

Ponca Tribe Of Indians Of Oklahoma

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The culture of the Ponca Indians is less well known than their misfortunes. A model of research and clarity, *The Ponca Tribe* is still the most complete account of these Indians who inhabited the upper central plains. Peaceably inclined and never numerous, they built earth-lodge villages, cultivated gardens, and hunted buffalo. James H. Howard considers their historic situation in present-day South Dakota and Nebraska, their trade with Europeans and relations with the U.S. government, and, finally, their loss of land along the Niobrara River and forced removal to Indian Territory. The tragic events surrounding the 1877 removal, culminating in the arrest and trial of Chief Standing Bear, are only part of the Ponca story. Howard, a respected ethnologist, traces the tribe's origins and early history. Aided by Ponca informants, he presents their way of life in his descriptions of Ponca lodgings, arts and crafts, clothing and ornaments, food, tools and weapons, dogs and horses, kinship system, governance, sexual practices, and religious ceremonies and dances. He tells what is known about a proud (and ultimately divided) tribe that was led down a "trail of tears." The Ponca Tribe was originally published in 1965 as a bulletin of the Smithsonian Institution's Bureau of American Ethnology. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

"Read [this book] before you read another thing. Surely you too will rank it as a classic".-American Indian Crafts and Culture. Standing Bear was a chieftain of the Ponca Indian tribe, which farmed and hunted peacefully along the Niobrara River in northeastern Nebraska. In 1878 the Poncas were forced by the federal government to move to Indian Territory. During the year they were driven out, 158 out of 730 died, including Standing Bear's young son, who had begged to be buried on the Niobrara. Early in 1879 the chief, accompanied by a small band, defied the federal government by returning to the ancestral home with the boy's body. At the end of ten weeks of walking through winter cold, they were arrested. However, General George Crook, touched by their "pitiable condition", turned for help to Thomas H. Tibbles, a crusading newspaperman on the Omaha Daily Herald, who rallied

public support. Citing the Fourteenth Amendment, Standing Bear brought suit against the federal government. The resulting trial first established Indians as persons within the meaning of the law. At the end of his testimony, Standing Bear held out his hand to the judge and pleaded for recognition of his humanity: "My hand is not the color of yours, but if I pierce it, I shall feel pain. If you pierce your hand, you also feel pain. The blood that will flow from mine will be of the same color as yours. I am a man. The same God made us both". Kay Graber, editor emeritus at the University of Nebraska Press, has edited and provided a new introduction for this eyewitness account of the celebrated court case. She is also editor of *Sister to the Sioux* (Nebraska 1978).

In 1877, Chief Standing Bear's Ponca Indian tribe was forcibly removed from their Nebraska homeland and marched to what was then known as Indian Territory (now Oklahoma), in what became the tribe's own Trail of Tears. "I Am a Man" chronicles what happened when Standing Bear set off on a six-hundred-mile walk to return the body of his only son to their traditional burial ground. Along the way, it examines the complex relationship between the United States government and the small, peaceful tribe and the legal consequences of land swaps and broken treaties, while never losing sight of the heartbreaking journey the Ponca endured. It is a story of survival---of a people left for dead who arose from the ashes of injustice, disease, neglect, starvation, humiliation, and termination. On another level, it is a story of life and death, despair and fortitude, freedom and patriotism. A story of Christian kindness and bureaucratic evil. And it is a story of hope---of a people still among us today, painstakingly preserving a cultural identity that had sustained them for centuries before their encounter with Lewis and Clark in the fall of 1804. Before it ends, Standing Bear's long journey home also explores fundamental issues of citizenship, constitutional protection, cultural identity, and the nature of democracy---issues that continue to resonate loudly in twenty-first-century America. It is a story that questions whether native sovereignty, tribal-based societies, and cultural survival are compatible with American democracy. Standing Bear successfully used habeas corpus, the only liberty included in the original text of the Constitution, to gain access to a federal court and ultimately his freedom. This account aptly illuminates how the nation's delicate system of checks and balances worked almost exactly as the Founding Fathers envisioned, a system arguably out of whack and under siege today. Joe Starita's well-researched and insightful account reads like historical fiction as his careful characterizations and vivid descriptions bring this piece of American history brilliantly to life.

For Ages 8 and up Imagine having to argue in court that you are a person. Yet this is just what Standing Bear, of the Ponca Indian tribe, did in Omaha in 1879. And because of this trial, the law finally said that an Indian was indeed a person, with rights just like any other American. Standing Bear of the Ponca tells the story of this historic leader, from his childhood education in the ways and traditions of his people to his trials and triumphs as chief of the Bear Clan of the Ponca tribe. Most harrowing is the winter trek on which Standing Bear led his displaced people, starving and sick with malaria, back to their homeland—only to be arrested by the U.S. government, which set the stage for his famous trial. Standing Bear's story is also the story of a changing America, when the Ponca, like so many Indian tribes, felt the pressure of pioneers looking to settle the West. Standing Bear died in 1908, but his legacy and influence continue even up to the present.

The culture of the Ponca Indians is less well known than their misfortunes. A model of research and clarity, *The Ponca Tribe* is still the most complete account of these Indians who inhabited the upper central plains. Peaceably inclined and never numerous, they built earth-lodge villages, cultivated gardens, and hunted buffalo. James H. Howard considers their historic situation in present-day South Dakota and Nebraska, their trade with Europeans and relations with the U.S.

government and, finally, their loss of land along the Niobrara River and forced removal to Indian Territory. The tragic events surrounding the 1877 removal, culminating in the arrest and trial of Chief Standing Bear, are only part of the Ponca story. Howard, a respected ethnologist, traces the tribe's origins and early history. Aided by Ponca informants, he presents their way of life in his descriptions of Ponca lodgings, arts and crafts (pottery was made from blue clay found on the Missouri River), clothing and ornaments, food, tools and weapons, dogs and horses, kinship system, governance, sexual practices, and religious ceremonies and dances. He tells what is known about a proud (and ultimately divided) tribe that was led down a "trail of tears." The Ponca Tribe was originally published in 1965 as a bulletin of the Smithsonian Institution's Bureau of American Ethnology. Introducing this edition is Donald N. Brown, a professor of sociology at Oklahoma State University, Stillwater, and a Ponca authority. Eyewitness account of the law suit that "first established Indians as persons within the meaning of the law."

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1879 edition. Excerpt: ... TO THE PEOPLE OF THE UNITED STATES, Those who love liberty and intend that their Government shall protect every man on its soil and execute justice between man and man, THIS NARRATIVE, With an Introduction, written by an Indian Qirl, of the wrongs suffered at the hands of the Government by the Ponoas, in consequence of which one-third of the tribe died within the last eighteen months, and the rest have endured and still endure cruel and wasting oppression, IS RESPECTFULLY DEDICATED, as a fair specimen of the system of injustice, oppression, and robbery which the Government calls "its Indian Policy;" which has covered it with disgrace as incompetent, cruel, faithless, never keeping its treaties, and systematically and shamelessly violating its most solemn promises: has earned the contempt and detestation of all honest men and the distrust and hate of the Indian tribes. Wekdell Phillips. INTRODUCTION. . This little book is only a simple narration of facts concerning some of my people. Many of the transactions recorded in it came under my own observation, my uncle, White Swan, being one of the chiefs who underwent so much suffering after being left in the Indian Territory. Wrongs more terrible than those related here have been practised on others of my people, but they have had no writer to make them known. I wish for the sake of my race, that I could introduce this little book into every home in the land, because in these homes lies the power to remedy the evil shown forth in these pages. The people are the power which move the magistrates who administer the laws. It is a little thing, a simple thing, which my people ask of a nation whose watchword is liberty; but it is endless in its consequences. They ask for their liberty, and law is...

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initiative, supported by the Andrew W. Mellon Foundation. Dictionary of the Ponca People presents approximately five thousand words and definitions used by Ponca speakers from the late nineteenth century to the present. Until relatively recently, the Ponca language had been passed down solely as part of an oral tradition in which children learned the language at home by listening to their elders. Almost every family on the southern Ponca reservation in Oklahoma spoke the language fluently until the 1940s, when English began to replace the Ponca language as children entered government boarding schools and were forced to learn English. In response to demand, Ponca language classes are now being offered to children and adults as people seek to gain knowledge of this important link to tradition and culture. The approximately five thousand words in this volume encompass the main artery of the language heard and spoken by the parents and grandparents of the Ponca Council of Elders. Additional words are included, such as those related to modern devices and technology. This dictionary has been compiled at a time when the southern Poncas are initiating a new syntactic structure to the language, as few can speak a full sentence. This dictionary is not intended to recover a cultural period or practice but rather as a reference to the spoken language of the people.

Walks on the Ground is a record of Louis V. Headman's personal study of the Southern Ponca people, spanning seven decades beginning with the historic notation of the Ponca people's origins in the East. The last of the true Ponca speakers and storytellers entered Indian Territory in 1877 and most lived into the 1940s. In Ponca heritage the history of individuals is told and passed along in songs of tribal members. Headman acquired information primarily when singing with known ceremonial singers such as Harry Buffalohead, Ed Littlecook, Oliver Littlecook, Eli Warrior, Dr. Sherman Warrior (son of Sylvester Warrior), Roland No Ear, and "Pee-wee" Clark. Headman's father, Kenneth Headman, shared most of this history and culture with Louis. During winter nights, after putting a large log into the fireplace, Kenneth would begin his storytelling. The other elders in the tribe confirmed Kenneth's stories and insights and contributed to the history Louis has written about the Ponca. Walks on the Ground traces changes in the tribe as reflected in educational processes, the influences and effects of the federal government, and the dominant social structure and culture. Headman includes children's stories and recognizes the contribution made by Ponca soldiers who served during both world wars, the Korean Conflict, the Vietnam War, Desert Storm, and the ongoing conflict in the Middle East.

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