day life of the various tribes. We urge you to check out these resources and to get more informed about these resilient, remarkable people.

## Chapter 5 : Do Indians Still Exist?

*Native American Indian Tribes: Official Tribal Web Sites. Crazy Crow Trading Post offers this list of Native American Indian related links to help you in your search for information about American Indian tribes, associations, history and related information.*

French interpreters translated the name as gens du corbeaux "people of [the] crows" , and they became known in English as the Crow. Driven from there by armed, aggressive neighbors, they settled for a while south of Lake Winnipeg in Manitoba. The Crow have largely pushed westward due to intrusion and influx of the Cheyenne and subsequently the Sioux , also known as the Lakota. To acquire control of their new territory, they warred against Shoshone bands called Bikkaasheâ€™""People of the Grass Lodges" , [6] and drove them westward. They allied with local Kiowa and Kiowa Apache bands. Formerly semi-nomad hunters and farmers in the northeastern woodland, they adapted to the nomadic lifestyle of the Plains Indians as hunters and gatherers, and hunted bison. Before , they were using dog travois for carrying goods. Curtis From about , the Plains tribes rapidly adopted the horse, which allowed them to move out on to the Plains and hunt buffalo more effectively. However, the severe winters in the North kept their herds smaller than those of Plains tribes in the South. The Crow, Hidatsa, Eastern Shoshone and Northern Shoshone soon became noted as horse breeders and dealers and developed relatively large horse herds. At the time, other eastern and northern tribes were also moving on to the Plains, in search of game for the fur trade, bison, and more horses. The Crow were subject to raids and horse thefts by horse-poor tribes, including the powerful Blackfoot Confederacy , Gros Ventre , Assiniboine , Pawnee , and Ute. Their greatest enemies became the tribes of the Blackfoot Confederacy and the Lakota-Cheyenne-Arapaho alliance. The powerful Iron Confederacy Nehiyaw-Pwat , an alliance of northern plains Indian nations based around the fur trade, developed as enemies of the Crow. Historical subgroups[ edit ] The Apsaalooke by the early 19th century were divided into three independent groupings, who came together only for common defense: The Ashalaho or Mountain Crow, the largest Crow group, split from the Awatixa Hidatsa and were the first to travel west. This area was historically known as the Powder River Country. They sometimes traveled north up to the Milk River. Gradual displacement from tribal lands[ edit ] Crow Indian territory areas , and as described in Fort Laramie treaty , present Montana and Wyoming When European Americans arrived in numbers, the Crows were resisting pressure from enemies who greatly outnumbered them. In the s, a vision by Plenty Coups , then a boy, but who later became their greatest chief, was interpreted by tribal elders as meaning that the whites would become dominant over the entire country, and that the Crow, if they were to retain any of their land, would need to remain on good terms with the whites. By right of conquest, they took over the eastern hunting lands of the Crow, including the Powder and Tongue River valleys, and pushed the less numerous Crow to the west and northwest upriver on the Yellowstone. They demanded that the Americans deal with them regarding any intrusion into these areas. Crow warriors enlisted with the US Army for this war. The Sioux and allies were forced from eastern Montana and Wyoming: In , the Crow organized a gathering to display their culture, and they invited members of other tribes. The Crow Fair is now celebrated yearly on the third weekend of August, with wide participation from other tribes. They selected a site for a single earth lodge on the lower Yellowstone River. Most families lived in tipis or other perishable kinds of homes at the new place. These Indians had left the Hidatsa villages and adjacent cornfields for good, but they had yet to become "real" buffalo hunting Crows following the herds on the open plains. A Crow with power gave him a medicine doll, and he quickly earned status and owned horses as no one else. During the next Sun Dance, some Crows stole back the figure to keep it in the tribe. Eventually the Arapaho made a duplicate. Later in life, he married a Kiowa woman and brought the doll with him. The Kiowas use it during the Sun Dance and recognize it as one of the most powerful tribal medicines. They still credit the Crow tribe for the origin of their sacred Tai-may figure. The enmity between the Crow and the Lakota was reassured right from the start of the 19th Century. The Crows killed a minimum of thirty Lakotas in according to two Lakota winter counts. He travelled with it to a point west of the place where Billings, Montana , is today. By stealth, they captured the mounts before morning. The Lewis and Clark Expedition did

not see the Crows. Like the succeeding forts, Fort Benton c. In , a force of Blood warriors set off for a raid on the Crows in the Bighorn area. River Crow chief Arapooish had left the treaty area in disgust. By help of the thunderbird he had to send a farewell shower down on the whites and the Mountain Crows. Although later described as a month long siege of the fort, [44] it lasted only two days. The Crows left four days before the arrival of a Blackfeet band. The episode seems to be the worst armed conflict between the Crows and a group of whites until the Sword Bearer uprising in . The death of chief Arapooish was recorded on September 17, . The news reached Fort Clark at the Mandan village Mitutanka. Chardon wrote he "was Killed by Black feet". Father De Smet mourned the destructive attack on the "petite Robe" band. De Smet worked out the number of women and children taken captive to . By and by and with a fur trader as intermediary, the Crows agreed to let 50 women return to their tribe. Jesuit missionary De Smet drew this map with the tribal borders agreed upon at Fort Laramie in . Although the map itself is wrong in certain ways, it has the Crow territory west of the Sioux territory as written in the treaty, and the Bighorn area as the heart of the Crow country Fort Sarpy I near Rosebud River carried out trade with the Crows after the closing of Fort Alexander. Both the "famous Absaroka amazon " Woman Chief [51]: It should ensure peace forever between all nine partakers. Further, the treaty described the different tribal territories. The US was allowed to construct roads and forts. Fetterman and his men from Fort Phil Kearny. The Blackfoot pursued the warriors for hours and killed allegedly more than . They accepted a smaller reservation south of the Yellowstone. Later, mourning Crows with "their hair cut off, their fingers and faces cut" brought the dead bodies back to camp. The many lines indicates flying bullets. The Sioux lost 14 warriors. The equestrian woman may be either the Crow berdache Finds-them-and-kills-them or the Crow amazon The-other-maggie. A mule carried the body, which was wrapped in a green blanket. The chief was placed in a tipi "not far from the Crow camp, reclining on his bed covered with robes, his face handsomely painted". Custer, it cried for the assumed dead Crow scouts "â€" and for Son-of-the-morning-star [Custer] and his blue soldiers "â€". Together with Colonel Nelson A. Curtis depicting Crow men giving a symbolic oath with a bison meat offering on an arrow The main food source for the Crow was the American bison which was hunted in a variety of ways. Before the use of horses the bison were hunted on foot and required hunters to stalk close to the bison, often with a wolf-pelt disguise, then pursue the animals quickly on foot before killing them with arrows or lances. The horse allowed the Crow to hunt bison more easily as well as hunt more at one time. Riders would panic the herd into a stampede and shoot the targeted animals with arrows or bullets from horseback or lance them through the heart. In addition to bison the Crow also hunted bighorn sheep , mountain goats , deer, elk , bear, and other game. Buffalo meat was often roasted or boiled in a stew with prairie turnips. The rump, tongue, liver, heart, and kidneys all were considered delicacies. Dried bison meat was ground with fat and berries to make pemmican. The Crow often hunted bison by utilizing buffalo jumps. Early in the morning the day of the jump a medicine man would stand on the edge of the upper cliff, facing up the ridge. He would take a pair of bison hindquarters and pointing the feet along the lines of stones he would sing his sacred songs and call upon the Great Spirit to make the operation a success. Three Crow men on their horses, Edward S. Curtis The traditional Crow shelter is the tipi or skin lodge made with bison hides stretched over wooden poles. The Crow are historically known to construct some of the largest tipis. Tipi poles were harvested from the lodgepole pine which acquired its name from its use as support for tipis. The smoke from the fire escaped through a hole or smoke-flap in the top of the tipi. At least one entrance hole with collapsible flap allowed entry into the tipi. Often hide paintings adorned the outside and inside of tipis with specific meanings attached to the images. Often specific tipi designs were unique to the individual owner, family, or society that resided in the tipi. Tipis are easily raised and collapsed and are lightweight, which is ideal for nomadic people like the Crow who move frequently and quickly. Once collapsed, the tipi poles are used to create a travois. Travois are a horse-pulled frame structure used by plains Indians to carry and pull belongings as well as small children. Many Crow families still own and use the tipi, especially when traveling. The annual Crow Fair has been described as the largest gathering of tipis in the world. The most widely used form of transportation used by the Crow was the horse. Horses were acquired through raiding and trading with other Plains nations. People of the northern plains like the Crow mostly got their horses from people from the southern plains such as the Comanche and Kiowa who originally got their horses from the

Spanish and southwestern Indians such as the various Pueblo people. The Crow had large horse herds which were among the largest owned by Plains Indians ; in they had approximately thirty to forty thousand head. By the number of mounts had dwindled to just one thousand.

**Chapter 6 : Native American Sun Dance With Meditation Info**

*Crow, North American Indians of Siouan linguistic stock, historically affiliated with the village-dwelling Hidatsa of the upper Missouri River. They occupied the area around the Yellowstone River and its tributaries, particularly the valleys of the Powder, Wind, and Bighorn rivers in what is now.*

We encourage students and teachers to visit our Crow Indian homepage for more in-depth information about the tribe, but here are our answers to the questions we are most often asked by children, with Crow pictures and links we believe are suitable for all ages. Today, Crow people usually use the English name "Crow" themselves. Where do the Crows live? The Crow Indians were far-ranging people, especially once they acquired horses. By the time the Americans met them they were living on the Great Plains in what is now Montana and Wyoming. Most Crow people still live in Montana today. How is the Crow Indian nation organized? The Crows live on a reservation, which is land that belongs to them and is under their control. The Crow Nation has its own government, laws, police, and services, just like a small country. However, the Crows are also US citizens and must obey American law. In the past, the Crow tribe was ruled by a council of chiefs, who were chosen by clan leaders based on the war honors they had earned. Today, Crow tribal officers are elected by all the people. What language do the Crows speak? Nearly all Crow people speak English today, but many speak their native Crow language as well. What was Crow culture like in the past? What is it like now? On their site you can find information about the Crow people in the past and today. Sponsored Links How do Crow 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 Crow 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 enjoyed by Plains Indian kids. A Crow mother traditionally carried a young child in a cradleboard on her back. Here is a website with Native American cradleboard pictures. Crow women were in charge of the home. Crow men were hunters and warriors, responsible for feeding and defending their families. Sometimes a Crow woman, especially a widow, might ride into battle with the men or even become a chief, but this was rare. Both genders took part in storytelling, artwork and music, and traditional medicine. What were Crow homes like in the past? Like other Plains Indian tribes, the Crows lived in the tall, cone-shaped buffalo-hide houses known as tipis or teepees. Since the Crow tribe moved frequently to follow the buffalo herds, a tipi had to be carefully designed to set up and break down quickly, like a modern tent. An entire Crow village could be packed up and ready to move on within an hour. Here are some pictures of tipis and other Native American houses. Today, Native Americans only put up a tepee for fun or to connect with their heritage, not for shelter. Most Crows live in modern houses and apartment buildings, just like you. What was Crow clothing like? Did the Crows wear feather headdresses and face paint? Crow women wore long deerskin dresses. Crow men wore breechcloths with leather leggings and buckskin shirts. Both men and women wore moccasins on their feet. Later, Crow people adapted European costume such as cloth dresses and vests, which they also decorated with beading and traditional ornaments. Here is a site about the symbolism of Plains Indian war shirts , and some photos and links about Indian clothing in general. Crow Indian leaders sometimes wore the long Indian warbonnets that Plains Indians are famous for. Traditionally, Crow people only cut their hair when they were in mourning. Crow men sometimes made their hair even longer by weaving horsehair into it. Some Crow chiefs had hair so long it trailed on the ground. Crow men and women both wore their hair either loose or in two braids, but Crow men often styled the front of their hair into pompadours or other styles, and sometimes wrapped their braids in fur. Here is a website with pictures of American Indian hair. The Crows also painted their faces for special occasions. They used different patterns for war paint, religious ceremonies, and festive decoration. Today, some Crow people still have moccasins or a buckskin dress, but they wear modern clothes like jeans instead of breechcloths What was Crow transportation like in the days before cars? Did they paddle canoes? Originally the Crows would use dogs pulling travois a kind of drag sled to help them carry their belongings. Here is an article with pictures of Plains Indian travois. Once Europeans introduced horses to

North America, the Crows could travel quicker and further. What was Crow food like in the days before supermarkets? The Crows were primarily hunting people. Crow men hunted deer, elk, and especially buffalo. Some Crow bands raised corn in their village gardens, but others grew only tobacco there. Sometimes Crow Indians traded for corn from more agricultural tribes such as the Mandans. Crow women also gathered herbs, fruits, and other plants to add to their diet. Here is a website with more information about American Indian food. What were Crow weapons and tools like in the past? Crow warriors used powerful bows and arrows, war clubs, spears, and hide shields. Here is a website with American Indian weapon pictures and information. What other American Indians did the Crow tribe interact with? Some of their favorite trading partners included the Mandan and Flathead Salish tribes. These tribes often communicated using the Plains Sign Language. The Crow also fought wars with other tribes. Plains Indian tribes treated war differently than European countries did. So the Crow sometimes were enemies of neighboring tribes like the Sioux , Shoshones , and Blackfeet , and other times they were allies. The Europeans who first met them were surprised by how often the Crow tribe fought with their neighbors, yet how easily they made peace with each other when they were done fighting. What are Crow arts and crafts like? Crow artists are famous for their quill embroidery , beadwork , and carving arts. Here is an article with a photo gallery of different Crow and other Plains Indian beadwork. What kinds of stories do the Crows tell? There are lots of traditional Crow legends and fairy tales. Storytelling is very important to the Crow Indian culture. Here is one story about the creation of the earth. What about Crow religion? 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 Crow rituals or this site about Native American beliefs in general. Can you recommend a good book for me to read? From the Heart of the Crow Country is a good collection of tribal history told by a Crow elder. All three of these books provide great insight into the history and culture of the Crow tribe. You can also browse through our reading list of recommended Native American 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 Crow Indian people and their language!

### Chapter 7 : Indian Country Today - calendrierdelascience.com

*The Crow Nation is the name used to identify all of the Crow people living across large parts of Wyoming, North Dakota, and Montana. Rather than being a single tribe, as the title suggests, the.*

These groupings were generally based on peoples that shared the same culture, language, religion, customs, and politics. Sometimes tribes were also grouped by the region of the United States they lived in like the Great Plains Indians or by the type of language they spoke like the Apache. Below are some of the major groupings and tribes. They include the Inuit people of Alaska who lived primarily off of whale and seal meat. Californian - Tribes living in the area that is today the state of California such as the Mohave and the Miwok. Great Basin - This is a dry area and was one of the last to have contact with Europeans. Great Plains - One of the largest areas and perhaps most famous group of American Indians, the Great Plains Indians were known for hunting bison. They were nomadic people who lived in teepees and they moved constantly following the bison herds. Tribes include the Nez Perce, Salish, and the Tlingit. Other tribes included the Seminole in Florida and the Chickasaw. These tribes tended to stay in one place and were skilled farmers. Southwest - The southwest was dry and the Native Americans lived in tiered homes made out of adobe bricks. Other Major Groups Algonquian - A large group of over tribes that speak the Algonquian languages. They spread across the entire country and include tribes such as the Blackfeet, Cheyenne, Mohicans, and the Ottawas. Apache - The Apaches are a group of six tribes that spoke the Apache language. The Tuscarora nation joined later. These nations were located in the Northeastern part of the United States. They are divided into three major groups: Lakota, Western Dakota, and Eastern Dakota. The Sioux were Great Plains Indians. Activities Take a ten question quiz about this page. Listen to a recorded reading of this page: Your browser does not support the audio element. For more Native American history:

Chapter 8 : Crow Nation - Wikipedia

*Professor Porter, general editor of the series, describes its intent as giving "all Americans a greater comprehension of the issues and conflicts involving American Indians today." Porter and, one hopes, Chelsea House Publishers, feel that history and culture studies can provide that comprehension.*

See Article History Alternative Titles: Dakota, Nadouessioux Sioux, a broad alliance of North American Indian peoples who spoke three related languages within the Siouan language family. The Yankton , who spoke Nakota, included the Yankton and Yanktonai. The Sioux way of life Before the middle of the 17th century, the Santee Sioux lived in the area around Lake Superior , where they gathered wild rice and other foods, hunted deer and buffalo, and speared fish from canoes. Prolonged and continual warfare with the Ojibwa to their east drove the Santee into what is now southern and western Minnesota , at that time the territory of the agricultural Teton and Yankton. Horses were becoming common on the Plains during this period, and the Teton and Yankton abandoned agriculture in favour of an economy centred on the nomadic hunting of bison. They lived in tepees, wore clothing made from leather, suede, or fur, and traded buffalo products for corn maize produced by the farming tribes of the Plains. The Sioux also raided those tribes frequently, particularly the Mandan , Arikara , Hidatsa , and Pawnee , actions that eventually drove the agriculturists to ally themselves with the U. Precontact Sioux culture Sioux men acquired status by performing brave deeds in warfare; horses and scalps obtained in a raid were evidence of valour. Other societies focused on ritual dance and shamanism. Religion was an integral part of all aspects of Sioux life, as it was for all Native American peoples. The Sioux recognized four powers as presiding over the universe, and each power in turn was divided into hierarchies of four. The buffalo had a prominent place in all Sioux rituals. Among the Teton and Santee the bear was also a symbolically important animal; bear power obtained in a vision was regarded as curative, and some groups enacted a ceremonial bear hunt to protect warriors before their departure on a raid. Warfare and supernaturalism were closely connected, to the extent that designs suggested in mystical visions were painted on war shields to protect the bearers from their enemies. The annual Sun Dance was the most important religious event. The beginning of the struggle for the West Having suffered from the encroachment of the Ojibwa, the Sioux were extremely resistant to incursions upon their new territory. Teton and Yankton territory included the vast area between the Missouri River and the Teton Mountains and between the Platte River on the south and the Yellowstone River on the north e. The California Gold Rush of opened a floodgate of travelers, and many Sioux became incensed by the U. The treaty assigned territories to each tribe throughout the northern Great Plains and set terms for the building of forts and roads within the region. In accordance with the treaty the Santee Sioux gave up most of their land in Minnesota in exchange for annuities and other considerations. They were restricted to a reservation and encouraged to take up agriculture, but government mismanagement of the annuities, depleted game reserves, and a general resistance to an agricultural lifestyle combined to precipitate starvation on the reservation by That year, with many settler men away fighting the Civil War, Santee warriors under the leadership of Chief Little Crow mounted a bloody attempt to clear their traditional territory of outsiders. More than Santee were condemned to death for their roles in what had become known as the Sioux Uprising ; although President Lincoln commuted the sentences of most of these men, 38 Santee were ultimately hanged in the largest mass execution in U. After their defeat the Santee were relocated to reservations in Dakota Territory and Nebraska. Although the Native peoples of the Plains had putatively accepted some development in the West by agreeing to the terms of the First Treaty of Fort Laramie, many were soon dissatisfied with the extent of encroachment on their land. In 1867 the Oglala chief Red Cloud led thousands of Sioux warriors in a campaign to halt construction of the Bozeman Trail. Fetterman, ignored warnings that the Sioux often used apparently injured riders as decoys to draw their enemies into poorly defensible locations. Fetterman led his men in chase of such a decoy, and the entire group of some 80 U. Sioux chiefs Red Cloud and American Horse. Library of Congress, Washington, D. The terms of the Second Treaty of Fort Laramie implicitly acknowledged that the West was proving a very expensive and difficult place to develop; the United States agreed to abandon the Bozeman Trail and

guaranteed the Sioux peoples exclusive possession of the present state of South Dakota west of the Missouri River. When gold was discovered in the Black Hills of South Dakota in the mid-1870s, however, thousands of miners disregarded the treaty and swarmed onto the Sioux reservation, thus precipitating another round of hostilities. Custer and men of his 7th Cavalry. This definitive indigenous victory essentially sealed the fate of the tribes by instigating such shock and horror among American citizens that they demanded unequivocal revenge. The so-called Plains Wars essentially ended later in 1890, when American troops trapped 3,000 Sioux at the Tongue River valley; the tribes formally surrendered in October, after which the majority of members returned to their reservations. In spite of the surrender of most Sioux bands, the chiefs Sitting Bull, Crazy Horse, and Gall refused to take their people to the reservations. Sitting Bull and Gall escaped to Canada for several years, returning to the United States in 1885 and surrendering without incident. In 1891 the Ghost Dance religion began to take a strong hold among the Sioux people; it promised the coming of a messiah, the disappearance of all people of European descent from North America, the return of large buffalo herds and the lifestyle they supported, and reunion with the dead. The new religion held great appeal, as most of the Sioux bands had suffered harsh privations while confined to reservations: Believing that the Ghost Dance religion threatened an already uneasy peace, U.S. authorities ordered Sitting Bull to stay away from Ghost Dance gatherings; he stated that he intended to defy the order and was killed as Lakota policemen attempted to take him into custody. When the revitalized U.S. The warrior ethic continued among the Siouan tribes throughout the 20th century, with many people—women as well as men—serving in the U.S. However, Sioux individuals did not take up arms against the U.S. Early 21st-century population estimates indicated some 1 million individuals of Sioux descent. Learn More in these related Britannica articles:

**Chapter 9 : Who are the Crow Indians? (with pictures)**

*Today, the Crow Indians mostly speak English and a few keep the Siouan language alive through ceremonial celebrations. Flash back to the 18th and 19th centuries and you would find Crow Indians living in teepees made from long, sturdy wooden poles that are covered in animal hides, most likely buffalo.*

Located in the heart of former Crow territory in south-central Montana near Billings, the Crow Indian Reservation is close to 2. The environment is a mixture of grassland prairies, cottonwood-treed alluvial river valleys, and deciduous and coniferous foothill and mountain forests rich in edible roots and berries and suitable for grazing herd animals. In the Crow population was estimated to be 6, After smallpox epidemics, the loss of the buffalo, confinement to a reservation in , and the allotment process, by the early s the population had decreased to 1, As a result of improved health care and economic opportunities, the Crow population approached 10, enrolled individuals. The Crow language is part of the Siouan linguistic family, with close affiliation with the Hidatsa of North Dakota. In the s up to a third of the population continued to speak the native language. History and Cultural Relations A historic migration of the Crow from the Lake Winnipeg region of Canada into the Bighorn and Yellowstone river drainages of Montana and Wyoming predated the arrival of the horse. After their acquisition of the horse as early as the s, Crow life was socially, politically, and religiously transformed. With the signing of the Fort Laramie Treaties of and , the Crow entered into a trust relationship with the U. Catholic missionary activity and schools were established, undermining many aspects of tribal culture, particularly ceremonialism. With the Indian Reorganization Act of and other subsequent federal legislation, the Crow began reasserting their sovereignty and entered into government-to-government relations with the United States. Settlements Before the acquisition of the horse the Crow lived among the Hidatsa in earthen-lodge sedentary farming communities along the Missouri River. After the Crow became bison hunters, the four-pole-styled, buffalo-hide conical tipi was adopted. The tipis could be moved easily, becoming horse-dragged travois on which family property and provisions could be transported. Noted for their long poles up to twenty-five feet in length, Crow tipis were typically unpainted. During the s much of population lived on the reservation in rural homesteads or in Crow Agency, Lodge Grass, Pryor, and Wyola. A significant Crow population lives off-reservation in Billings, Montana. After the acquisition of the horse, a sedentary horticultural-based economy revolving around the cultivation of crops such as maize was transformed into a transhumant buffalo-hunting economy. Large game animals such as buffalo, elk, and deer were hunted using communal and individual techniques and bow and arrow technology. Coinciding with the destruction of the bison herds in the s and s and the implementation of the Dawes Act of , sedentary farming, cattle raising, and a cash-based economy were encouraged by governmental and missionary agents. During the s, while unemployment rates remained high, job opportunities were found primarily in education and health care delivery and in local, tribal, and federal government agencies. Cash income is acquired by leasing land to white farmers and ranchers and from a tribal severance tax on coal mining. With the location of the Little Bighorn Battlefield National Monument on the reservation, limited income is obtained through tourism. Using buffalo or mountain sheep horn, a composite sinew-back bow was made for both hunting and warfare. Although elaborately beaded articles of clothing and other objects continue to be produced by many families, this craft seldom is commercialized and the products are not sold publicly. Basketry, pottery, weaving, and intricate woodcarving were not practiced. During the era of the buffalo-hunting economy an annual rendezvous with sedentary horticultural tribes such as the Hidatsa and Mandan occurred. Balanced, reciprocitybased exchanges included Crow buffalo hides and meat for Hidatsa maize and other cultivated foods. Men were primarily responsible for game hunting, ranching, and tribal governmental and military activities. Women were primarily responsible for house-hold, child rearing, food preparation, and wild plant food collecting activities. Because they owned tipis, women erected and took down the lodges. These dichotomized roles were replaced during the late twentieth century with greater opportunities for women to become involved in political and economic affairs. While pursuing a horticultural economy, it was likely that women had a significant influence on land use and inheritance decisions. After the

advent of a transhumant buffalo-hunting economy, there was no individual ownership of land. Crow hunting territories were defended against enemy use. Individual land tenure was promoted by the imposition of the Dawes Act. Kinship Kin Groups and Descent. The Crow maintain a matrilineal clan structure with thirteen named clans. The clans are grouped into six unnamed and loosely organized phratries as well as into two primary bands, the Mountain and River divisions, along with a third minor band, the Kicked-in-the-Bellies. The bands are composed of all thirteen clans. Within the clans and extending into the phratry and band groups, members recognize mutual obligations to assist one another. A "Crow kinship" system is practiced. Such individuals are to be respected like "medicine," with gifts of food and blankets provided to them during give-aways. Marriage and Family Marriage. There were no proscriptive marriage rules. Although parents had considerable influence over a young daughter, a woman was not coerced to marry someone she disdained. Matrilocal residence, polygyny, mother-in-law avoidance, and the levirate generally were practiced. No ceremony marked a marriage union, with either a husband or a wife able to secure a divorce easily and free to remarry. Under Christian missionary influence, polygyny is much less frequently practiced and a formal wedding ritual has been introduced. During prereservation times the primary household structure expressed matrilineal, multigenerational influences. This extended family unit typically included maternal grandparents, sisters and their spouses, and the children of those sisters. During the s it was not uncommon to see grandparents residing with their children and multiple sibling marriages with the children living together in a single household, though not necessarily following matrilineal influences. In a matrilineal society material property and spiritual possessions typically pass along the female line to brothers and sisters and their heirs. Honoring the specific requests of a dying person, property also could go to nonkinsmen and to all the members of the immediate family. On occasion spiritual objects such as medicine bundles might be ritually deposited into a river instead of being passed to a relative. Early child rearing was performed by the women of the family. Few constraints were placed on children. Pre- and early teens began imitating adult camp activities. No formal puberty rituals were conducted for boys or girls, though girls were prohibited from interacting with others during their first and all subsequent menstruations. Vision questing by male youth helped secure a guardian spirit that would guide a young man throughout his life. Berdaches were not discouraged and were relatively common in prereservation times. Public and Catholic boarding schools have assumed much of the responsibility for socialization. Sociopolitical Organization Social Organization. Crow society continues to be nonstratified and equalitarian. Complementing the kinshipbased clans are reservation district-based groups. A central organizing principle around which much of Crow society revolves is understood in the Crow term for clan, *ashammaleaxia*, literally meaning "as driftwood lodges. Individual Crow are protected and nurtured when lodged securely in the extensive web of mutually supportive kinship, social, and economic ties. After the acquisition of the horse male leadership roles such as the "chief came to be based on achieving a series of war deeds or coups. Four generally recognized coups signified chiefly status: It established a general-council government made up of every adult member of the tribe. The council elects four officers, a chairman, a vice-chairman, a secretary, and a vice-secretary. Both men and women have served in these offices. Various governing committees oversee activities such as land purchases, industrial development, housing, education, and tribal enrollment. Tribal police and court systems are under the jurisdiction of the council. Conflict within the tribe could erupt between rival suitors or take the form of renewed long-standing feuds involving members of clans or military sodalities. In addition to the counsel provided by clan elders and chiefs, the threat of an escalation of fighting could mediate or resolve a conflict. Nevertheless, conflict between tribal members could end in armed fighting. In the s tribal police and Federal Bureau of Investigation agents enforced laws and attempted to prevent intratribal conflicts. Tribal courts oversee tribal law codes and misdemeanors, and felonies are handled in U. Conflict with another tribe could result from the desire for revenge, to gain honor coups, or to capture a horse. Warfare did not result from attempts at territorial expansion by the Crow. During combat with another tribe much of the coordination of the warriors was orchestrated through the military sodalities, such as the Foxes and Lump-woods. Each sodality had its own regalia and songs and exhibited intense rivalry as it attempted to outdo the others in combat. Ad hoc war parties could be organized to seek limited ends. During the twentieth century Crow men and women regularly served in the U. Religion and

Expressive Culture Religious Beliefs. Although addressed by a number of names, an omnipresent though nonanthropomorphic creator is understood to be ultimately responsible for the animation of the world. Direct spiritual access is mediated through "medicine fathers" or guardian spirits. Often expressed as an animal such as an eagle, buffalo, or elk, medicine fathers are sought in vision quests. If the quest is successful, the vision seeker is "adopted" by the medicine father and given a "medicine," a spiritual power known as *baaxpee*. The Crow attribute their origins and the creation of the world to the trickster Old Man Coyote. Old Man Coyote is traveling alone in a cold and wet world. As four ducks fly over, he asks each to dive beneath the waters and bring up some earth so that he can make the land. The first three ducks dive unsuccessfully. Old Man Coyote asks the fourth duck, Hell-Diver, to bring up some earth. The duck dives deep and finally surfaces with a small piece of mud. With this earth Old Man Coyote travels from east to west and makes the mountains and rivers and the animals and plants. As it is still a lonely place, he molds from the earth an image he likes and blows a small breath into it.