



Ponca



teacher's guide

University of Nebraska State Museum

**The Ponca Tribal Encounter Kit has been generously funded by the
Nebraska Humanities Council, the Ponca Tribe of Nebraska, and the
University of Nebraska State Museum**

Developed by Phil Wendzillo
of the Ponca Tribe of Nebraska

The development of the Ponca Tribal Encounter Kit was made possible with the guidance of many people.
Their assistance in obtaining and reviewing materials has been greatly appreciated.

Advisors:

Fred LeRoy, Chairman, Ponca Tribe of Nebraska
Donna Wendzillo, Ponca Tribal Council Member
Judi Morgan and Sue Settell, Nebraska Indian Commission
Saundra Wever Frerichs, University of Nebraska Museum Studies Program
Judy Diamond Ph.D., Marian Langan, and Thomas Myers Ph.D., University of Nebraska State Museum
Karen Stanley and the teachers of the Lincoln Public School District

© 1999 University of Nebraska, Lincoln, Nebraska

Permission is given to educators to reproduce all pages in this booklet for classroom and training purposes only.



UNIVERSITY OF
Nebraska
Lincoln



Dear Colleague:

The Ponca Tribal Encounter Kit has been developed by the Ponca Tribe in collaboration with the University of Nebraska State Museum. The Ponca Tribe has generously sought to share their rich tradition with the people of Nebraska through the development of this Encounter Kit.

The goal of the Ponca Tribal Encounter Kit is to introduce aspects of the Ponca culture to students across Nebraska. Students have the opportunity to learn traditional and contemporary Ponca values through storytelling, art, music, language and history.

The objectives of this Encounter Kit are for students to:

1. experience storytelling as a means of recording history;
2. discover the role of the buffalo in Ponca tradition;
3. hear and learn part of the Ponca language;
4. participate in a reading of the historic Trial of Standing Bear;
5. learn the history of the Ponca people.

The activities range in length of time from **30 to 180 minutes**. Any group size is possible, but a **group of under 30 students is recommended**. Students should have a comfortable amount of space for viewing or working with materials. Additional supplies such as photocopies of worksheets, a television, VCR, or DVD player are required for some of the activities.

Your input into the usefulness, effectiveness, and enjoyment of this kit is valuable. Please assist the University of Nebraska State Museum and the Ponca Tribe in ensuring that our goals and objectives are met by completing the enclosed evaluation of the kit. Your opinion is most important.

We hope that you and your students enjoy learning about the rich culture of the Ponca people, one of the first traditions in Nebraska. If you have any questions please call (402) 472-6302.

The University of Nebraska State Museum Education Staff

Table of Contents

Teacher’s Background Materials	p. 1
Resources List	
Native Americans: What Not to Teach	
Background and the Ponca People Today	
Activity One - Stories of the Ponca Tribe	p. 7
Learning Objective: Learn storytelling as a means of recording history.	
Activity Two - Touching the Buffalo	p. 10
Learning Objective: Touch parts of a buffalo and experience what they feel and smell like.	
Learn how people used the different parts of the buffalo.	
Activity Three - Ponca Language	p. 13
Learning Objective: Listen to and practice using Ponca words for colors, seasons and numbers from one to ten.	
Activity Four - The Trial of Standing Bear	p. 16
Learning Objective: Re-enact the Trial of Standing Bear	
Activity Five - Ponca Jeopardy	p. 21
Learning Objective: Learn about the Ponca Tribe in a fast paced game-show type of activity.	
Nebraska 4th Grade Social Studies and Science Standards	p. 24
Nebraska 8th Grade Social Studies and Science Standards	p. 25

Encounter Kits

Encounter Kits are organized around a teaching-learning framework, which guides teaching and learning through four main stages.

STARTING OUT:

Usually a full group discussion. This provides an opportunity for you to stimulate curiosity, set challenges, and raise questions. Students share their knowledge and previous experience on the topic.

Teacher: _____

- Probes for current knowledge and understanding
- Motivates and stimulates activity
- Sets challenges and poses problems

Student: _____

- Shares thoughts and ideas
- Raises questions

ACTIONS:

Groups of students look closely at the phenomena or actively participate in actual scientific work. They work directly with materials. It is important to allow enough time for this inquiry stage, so that they can explore materials and concepts that are new and fully experience trial and error. This can be an investigation time as students discuss ideas together, try out activities and manipulate materials.

Teacher: _____

- Facilitates
- Observes

Student: _____

- Explores
- Observes
- Works as a team member
- Problem solves
- Records

TYING IT ALL TOGETHER:

Usually a full group experience, this stage provides students with the opportunity to share their discoveries and experiences. You guide them as they clarify and organize their thinking, compare their different solutions, analyze and interpret results, and attempt to explain the phenomena they have experienced.

Teacher: _____

- Questions
- Guides
- Assesses student understanding

Student: _____

- Interprets and analyzes
- Synthesizes
- Communicates
- Questions

BRANCHING OUT:

This optional stage allows the students to connect and relate learning from the kit activity into other projects and activities.

Teacher: _____

- Facilitates
- Assesses understanding

Student: _____

- Applies
- Questions
- Integrates

Contents of the Ponca Tribal Kit

Activity 1: Stories of the Ponca Tribe

- *Ponca Storyteller* video tape or DVD
- Story transcript cards
 - *Legend of the Butterfly* (4 copies)
 - *Legend of the Sacred Pole* (4 copies)
 - *Legend of the Smoke Maker* (4 copies)
- *Stories of the Ponca* viewing chart

Activity 2: Touching the Buffalo

- *Traditional Uses of the Buffalo* cards (9 sheets)
- Investigative Reporting worksheet
- Making Connections worksheet
- Worksheet originals
- Buffalo picture
- Buffalo box

Activity 3: Ponca Language

- *Ponca Language* audio tape
- 10 Imitation eagle feathers
- Fabric swatches (9 colors)
- 3 Sets of *Ponca Language* flashcards

Activity 4: The Trial of Standing Bear

- *Trial of Standing Bear* video tape or DVD
- *Trial of Standing Bear* script (teacher's copy)
- *Trial of Standing Bear* script

Activity 5: Ponca Jeopardy

- *Ponca Jeopardy* questions (teacher's copy)
- *Jeopardy* game cards
- 2 Hand bells

Other Items

- Ponca History Packet
 - *The History of the Ponca Tribe*
 - *Ponca History Timeline*
 - Ponca leaflet *Nebraska Commission on Indian Affairs*
- Additional Resources
 - *Back from Oblivion, Depth Report*
College of Journalism and Mass Communications.
(1997) Lincoln: University of Nebraska-Lincoln
 - *Buffalo Trivia* game
 - *Gifts of the Buffalo Nation* coloring book
 - *InterTribal Bison Cooperative Annual Report (1994-1995)*
 - *Lakota Classics: Ponca Societies and Dances*
Skinner, A. (1998) Kendall Park: Lakota Books
 - *The Ponca Agency*
Mulhair, C. (1992) Niobrara: Charles Mulhair
 - *Ponca Tribal Songs* audio tape
 - *The Ponca Tribe*
Howard, J. H. (1995) Lincoln: Univ of Nebraska Press
 - *A Pow Wow Experience* activity book
 - *Restoring the Boffalo to North America*
 - *Standing Bear and the Ponca Chiefs*. Tibbles, T. H. (1972)
Lincoln: University of Nebraska Press.

Teacher's Background Materials

Ponca Tribal Encounter Kit

Resource List

Additional resources for information regarding the Ponca Tribe of Nebraska.

ADDRESS	TELEPHONE
Ponca Tribe of Nebraska P.O. Box 288 Niobrara, NE 68760 www.poncatribene.org	(402) 857-3391
Phil Wendzillo Office of Cultural Affairs Ponca Tribe of Nebraska P.O. Box 368 Niobrara, NE 68760 www.poncatribene.org/departments_culture.php	(712) 253-1134 (402) 857-3519
Nebraska Commission on Indian Affairs State Capitol, 6th Floor, East P.O. Box 94981 Lincoln, Nebraska 68509-4981 www.indianaffairs.state.ne.us	(402) 471-3475
Native American Public Telecommunications 1800 North 33rd Street Lincoln, Nebraska 68503 www.nativetelecom.org	(402) 472-3522
American Folklife Center Library of Congress 101 Independence Ave. SE Washington DC 20540-4610 www.loc.gov/folklife	(202) 707-5510

Native Americans: What Not to Teach

by June Sark Heinrich
Nebraska Curriculum Institute on Native American Life (1979)
University of Nebraska-Lincoln

June Sark Heinrich directed an alternative school for Native American children in Chicago. Her experiences there revealed many inadequacies in the way teachers present the history and heritage of Native peoples in the classroom. She offers the following pointers to aid elementary school teachers in correcting the most common errors made in presenting Native American subject matter.

10 CLASSROOM “DON'TS”

Don't use alphabet cards that say A is for apple, B is for ball, and I is for Indian.

The matter may seem to be a trivial one, but if you want your students to develop respect for Native Americans, don't start them out in kindergarten equating Indians with things like apples and balls. Other short “i” words (imp, ink or infant) could be used, so stay away from I-is-for-Indian in your alphabet teaching.

Don't talk about Indians as though they belong to the past.

Books and filmstrips often have titles like “How the Indians Lived,” as though there aren't any living today. The fact is that about 800,000 Native Americans live in what is now the United States, many on reservations and many in cities and towns. They are in all kinds of neighborhoods and schools and are in all walks of life. Too many Native Americans live in conditions of poverty and powerlessness, but they are very much a part of the modern world. If the people who write books and filmstrips mean “How (particular groups of) Native Americans Lived Long Ago,” then they should say so.

Don't talk about “them” and “us.”

A “them” and “us” approach reflects extreme insensitivity, as well as a misconception of historical facts. “They” are more truly “us” than anyone else. Native peoples are the original Americans and are the only indigenous Americans in the sense that all of their ancestors were born on this land. Everybody else in this country came from some other place originally.

Don't lump all Native Americans together.

There were no “Indians” before the Europeans came to America--that is, no peoples called themselves, “Indians.” They are Navajo or Seminole or Menominee, etc. The hundreds of Native groups scattered throughout the U.S. are separate peoples, separate nations. They have separate languages and cultures and names. Native Americans of one nation were and are as different from Native Americans of another nation as Italians are from Swedes, Hungarians from the Irish or the English from the Spanish. When referring to and teaching about Native Americans, use the word “Indian”--or even “Native American”--as little as possible. Don't “study the Indians.” Study the Hopi, the Sioux, the Nisqually or the Apache.

10 CLASSROOM “DON'TS” (cont.)

Don't expect Native Americans to look like Hollywood movie “Indians.”

Some Native Americans tell a story about a white “American” woman who visited a reservation. She stopped and stare at a young man, then said to him, “are you a real Indian? You don't look Indian.”

Whatever it is that people expect Native Americans to look like, many do not fit those images. Since they come from different nations, their physical features, body structure and skin colors vary a great deal and none have red skin. Of course, Native and non-Native Americans have intermarried so that many Native Americans today have European, African or other ancestry. Therefore, don't expect all Native Americans to look alike any more than all Europeans look alike.

Don't let TV stereotypes go unchallenged.

Unfortunately for both Native and non-Native American children, TV programs still show the savage warrior or occasionally the noble savage stereotypes. Discuss with children the TV programs they watch. Help them understand that from the Native American point of view, Columbus and other Europeans who came to this land were invaders. Even so, Native Americans originally welcomed and helped the European settlers. When they fought, they were no more “savage” than the Europeans and were often less so. Help children understand that atrocities are a part of any war. In fact, war itself is atrocious. At least the Native Americans were defending land they had lived on for thousands of years. If Native Americans were not “savage warriors,” neither were they “noble savages.” They were no more nor less noble than the rest of humanity.

Another common stereotype is the portrayal of the “Indian” as a person of few words, mostly “ugh.” The fact is that early European settlers were aware of and commented specifically on the brilliance of Native American oratory and the beauty of their languages.

Stereotypes are sneaky. They influence the way we talk and live and play, sometimes without our knowing it. Don't say to your students, “You act like a bunch of wild Indians.” Don't encourage or even allow children to play “cowboy and Indians.” Be sensitive to stereotypes in everything you say and do.

Don't let students get the impression that a few “brave” Europeans defeated millions of “Indian savages” in battle.

How could a few Europeans take away the land of Native Americans and kill off millions of them? This did not all happen in battle. Historians tell us that, considering the number of people involved in the “Indian” wars, the number actually killed on both sides was small. What really defeated Native Americans were the diseases brought to this continent by the Europeans. Since Native Americans had never been exposed to smallpox, measles, tuberculosis, syphilis and other diseases that plagued the Old World, they had no immunity and were thus ravaged. Between 1492 and 1910, the Native population in the U.S. area declined to about 200,000. Help your students understand that it was germs and disease, not Europeans' “superior” brains and bravery, that defeated the Native peoples.

Don't teach that Native Americans are just like other ethnic and racial minorities.

Ethnic and racial minorities in the U.S. share in common discrimination, unemployment, poverty, poor education, etc. But they are not all alike. The problems these groups encounter are not all the same, nor are their solutions. Perhaps the biggest difference between Native Americans and other U.S. minorities is that Native peoples didn't come from some other land. This land has always been their home.

Although dispossessed of most of their land, Native peoples didn't lose all of it. According to U.S. law, Native American reservations are nations within the United States. U.S. government and business interests persist in trying to take away Native land--especially land containing oil or other valuable resources. However, the fact is that Native Americans--by treaty rights--own their own land. No other minority within the United States is in a similar legal position. Native peoples view themselves as separate nations within a nation. And though often ignored and/or violated, U.S. laws and treaties, officially endorsed by U.S. presidents and the Congress, attest to those claims.

10 CLASSROOM “DON'TS” (cont.)

Don't assume that Native American children are well acquainted with their heritage.

If you have Native American children in your class, you may expect that they will be good resource persons for your “unit on Indians.” Today, it is not unlikely that such children will be proud of being Native American. Some may participate in traditional activities of their cultures.

In general, however, Native children have much in common with other children in the U.S. in that they know far more about TV programs than about their own national ways of life. They eat junk food and want all of the things most children in our society want. If lost in a forest, they would not necessarily be able to manage any better than other children would. Like other children in the U.S., Native children need to be taught about the Native heritage which, in a very real sense, is the heritage of everybody living in the U.S. today.

Don't let students think that Native ways of life have no meaning today.

Native arts have long commanded worldwide interest and admiration. But far more important for human and ecological survival are Native American philosophies of life. Respect for the land, love of every form of life, human and non-human, harmony between humans and nature rather than conquest and destruction of nature--these are vital characteristics of Native ways of life. All peoples in the U.S. can and must learn to live in harmony with the natural world and with one another. That is one lesson Native peoples can teach the world, and that is one of the most significant lessons you should teach your students about “the Indians.”

Background and the Ponca People Today

by Phil Wendzillo

In 1945 the government formulated a policy which called for termination of Indian Tribes. This policy affected some 109 tribes and bands, including 13,263 Native Americans and 1,365,801 acres of trust land. In 1962 the Congress of the United States decided that the Northern Ponca Tribe should be terminated. In 1966 the Northern Poncas were completely terminated and all of their land and holdings were dissolved. This termination removed 442 Ponca from the tribal rolls, dispossessed them of 834 acres, and began the process of tribal decline.

During the 1970s, members of the Ponca Tribe, unwilling to accept their status as a terminated tribe, initiated the process of restoration to federal recognition. In 1986 representatives from the American Indian Community Development Corporation of Omaha, Inc., Lincoln Indian Center, Sequoyah, Inc., and National Indian Lutheran Board incorporated the Ponca Restoration Committee, Inc. as a non-profit organization in Nebraska and was the base for the federal recognition effort.

In April of 1988, the Nebraska Unicameral passed Legislative Resolution #128 giving state recognition to the Ponca Tribe and their members. This was an important step in the restoration efforts. The Ponca Restoration Bill was introduced in the United States Senate on October 11, 1989 by Senators James J. Exon and J. Robert Kerrey. The Senate passed the Ponca Restoration Act by unanimous consent on July 18, 1990. The bill was signed into law on October 31, 1990 by President Bush.

Today the Ponca Tribe is headquartered in Niobrara, Nebraska. Since restoration in 1990, the Tribe has opened offices in not only Niobrara, but also Norfolk, Omaha, and Lincoln, Nebraska, as well as Sioux City, Iowa. The Tribe has opened a Museum in Niobrara, as well as The Ponca Health and Wellness Clinic in Omaha. The Omaha facility serves over 2000 Native Americans.

The Tribe today has 1900 members. It has several programs in education, social services, economic development, and culture open to its members. While the Tribe has a service area of 15 Midwestern counties, its population is spread out into over 40 states, plus members that reside in as far away as Canada and Africa.

In 1994 the Ponca Tribe held its first general election, ratified the Tribal Constitution, and held their first Pow-wow in over 50 years. In 1996, the Tribe opened up its land to buffalo. Our herd is the first to occupy these lands since the 1800s. As we grow, we continue to learn and hopefully we will continue to move forward or at least to our next stop in the circle of life.

Activity One – Stories of the Ponca Tribe

Learning Objective:

Learn storytelling as a means of recording history.

Activity One – Stories of the Ponca Tribe

Group size: Divide class into groups of five

Time: 1 hour

Subjects Covered: Social Studies, Reading, Writing, Speaking, Listening

Values: Tradition, Education, Survival, Knowledge, Respect

Materials Provided:

- *Ponca Storyteller* video tape or DVD
- Story transcript cards
 - *Legend of the Butterfly* (4 copies)
 - *Legend of the Sacred Pole* (4 copies)
 - *Legend of the Smoke Maker* (4 copies)
- *Stories of the Ponca* viewing chart

Additional Supplies Needed Per Student:

- Paper
- Pencils, crayons or markers

Additional Supplies Needed Per Class:

- VHS video or DVD player
- Television

Preparation:

- This activity may be conducted in any type of comfortable space indoors.
- Before the activity begins, set up the video and have students gather writing and drawing supplies.

Background:

Before writing was developed thousands of years ago, people learned about their past through storytelling. Stories are still told that have a moral to them and teach us how to live right. People still tell stories in their own families about special events. These stories become legends if told often. Stories can be told orally, in writing, or drawn in pictures on paper, rock, or hide.

The Ponca people have many stories. They told stories of historical accuracy, stories of legends and beliefs, and stories of education

Additional Resources:

- Lakota Classics: Ponca Societies and Dances*
 Skinner, A. (1998) Kendall Park: Lakota Books
- The Ponca Agency*
 Mulhair, C. (1992) Niobrara: Charles Mulhair
- The Ponca Tribe*
 Howard, J. H. (1995) Lincoln: Univ of Nebraska Press
- Standing Bear and the Ponca Chiefs*
 Tibbles, T. H. (1972) Lincoln: Univ of Nebraska Press

Activity 1

Starting Out:

Allow students to share their previous experiences, stimulate curiosity, set challenges and raise questions to prepare students for learning. In this discussion, introduce the concept of storytelling to teach morals, values and traditions to the students. Ask the students what their favorite story is today. Discuss stories that might have been passed down in their families about events or family members.

Introduce each of the stories that are included on the video.

- *The Ponca History* is one of struggles and triumph. Its rich history and tradition take them on a journey westward to settle in Nebraska, interacting with the Europeans, and finally termination and restoration (running time 10 minutes).
- *The Legend of the Butterfly* teaches children to look deep within and try to be everything they can be (running time 1 1/2 minutes).
- *The Sacred Pole* is a legend of Ponca and Omaha belief in a powerful pole as a gift from the Creator (running time 3 min. 15 seconds).
- The final story is the Legend of the *Smoke Maker*, and his exploits (running time is 2 min. 30 seconds).

Action:

1. Divide the students into groups of approximately 5 students each.
2. As a class, watch the **Ponca Legends** video (total running time approximately 18 minutes). Direct students to pay attention to how the stories presented reflect the morals, values, traditions or history of the Ponca Tribe.
3. Have each group choose one story on the video.
4. Have the group review the story together, discuss its meaning and complete the **Viewing Chart**. (The story transcript cards included in the kit may be provided to the students.)
5. Have each group briefly share with the class what their story was about.
6. In their groups, have the students write the title of a story they would like to tell about anything in their life (i.e. family, friends, school, a trip, a pet, a feeling, etc.), identify a lesson it teaches, and share the story with the group.
7. Have the students write and illustrate their story, remembering to include the lesson it teaches.
8. Have each student (or volunteers) tell his or her story, or create a space in the classroom to post the stories.

Tying It All Together:

Review and help students clarify and organize what they have learned.

- Ask the students to tell what they learned from the stories.
- Which story did they like the best?
- What was the most important lesson or moral taught by their favorite story?
- How do the students' stories differ from the Ponca stories?

Branching Out:

Optional projects or activities that will help students build on their experiences.

- Have a Ponca elder tell stories with morals or about their history and tradition.
- Have each child ask his or her family for family legends that he or she can share at school.
- Have students do reports on books and stories of the Ponca that were not read in class and present them to the class.

Activity Two – Touching the Buffalo

Learning Objective:

Touch parts of a buffalo and experience what they feel and smell like.
Learn how people used the different parts of the buffalo.



Activity Two – Touching the Buffalo

Group size: Divide into 5 or 6 groups

Time: 30-60 minutes

Subjects Covered: Social Studies, Science,
Writing, Speaking

Values: Tradition, Education, Survival,
Knowledge, Respect

Materials Provided:

- Buffalo Box
- Investigative Reporting worksheet
- Making Connections worksheet
- *Traditional Uses of the Buffalo* (9 sheets)
- Buffalo picture

Preparation:

- This activity may be conducted in any type of comfortable space indoors.
- Prepare the space so that all students are able to touch the Buffalo Box and its contents.

Background:

Though they were called buffalo by European settlers because of their similarity to Asian and African buffalo, American buffalo are properly referred to as bison. The term buffalo continues to be commonly used today. The buffalo was the staple not only of the Ponca Tribe, but all Plains Tribes. The Plains Tribes had over two hundred uses for the buffalo.

For the Plains Tribes, the buffalo was their food and clothing. It provided shelter and tools. Parts were also used in ceremonies. No part of the buffalo was ever wasted. The Tribes used it to sustain themselves, and they respected this great animal for all it did for them. They didn't kill one unless there was a need. In later years senseless slaughter by settlers nearly caused the buffalo to become extinct. Today millions of buffalo roam on private lands throughout the country.

Additional Resources:

Back from Oblivion, Depth Report

College of Journalism and Mass Communications.
(1997). Lincoln: University of Nebraska-Lincoln

Intertribal Bison Cooperative

2497 West Chicago Street
Rapid City, SD 57702

Phone: (605) 394-9730

Fax: (605) 394-7742

Email: itbc@enetis.net

Web: www.itcbison.com

Starting Out:

Allow students to share their previous experiences, stimulate curiosity, set challenges and raise questions to prepare students for learning. Use the background material and additional resources provided to introduce the buffalo and its use by Plains Tribes. Brainstorm possible uses for familiar parts of the buffalo, such as the hide or bones. (See the laminated card, *Traditional Uses of the Buffalo* for suggestions.)

Divide students into cooperative learning groups (up to seven groups of three to six depending on class size). Each group should designate

- a recorder who will write the group's responses on the table provided
- a reporter who will share the findings of the group with the whole class
- investigators (1-4 investigators, depending on class size).

Action:

1. Students study and touch the contents of the **Buffalo Box**. As they examine the box and the objects inside, each group will complete the **Investigative Reporting and Making Connections** worksheets.
2. In order to facilitate time to work with all the objects, students should be encouraged to examine an individual artifact for two to five minutes and then give another group a chance to examine it. It may be appropriate to periodically remind students to share objects with the other groups.
3. As the groups work with the Buffalo Box and its contents, they will use the Investigative Reporting sheet to help them make deductions regarding how the objects in the box could be used. Students should realize that there may be more than one way to describe or use a particular object.
4. The groups will then use the Making Connections sheet to compare uses of the buffalo by Plains Tribes to what they use to meet the same purposes today. Here the teacher must guard against misconceptions and stereotypes. During this activity, students should recognize that there are similarities and differences between the daily life of the past and today.

Tying It All Together:

Review and help students clarify and organize what they have learned. Discuss the contents of the Buffalo Box and the completed tables.

- Compare and contrast daily life in the past and present. Discuss how in the past, the Plains Tribes used different methods to provide the same things that students use in their daily life today.
- Describe life in America before the 17th century by identifying how the Plains Tribes used the buffalo as part of their culture and economic system.
- Consider how western settlement and federal policy changes affected the buffalo and the lives of the Plains Tribes.

Branching Out:

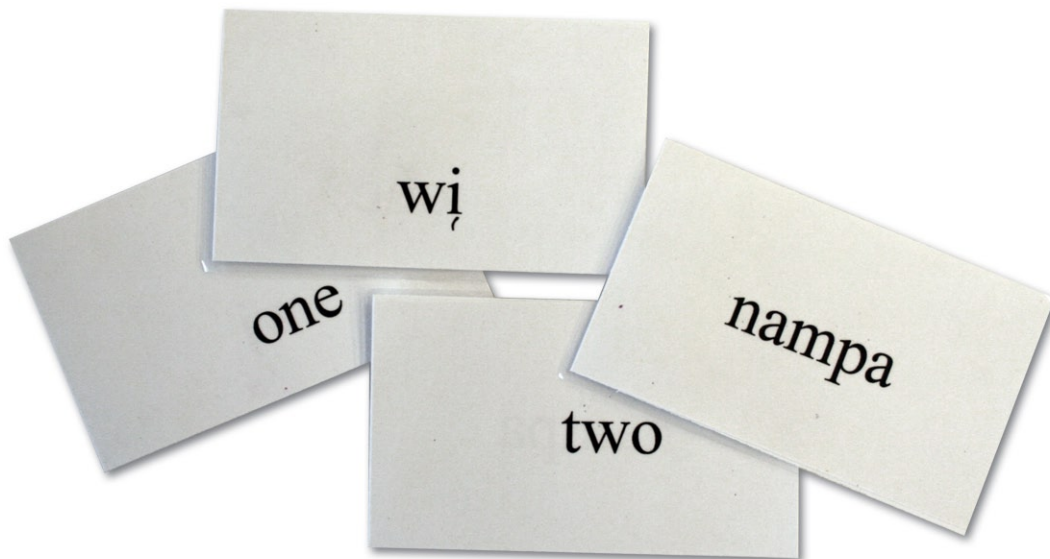
Optional projects or activities that will help students build on their experiences.

- Play the Buffalo Trivia Game included in kit to learn or review additional facts about the relationship between the buffalo and the Plains Tribes.
- Have each student write and illustrate a story on the buffalo and its uses.
- Have the students construct a timeline of the events that led up to and followed the slaughter of the buffalo by American settlers.
- Have students find Native American stories or legends about the buffalo.
- Visit a bison reserve.

Activity Three – Ponca Language

Learning Objective:

Listen to and practice using Ponca words for colors, seasons and numbers from one to ten.



Activity Three – Ponca Language

Group size: Divide class into 3 groups

Time: 30-60 minutes

Subjects Covered: Social Studies, Listening

Values: Education, History, Tradition

Materials Provided:

- 3 Sets of Ponca language flashcards
- Ponca language audio tape
- 10 Imitation eagle feathers
- Fabric swatches (9 colors)

Additional Supplies Needed:

- Cassette player
- Drawing supplies

Preparation:

- This activity may be conducted in a classroom setting. Set up three small group stations. At each station, the students will practice a different set of terms.
- The first station will need flashcards with terms for numbers and the imitation eagle feathers.
- The second station will need flashcards with terms for colors and the fabric swatches.
- The third station will need flashcards with terms for the seasons and drawing supplies.

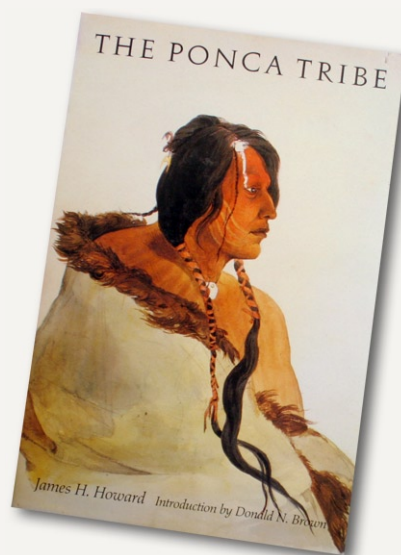
Background:

Students listen to an audio tape of terms for colors, seasons and numbers from one to ten pronounced in English and Ponca. Flashcards, imitation eagle feathers and fabric swatches are provided to help reinforce the terms. Eagle feathers are important to Ponca children and are used to practice counting. Fabric swatches are used to illustrate colors. Drawing is used to reinforce terms for the seasons.

Additional Resources:

The Ponca Tribe

Howard, J. H. (1995) Lincoln: Univ of Nebraska Press



Activity 3

Starting Out:

Allow students to share their previous experiences, stimulate curiosity, set challenges and raise questions to prepare students for learning. Introduce the Ponca language by talking about different languages spoken by students in the classroom (if any). Discuss why language is important.

Ask students:

- Why is it important for the Ponca Tribe to continue using their native language?
- How does language help express the values of a culture?

Action:

1. As a whole class, play the audio tape of Ponca language while showing children the flashcards. Play the tape a second time repeating the words along with the tape.
2. Divide students into three groups and allow them to practice the words at each station. It may be necessary to set time limits for each station.
3. **Numbers:** This group will practice using Ponca terms to count imitation eagle feathers.
4. **Colors:** This group will practice using Ponca terms to name the colors of the fabric swatches.
5. **Seasons:** This group will practice using Ponca terms for the seasons and draw a picture representing the season and incorporating the Ponca term.
6. Have the groups switch stations and practice the next set of words.

Tying It All Together:

- Review and help students clarify and organize what they have learned.
- Listen to the audio tape again as a whole group and have students repeat the words along with the tape.

Branching Out:

Optional projects or activities that will help students build on their experiences.

- Allow the students to make their own copies of the flashcards to take home and practice.
- Have students use the resources provided to look up additional Ponca words.

Activity Four – Trial of Standing Bear

Learning Objective:

Re-enact the Trial of Standing Bear.

Activity Four – Trial of Standing Bear

Group size: Whole class

Time: Video 2 hours

Drawing the Story (for younger students)
30 minutes

Reader's Theater (for older students)
60 minutes

Subjects Covered: Social Studies, Reading, Speaking, Listening

Values: Tradition, Family, Survival, Respect, Knowledge, Education

Materials Provided:

- *Trial of Standing Bear* video tape or DVD
- *Trial of Standing Bear* script (teacher's copy)
- *Trial of Standing Bear* script

Additional Supplies Needed:

- VHS video or DVD player
- Television
- Large sheet of paper and drawing supplies (for younger students)

Preparation:

- This activity may be conducted in any type of comfortable space indoors.
- Photocopy an appropriate number of scripts for the dramatic reading.

Background:

The Trial of Standing Bear was a turning point in Indian Civil Rights. He was the first Indian to be recognized as an "person" within the meaning of the law.

In 1868, the Treaty of Fort Laramie forever altered the course of Ponca history. Among other things, it established the boundaries of the Great Sioux Reservation which included 96,000 acres of land that was the Ponca Reservation. The Ponca became trespassers in their own aboriginal homeland. Over the next eight years, the Ponca repeatedly appealed to the government for protection and assistance, but received very little.

In 1876, the government formulated a policy to consolidate as many tribes as possible in Indian Territory in Oklahoma. The Ponca Tribe was approached by a government agent who offered to take the Ponca chiefs to Oklahoma to look over several alternative reservation sites. Prior to their departure, the agent promised the chiefs that if they didn't like the land they saw, they could return to their Nebraska homeland. The Ponca chiefs made the journey to Indian Territory, visiting many different land reserves which were equally barren and unsuitable for agriculture.

The chiefs agreed not to exchange their land, but instead return home. Upon informing the agent of their decision, the agent threatened to withdraw all money and support, including the interpreter. The chiefs stubbornly refused to relinquish their Nebraska homeland, so the agent departed without the Ponca chiefs. The chiefs, some of whom were advanced in years and ill, were forced to make the journey in the middle of winter without money, food, or an interpreter. Fifty days later, near starvation, the Ponca chiefs reached the Oto Reservation along the Kansas-Nebraska border where the Otos provided them with enough food and ponies to make their way back to Niobrara.

Background (cont):

When the chiefs reached home, they found their people already preparing for the move. Federal troops were called in to enforce the removal orders. The long march took a heavy toll on the tribe, over half of whom were women and children. Storms, poor roads and traveling conditions greatly impeded their journey, causing much suffering and death. Standing Bear's daughter was among those who died along the way. Finally, the death of Chief Standing Bear's eldest son set in motion events which were to bring a measure of justice and worldwide fame to the chief and his tribe. Unwilling to bury his child in the strange country, Standing Bear gathered a few members of his tribe and started for the Ponca burial ground in the north.

Because Indians were not to leave their reservation without permission, Standing Bear and his followers were labeled as a renegade band. The Army advanced and took them into custody and were prepared to escort them back to their reservation in Indian Territory. The *Omaha Daily Herald* publicized the plight of the Ponca and two prominent Omaha attorneys decided that a writ of habeas corpus could prevent the Ponca from being forcibly returned to their reservation in Indian Territory. The government disputed the right of Standing Bear to obtain a writ of *habeas corpus* on the grounds that an Indian was not a "person" under the meaning of the law.

The case of Standing Bear vs. Crook was brought before Judge Elmer S. Dundy in U.S. District Court on April 30, 1879. On May 12, 1879 Judge Elmer S. Dundy filed in favor of Standing Bear. The government appealed Dundy's decision, but on June 5, 1880, the Supreme Court of the United States dismissed the case leaving Standing Bear and his followers free and clear in the eyes of the law. Although Standing Bear and his followers were free,

they had no home to return to until August of 1881, when 26,236 acres in Knox County, Nebraska, were returned to the Ponca.

Additional Resources:*The Ponca Tribe*

Howard, J. H. (1995) Lincoln: Univ of Nebraska Press
Standing Bear and the Ponca Chiefs

Tibbles, T. H. (1972) Lincoln: Univ of Nebraska Press



Chief Standing Bear

Starting Out:

Allow students to share their previous experiences, stimulate curiosity, set challenges and raise questions to prepare them for learning. Use the background material and additional resources provided to introduce the story of Standing Bear.

Action:

1. Watch the video. The video is very well done and effective at presenting the story of the trial, however, it will take 120 minutes of class time. For younger students, or if time is limited, preview the video and select the most appropriate portions to view. Direct students to pay particular attention to the arguments made by each side during the trial.
2. Discuss the video. Encourage students to think about how different people felt about their role in the trial (ex. General Crook, Standing Bear, his wife, Tibbles, Poppleton, Webster, Lambertson, Judge Dunby, etc.).

Drawing the story, for younger students:

1. Discuss which parts of the trial were the most important (you may want to see script for suggestions).
2. Have students fold their paper to divide it into eight sections of equal size. In each section, they will create an illustration and caption for one of the important parts of the trial.
3. When completed, have students share their drawings with the whole class.

Reader's theater, for older students:

1. Assign students to read each character. Because there are only ten characters, you may choose to have students share a part. The characters are:

A.J. Poppelton: A well known Omaha lawyer for Union Pacific who helped represent Standing Bear.

John Webster: An Omaha lawyer who offered to represent Standing Bear.

Thomas Tibbles: A reporter for Omaha Daily Herald who spread word about the plight of Standing Bear and his band.

Judge Elmer Dundy: US District Court judge.

Mr. Lambertson: The lawyer representing the US government.

Standing Bear: The man who led a band of the Ponca from Oklahoma back to Nebraska. He is suing the government for arresting them and ordering them back to the reservation.

General Crook: The Army Commander of Fort Omaha.

Lieutenant Carpenter: The officer responsible for arresting Standing Bear and the band of Ponca on the Omaha reservation.

Clerk: A US District Court clerk.

William Hamilton: A white man who lives and works on the Omaha Reservation. He has been called to testify at the trial.

2. Perform the dramatic reading pausing for discussion as indicated by the script.

Tying It All Together:

Review and help students clarify and organize what they have learned. Discuss the far reaching effects of these events.

- What can we learn from these events today?
- Have the students consider how these events effected the civil rights movement in the United States. Can you think of any similar stories of people who were denied their rights?
- **(For younger students only.)** Ask the students to share why they selected the parts of the story they did. Consider whether students selected the same or different parts. Why or why not?
- **(For older students only.)** Ask the students again how different people may have felt about their role in the trial (use the same people that were used in the discussion of the video). Did performing the play change their opinion?

Branching Out:

Optional projects or activities that will help students build on their experiences.

- Have students find additional information on Standing Bear and the Ponca tribe and write a report.
- Construct a timeline of the events in the Trial of Standing Bear.
- Have a classroom debate of the two sides of the Trial of Standing Bear.

Activity Five – Ponca Jeopardy

Learning Objective:

Learn about the Ponca Tribe in a fast paced game-show type of activity.

Activity Five – Ponca Jeopardy

Group size: Divided class into groups

Time: 45-60 minutes (or more if desired)

Subjects Covered: Social Studies, Speaking, Listening

Values: Education, Tradition, Knowledge, Teamwork

Materials Provided:

- *Ponca Jeopardy* questions (teacher's copy)
- *Jeopardy* game cards
- 2 Hand bells

Preparation:

- This activity may be conducted in any classroom setting. Arrange the classroom so that each team may sit together and each student can reach their team's bell.
- Post the Jeopardy categories and point values where all students can see them. Laminated cards may be taped to a chalkboard, bulletin board or wall.
- Organize the Jeopardy game cards so that they are separated by category (each category is a different color) and in order by point value (there are multiple questions for each point value). You may not want to use all the questions. For younger students, it may be appropriate to use only the questions with lower point values that are designed to be easier.
- If you choose to keep score for each team, appoint a scorekeeper. The game can also be played without keeping score by simply choosing a category and randomly selecting an "answer" from that category. The game may also be played with a single score for the whole class.

Background:

This is played like the TV game show "Jeopardy." Rather than providing answers to questions, students must come up with the appropriate question for each answer given. The answers are divided into ten categories. The categories are: Arts, Crafts & Animals, Contemporary History, Family, Food, Ponca Facts & History, Ponca Societies & Dances, Religion, Restoration, Standing Bear, and Trail of Tears.

Additional Resources:

Lakota Classics: Ponca Societies and Dances

Skinner, A. (1998) Kendall Park: Lakota Books

The Ponca Agency

Mulhair, C. (1992) Niobrara: Charles Mulhair

The Ponca Tribe

Howard, J. H. (1995) Lincoln: Univ of Nebraska Press

Standing Bear and the Ponca Chiefs

Tibbles, T. H. (1972) Lincoln: Univ of Nebraska Press

Starting Out:

Allow students to share their previous experiences, stimulate curiosity, set challenges and raise questions to prepare them for learning. Introduce Ponca Jeopardy by discussing the TV game show to help students establish familiarity.

Explain to students that this game focuses on detailed aspects of the culture and history of the Ponca Tribe and they should not be expected to know all these facts. Explain that the goal is not to know all the information, but to learn more as they play. Also, remind them that all the categories are all related to the Ponca Tribe and the questions with higher point values are more difficult.

Action:

1. Divide the students into three to six teams of one to four players.
2. Explain the rules and demonstrate the format of the Ponca Jeopardy Game. This is played like the TV game show "Jeopardy." Students must come up with the correct "question" in order to receive points. The "answers" are divided into five categories. Each "answer" has a point value.
3. One team is chosen to start. They pick a category and point value. The "answer" is read off the card. Any team can ring in with their bell, if they know the "question." The first team to ring in will get the opportunity to "state the question" to the answer given. If correct, the team will get the appropriate point total. However, if incorrect, the point total is deducted from the team's score. Remind students that their response must be stated as a question (i.e. "Who is Standing Bear?").
4. Have the students play one or two practice turns.
5. Ask for questions. Be sure students understand how the game is played before you proceed.
6. Play game for a set period of time.
7. The team with the highest score wins the game.

Tying It All Together:

Review and help students clarify and organize what they have learned from the game.

- What new facts did you learn playing the Ponca Jeopardy Game?
- Which was the most difficult question you answered correctly?
- Which answer surprised you the most today?

Branching Out:

Optional projects or activities that will help students build on their experiences.

- Have students use the resources below or additional resources to research the information presented in Ponca Jeopardy.
- Have students create additional Jeopardy "answers" based on what they have learned.
- Have students construct a timeline of significant events in the history of the Ponca Tribe.

Nebraska 4th Grade Social Studies Standards

Activity Number	Activity Name	Objectives	Nebraska 4th Grade Social Studies Standards
One	Stories of the Ponca Tribe	Learn storytelling as a means of recording history.	<p>4.1 Students will compare communities and describe how United States and Nebraska communities changed physically and demographically over time.</p> <p>4.4 Students will describe the interaction between Native Americans and their environment on the plains prior to European contact.</p> <p>4.5 Students will describe Nebraska’s history, including geographic factors, from European contact to statehood.</p> <p>4.7 Students will use higher level thinking processes to evaluate and analyze primary sources and other resources.</p>
Two	Touching the Buffalo	Touch parts of a buffalo and experience what they feel and smell like. Learn how people used the different parts of the buffalo.	<p>4.4 Students will describe the interaction between Native Americans and their environment on the plains prior to European contact.</p> <p>4.5 Students will describe Nebraska’s history, including geographic factors, from European contact to statehood.</p> <p>4.7 Students will use higher level thinking processes to evaluate and analyze primary sources and other resources.</p>
Three	Ponca Language	Listen to and practice using Ponca words for colors, seasons and numbers from one to ten.	<p>4.5 Students will describe Nebraska’s history, including geographic factors, from European contact to statehood.</p> <p>4.7 Students will use higher level thinking processes to evaluate and analyze primary sources and other resources.</p>
Four	Trial of Standing Bear	Re-enact the Trial of Standing Bear.	<p>4.1 Students will compare communities and describe how United States and Nebraska communities changed physically and demographically over time.</p> <p>4.2 Students will describe the contributions from the cultural and ethnic groups that made up our national heritage: Native Americans, Hispanic Americans, African Americans, European Americans, and Asian Americans.</p> <p>4.6 Students will identify significant individuals, historical events and symbols in their community and in Nebraska and explain their importance.</p> <p>4.7 Students will use higher level thinking processes to evaluate and analyze primary sources and other resources.</p> <p>4.13 Students will describe the process of making laws, carrying out laws, and determining if laws have been violated.</p>
Five	Ponca Jeopardy	Learn about the Ponca Tribe in a fast paced game-show type of activity.	<p>4.1 Students will compare communities and describe how United States and Nebraska communities changed physically and demographically over time.</p> <p>4.4 Students will describe the interaction between Native Americans and their environment on the plains prior to European contact.</p> <p>4.5 Students will describe Nebraska’s history, including geographic factors, from European contact to statehood.</p>

Nebraska 4th Grade Science Standards

Activity Number	Activity Name	Objectives	Nebraska 4th Grade Science Standards
Two	Touching the Buffalo	Touch parts of a buffalo and experience what they feel and smell like. Learn how people used the different parts of the buffalo.	<p>Science as Inquiry 4.2.1 Students will develop the abilities needed to do scientific inquiry.</p> <p>Science and Technology 4.6.3 Students will develop an understanding of the ability to distinguish between natural objects and objects made by humans.</p> <p>Science in Personal and Social Perspectives 4.7.2 Students will develop an understanding of the types of resources.</p>

Nebraska 8th Grade Social Studies Standards

Activity Number	Activity Name	Objectives	Nebraska 8th Grade Social Studies Standards
One	Stories of the Ponca Tribe	Learn storytelling as a means of recording history.	<p>8.1.1 Students will analyze major cultures in the Americas before the 17th century.</p> <p>8.1.5 Students will describe growth and change in the US from 1801 – 1861.</p> <p>8.4.2 Students will demonstrate skills for historical analysis.</p>
Two	Touching the Buffalo	Touch parts of a buffalo and experience what they feel and smell like. Learn how people used the different parts of the buffalo.	<p>8.1.1 Students will analyze major cultures in the Americas before the 17th century.</p> <p>8.1.5 Students will describe growth and change in the US from 1801 – 1861.</p> <p>8.4.2 Students will demonstrate skills for historical analysis.</p>
Three	Ponca Language	Listen to and practice using Ponca words for colors, seasons and numbers from one to ten.	<p>8.1.1 Students will analyze major cultures in the Americas before the 17th century.</p> <p>8.4.2 Students will demonstrate skills for historical analysis.</p>
Four	Trial of Standing Bear	Re-enact the Trial of Standing Bear.	<p>8.1.7 Students will explain post Civil War changes in the United States, and the role of the United States in world affairs through World War I.</p> <p>8.4.2 Students will demonstrate skills for historical analysis.</p> <p>8.4.3 Students will develop skills in discussion, debate, and persuasive writing by analyzing historical situations and events.</p> <p>8.4.4 Students will evaluate different assessments of the causes, costs, and benefits of major events in recent American history to develop discussion, debate, and persuasive writing skills.</p>
Five	Ponca Jeopardy	Learn about the Ponca Tribe in a fast paced game-show type of activity.	<p>8.1.1 Students will analyze major cultures in the Americas before the 17th century.</p> <p>8.1.5 Students will describe growth and change in the US from 1801 – 1861.</p> <p>8.1.7 Students will explain post Civil War changes in the United States, and the role of the United States in world affairs through World War I.</p> <p>8.4.3 Students will develop skills in discussion, debate, and persuasive writing by analyzing historical situations and events.</p>

**Ponca Encounter Kit 1
Contents of the Buffalo Box**

Buffalo hide box
Buffalo bladder
Buffalo bladder pouch
Buffalo tail
Buffalo hoof sheaths (2)
Buffalo foot bones (3)
Buffalo dew claws (4)
Buffalo hump bone paint brushes (2)
Buffalo bone awl
Buffalo horn cap
Buffalo sinew
Buffalo teeth (4)
Bar of buffalo tallow soap
Buffalo rawhide
Brain tanned buffalo hide
Brain tanned buffalo hide with hair on

Property of the University of Nebraska State Museum
Lincoln, Nebraska 68503-0001

**Funded by the
Nebraska Humanities Council,
the Ponca Tribe of Nebraska, and the
University of Nebraska State Museum**



UNIVERSITY OF
Nebraska
Lincoln