

## Chapter 5

# Louisiana's Native People and Early European Explorers

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Prehistoric Cultures

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### Did You Know?

On one occasion, Antoine Simon Le Page du Pratz encountered an alligator for the first time. A fire burning near du Pratz's cabin had mesmerized this five-foot-long creature. Du Pratz quickly ran back to the cabin to find his gun, but upon his return he discovered a fearless young slave girl beating the alligator to death with a stick.

### Using Reading Skills

Serpent-Pique, a great Natchez war chief, observed that with the arrival of the French his tribal members were like "walking slaves." Ask students: What do you think Serpent-Pique meant when he said the Natchez were "walking slaves"? Next, instruct students to read the remainder of this textbook passage and look for additional reasons the Natchez might have felt a loss of freedom.

CHAPTER

5

# Louisiana's Native People and Early European Explorers

Native Americans had been in the area that became Louisiana at least 10,000 years before the first Europeans arrived. French colonists like Antoine Simon Le Page du Pratz created writings and drawings that provide information about Louisiana's native people. Between 1718 and 1734, du Pratz met and observed members of several Native American tribes. He lived with a member of the Chitimacha tribe, and also lived with and learned the language of the Natchez. He recorded in great detail how Native Americans farmed, hunted, dressed, worshipped, celebrated, and buried their dead.

The Natchez developed a trading relationship with the French. Many members of the tribe wanted French trade goods like guns and blankets, but not all Natchez agreed that trade with the French was wise. Du Pratz recorded the concerns expressed by one Natchez elder: "Before the French came amongst us, we were men, content with what we had." Another Natchez chief believed that trading with the French meant only that his people had to set aside "part of our corn, our game, and fish, to give a part to them."

### Chapter Preview

#### People

Antoine Simon Le Page du Pratz; Hernando de Soto; Sarah McIlhenny; Pierre Le Moyne, Sieur d'Iberville

#### Places

Charenton, Zwolle, Angola, Kinder

#### Terms

artifact, prehistoric, archaeologist, midden, nomadic, atlatl, mound, agriculture, maize, immunity, tribe, treaty



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### Notes

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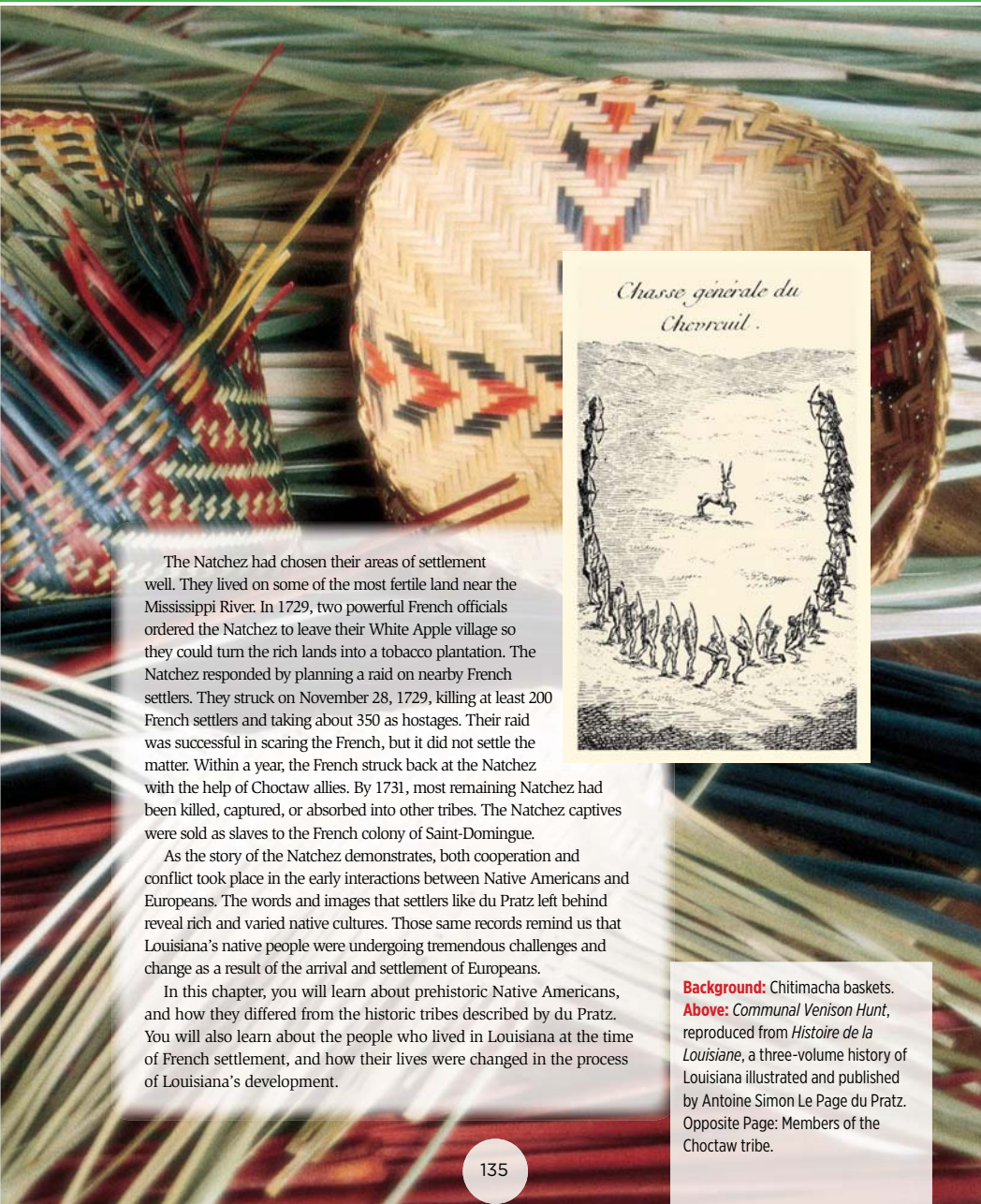
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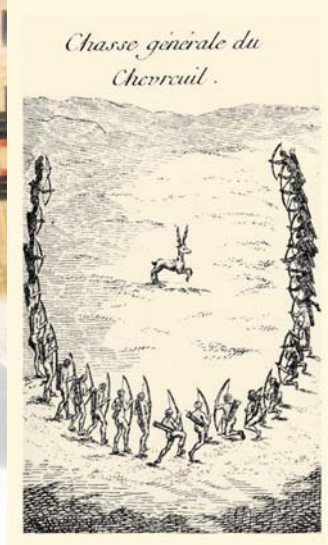
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The Natchez had chosen their areas of settlement well. They lived on some of the most fertile land near the Mississippi River. In 1729, two powerful French officials ordered the Natchez to leave their White Apple village so they could turn the rich lands into a tobacco plantation. The Natchez responded by planning a raid on nearby French settlers. They struck on November 28, 1729, killing at least 200 French settlers and taking about 350 as hostages. Their raid was successful in scaring the French, but it did not settle the matter. Within a year, the French struck back at the Natchez with the help of Choctaw allies. By 1731, most remaining Natchez had been killed, captured, or absorbed into other tribes. The Natchez captives were sold as slaves to the French colony of Saint-Domingue.

As the story of the Natchez demonstrates, both cooperation and conflict took place in the early interactions between Native Americans and Europeans. The words and images that settlers like du Pratz left behind reveal rich and varied native cultures. Those same records remind us that Louisiana's native people were undergoing tremendous challenges and change as a result of the arrival and settlement of Europeans.

In this chapter, you will learn about prehistoric Native Americans, and how they differed from the historic tribes described by du Pratz. You will also learn about the people who lived in Louisiana at the time of French settlement, and how their lives were changed in the process of Louisiana's development.



**Background:** Chitimacha baskets. **Above:** Communal Venison Hunt, reproduced from *Histoire de la Louisiane*, a three-volume history of Louisiana illustrated and published by Antoine Simon Le Page du Pratz. Opposite Page: Members of the Choctaw tribe.

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### In Other Words

**hostages**—people who are captured (in this case by a tribe) with demands that certain things be done before the captives are freed

### Did You Know?

In 1700, the Natchez Nation is estimated to have had 3,000 inhabitants.

### Using Pictures and Illustrations

Have students study the background picture of Chitimacha baskets and read about this art form at [www.chitimachabasket.com/](http://www.chitimachabasket.com/). Ask students the following questions from their reading:

- What kind of baskets do the Chitimacha make? (*split cane baskets*)
- What dyes are used for the designs? (*black walnut for black, dock plant for red, and a lime solution for yellow*)
- Why are certain baskets kept as “pattern baskets”? (*Those with traditional intricate designs are kept so that the design can be copied. They are only sold when a duplicate is made.*)
- How many traditional basket weavers are still active? What might happen to this art form in the future? (*There are only four active weavers in the Chitimacha tribe. If younger people are not taught this art, it might die out.*)

**NOTE:** Websites appear, disappear, and change addresses constantly. The Internet addresses included throughout this program were operative when the text was published.

Discussion

Ask students: What foods grown by Native Americans have become staples of our diet? (Answers might include some of these: cacao [chocolate], chili peppers, maize, potatoes, peanuts, pineapples, sweet potatoes, tomatoes, and vanilla.)

Teacher Note

The PBS website www.pbs.org/circleofstories/educators/ offers plans for lessons that allow students to examine the oral tradition of Native American storytelling, create their own stories, study the culture of Native Americans, and explore their own cultural heritage.

Using the Internet

Toli is a club sport at the University of Georgia. A video at www.youtube.com/watch?v=WB9KSPf-sSY shows players in action and offers a good explanation of the game.

Engagement

Ask students if they are familiar with the modern game of lacrosse. If any students are, have them explain how it is played. If possible, have someone bring a lacrosse stick and ball to class.

Discussion

Ask students to identify cities in Louisiana with Native American place names. (Answers might include Houma, Natchitoches, Opelousas, and Ponchartroula.)

Background: A Choctaw ball game.  
Below: The Avoyelles Parish Courthouse.

Signs of the Times



Population

In 1492, the year Columbus landed in the New World, an estimated 2 to 18 million Native Americans lived in what is today North America. The estimated total human population in the world was 425 million.

Food

Maize (corn) was grown as early as 7000 BC in Central America, the same time that agriculture first appeared in western Asia. Native Americans in Louisiana grew maize, beans, squash, and pumpkins.

Literature

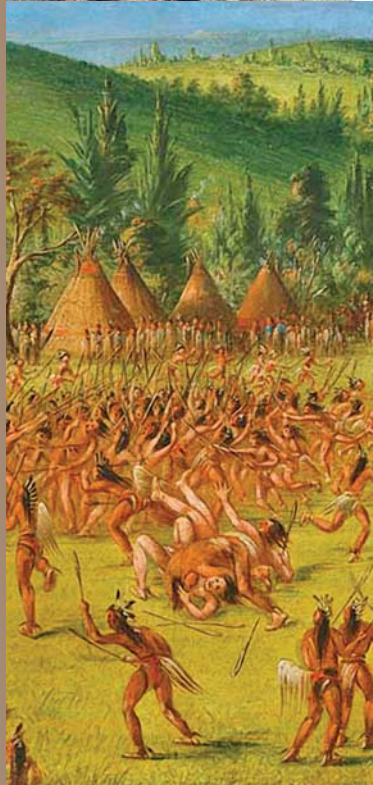
Native Americans followed the oral tradition of handing down stories from elders.

Sports and Games

Many Native Americans played a game that used sticks to capture and move a ball to either end of a field. The Choctaw people called the game toli. In the colonial era, the game was sometimes used to settle disputes among Native American groups. French settlers developed their own version of the game, which they called raquette. It inspired the modern game of lacrosse. The Mississippi Choctaw continue to hold a toli tournament each summer as part of their annual fair.

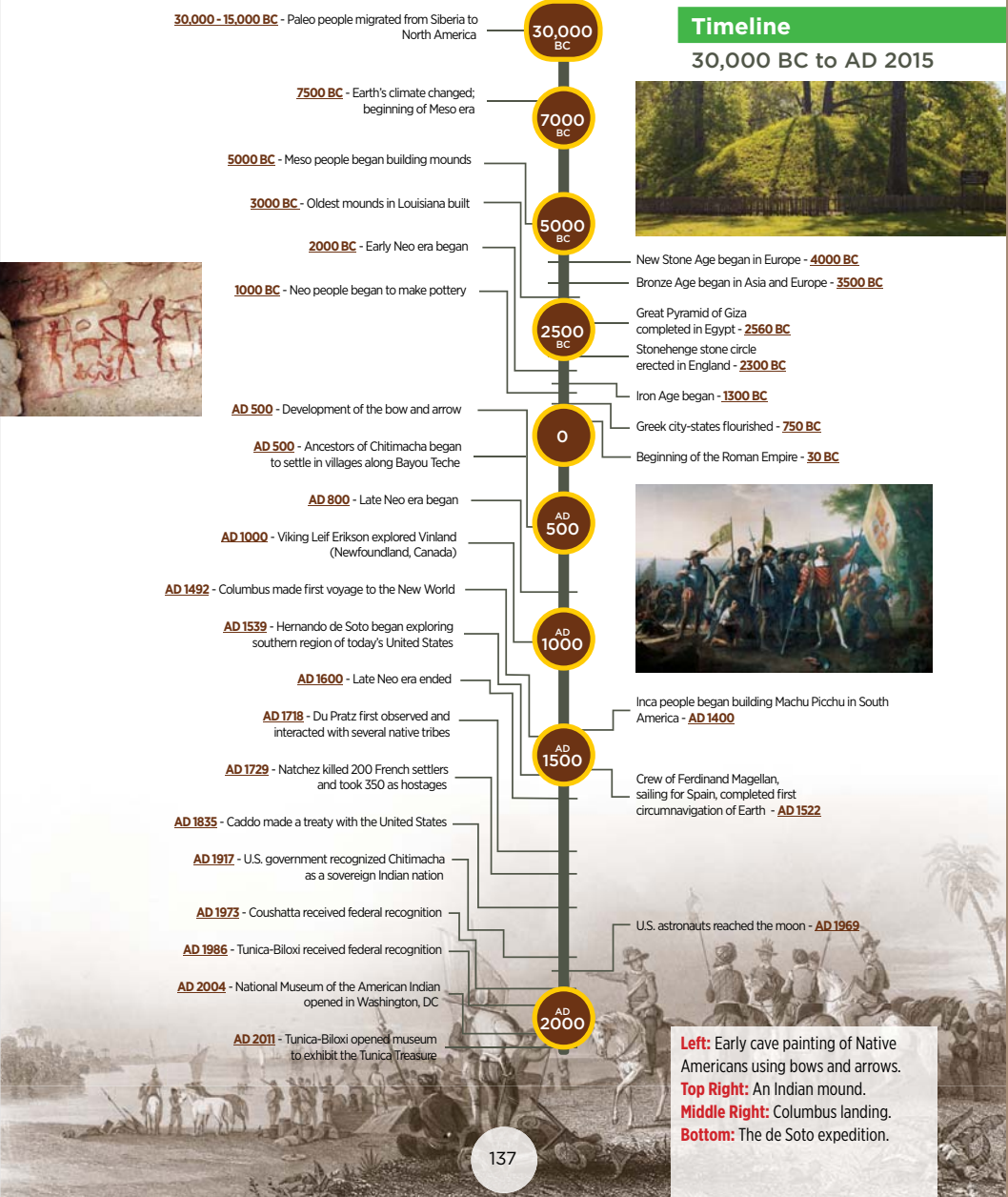
Native American Place Names

Louisiana has many towns, lakes, and bayous with Native American place names. Two of our largest rivers, the Mississippi ("Great River") and Atchafalaya ("Long River"), were named by Native Americans. In addition, nine parishes have Native American names: Avoyelles, Calcasieu, Catahoula, Natchitoches, Ouachita, Plaquemines, St. Tammany (named for a Delaware tribal chief), Tangipahoa, and Tensas.



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Did You Know?

**The land bridge from Siberia to North America is also known as the Beringia.**

Teacher Note

On this Chapter 5 timeline, the events left of the line took place in North America, and the events right of the line took place in the wider world outside of North America. In subsequent chapters, the events left of the line took place in Louisiana, and the events right of the line took place in the wider world outside of Louisiana.

Building 21st-Century Skills: Timelines

Remind students that a *timeline* is a graphic representation of important historical events. Instruct students to review this timeline of events in North America (those left of the line). Ask students: When did the Meso Indians first begin building mounds? (5000 BC) How many years elapsed between the construction of the first mounds and the oldest mounds found in Louisiana? (2,000 years) According to the timeline, in which period did the first Europeans make contact with Native Americans? (Late Neo Indian period)

Engagement

Have students create a personal timeline highlighting major events in their lives.

Using Geography Skills: Reading Maps

Ask students: What continent was connected to North America by the land bridge over which Paleo people migrated? (Asia) What body of water now separates these two continents? (Bering Strait)

## Section 1

# Prehistoric Cultures

## INTRODUCE

### Outline

- A. Paleo Era
- B. Meso Era
- C. Early Neo Era
- D. Late Neo Era

### Materials

Textbook, pages 138-145

Student Workbook

Teacher Tech DVD

Lesson Plan

Guided Reading, 5-1

mystatehistory.com

Online Textbook

### Use Reading Skills: LINCS Learning Strategy

Instruct students to read the first few pages of the section and identify any term whose meaning is unclear to them. *Ceremonies, massive, migration, molars,* and *seasonal* are possible terms.

Distribute one blank index card for each term each student has identified. Instruct students to divide both sides in half by drawing a line across the middle. On the top half of one side, write and circle the **term**. Write the **definition** on the top of the other side. Write a **reminding word** on the bottom half of the first side. Finally, write a **LINCing story and picture** on the bottom half of the second side.

For *migration*: **term** = migration; **definition** = to move from one place or locality to another; **reminding word** = movement; **story and picture** = “moving from the homeland” and picture of moving van.

## Section 1

# Prehistoric Cultures

### As you read, look for

- ▶ how archaeologists learn about prehistoric cultures;
- ▶ the characteristics of the Paleo, Meso, Early Neo, and Late Neo eras;
- ▶ developments in hunting, shelter building, and agriculture from 10,000 BC to AD 1600;
- ▶ terms: **artifact, prehistoric, archaeologist, midden, nomadic, atlatl, mound, agriculture, maize.**

## Lagniappe

European explorers were the first to apply the term “Indian” to the native peoples of North America. They did so because they thought they had found a route to Asia and that the people they found were living in a country they knew as India. The Europeans were mistaken, but the term is still used today by scholars, archaeologists, and some native people. Other people prefer the term Native American. We will use both terms in this chapter.

The first people who lived in the area that is now Louisiana did not leave written records, but some of the items they used in their daily lives have survived, often buried deep in the ground. When these items are dug up, they are called **artifacts** (objects made by humans, especially ancient tools and weapons). **Prehistoric** (before the time of written history) people left behind the tools they used for hunting and making shelters, along with the items they used to prepare food or to conduct ceremonies. Taken all together, those items provide **archaeologists** (scientists who use artifacts from the past to try to understand prehistoric people) a window into how prehistoric people lived.

One place archaeologists find artifacts in large numbers is in **middens** (ancient garbage dumps). Using the material they recover, they can determine which groups of people left the items, when they left them, and how those people lived. It is possible to determine the age of these prehistoric artifacts by using a method called radiocarbon dating.

**Background:** From the size and condition of this Native American pottery, it is likely to date from the Late Neo era or even later.

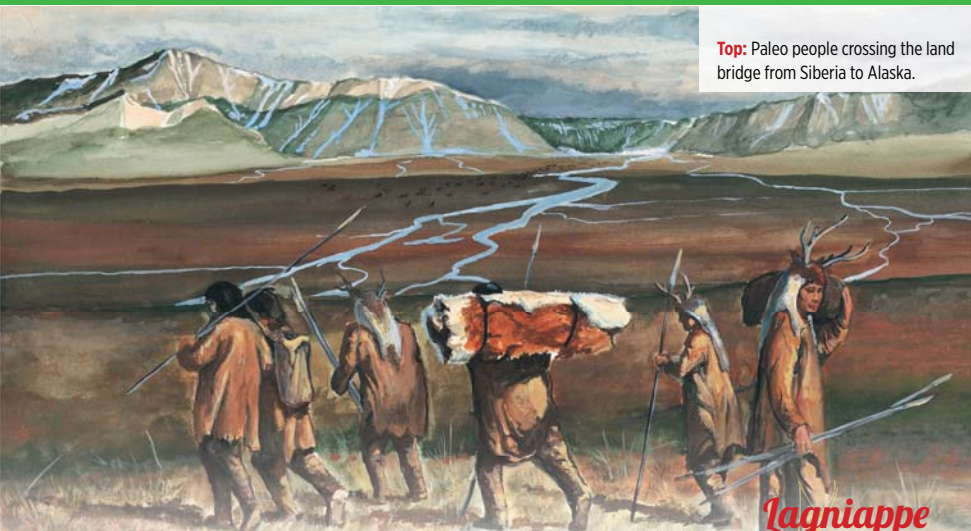
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## Social Studies Standard 1—Historical Thinking Skills

Students use information and concepts to analyze, interpret, and draw conclusions from historical events.

**8.1.1** Produce clear and coherent writing for a range of tasks, purposes, and audiences by:

- Conducting historical research
- Evaluating a broad variety of primary and secondary sources
- Determining the meaning of words and phrases from historical texts
- Recognizing varied points of view within historical context



**Top:** Paleo people crossing the land bridge from Siberia to Alaska.

Archaeologists have to piece together a record of the past from partial data. Their work is like putting together a jigsaw puzzle with many of the pieces missing. They try to understand the full picture by relying on the partial artifact record. When they find a new piece of the puzzle, they can fill in more blanks. Sometimes, they even change their previous conclusions based on this new information.

Based on differences in the artifact record and what it suggests about how life was changing over time, archaeologists have separated Louisiana's prehistory into four eras. We can use these four eras to divide the past into segments that show similarities. This helps us understand how prehistoric people lived.

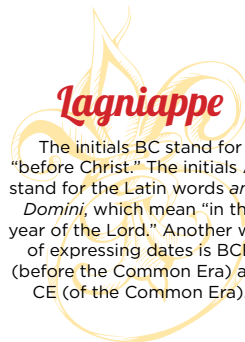
### Paleo Era

The first people to live in Louisiana date to a period called the Paleo era. (The word *paleo* means "ancient." The word *era* refers to a long period of time.) Scientists believe these people first traveled to North America from Asia across a land bridge that once connected today's state of Alaska and the region of Russia called Siberia. This migration is believed to have begun as early as 30,000 BC, followed by subsequent waves of migrants who arrived in North America by 15,000 BC.

These people traveled in small groups and moved around to follow animals they hunted. The Paleo people hunted very large animals, including an ancient relative of the elephant called a mastodon. Incredibly, they managed to kill these huge animals using only spears made from wooden poles topped with sharpened stones called spear heads or tips. Archaeologists think the Paleo people traded for these stones in areas as far away as Arkansas and Texas.

### Lagniappe

All living things have both carbon-12 and radioactive carbon-14 in their bodies. The ratio of 12 to 14 is the same for every living thing at the time of death. After death, the carbon-14 decays but the carbon-12 does not. By measuring the ratio of 12 to 14 in a sample and comparing it to what it would have been at the time of death, scientists can determine the age of the artifact.



The initials BC stand for "before Christ." The initials AD stand for the Latin words *anno Domini*, which mean "in the year of the Lord." Another way of expressing dates is BCE (before the Common Era) and CE (of the Common Era).

## Social Studies Standard 2—Key Events, Ideas and People

Students analyze how the contributions of key events, ideas, and people influenced the development of modern Louisiana.

**8.2.1** Describe the contributions of explorers and early settlement groups to the development of Louisiana

## Bellringer

Project the definition of *artifact* on a screen or Smart Board. Announce to the class: "NASA has chosen our school to compile a set of artifacts to take on NASA's next solar system mission. Should the orbiter make contact with extraterrestrial life, these artifacts will offer clues about human beings." Divide the class into five heterogeneous groups. Have each group select ten artifacts that represent modern life in Louisiana and write a sentence explaining what each artifact illustrates. After twenty minutes, have one person from each group write their list on the board. Have the group present their explanations. Finally, have the class narrow the five group lists to one set of ten. Ask students these questions: What is the picture of modern Louisiana life based on these artifacts? How is modern Louisiana life distorted or misrepresented by these artifacts? What elements of modern Louisiana life are missing?

Compile each class's final list. On the next day, project the class sets of artifacts. Ask students: How would your impressions of modern Louisiana life change based on each of these sets of artifacts?

## Teacher Note

The activity above was adapted from "Classroom Archaeology" by Nancy W. Hawkins. This booklet and other supplemental materials and activities about Louisiana archaeology can be found at this website: [http://www.crt.state.la.us/dataprojects/archaeology/activity\\_guides/outreach/booklets/ClassroomArch.pdf](http://www.crt.state.la.us/dataprojects/archaeology/activity_guides/outreach/booklets/ClassroomArch.pdf).

## Developing Writing Skills

After describing the size of the mastodon, project this writing prompt on a screen or Smart Board. *You are a Paleo Indian leading a mastodon hunting party. How will you and your hunting party kill this large mammal? In addition to writing a one-page response to this question, also include a small sketch illustrating your written response.*

After students have completed this writing assignment, ask for volunteers to share their responses. Finally, read state archaeologist Dean Anderson's take on the strategy used by Paleo Indians.

"One way this probably happened was to ambush a mastodon on the shore of a pond or lake as it came to drink. At a given signal, the hunters would yell, scream, and whistle to startle the mastodon, and hopefully, cause the animal to panic and go forward into the water where its great weight would cause its feet to stick in the soft lake bottom. With the mastodon unable to flee, and hampered by the mud in turning to fight its attackers, the hunters could use their spears at close range to inflict multiple wounds. As the animal weakened, the hunters would eventually be able to cause greater blood loss, and perhaps reach vital organs with their spears.

### Lagniappe

Two kinds of elephant-like creatures roamed North America during the Paleo era—mastodons and woolly mammoths. Mastodons lived mostly in the forests of the East. Their cone-shaped molars were designed to crush the leaves, twigs, and bark that served as their food. Mammoths mostly lived in the open grasslands of the West. Their molars had ridges—like the bottom of a sneaker—that allowed them to chew up five hundred pounds of vegetation a day.

Paleo people ate the meat from the animals they killed and used their skins to make clothing, blankets, and coverings for their shelters. Because they followed the animals as they moved seasonally, their shelters were temporary. When groups of Paleo people reached what is today Louisiana, they found many of the kinds of animals they needed to survive. They also discovered plants and water-based creatures they could eat as well.

### Meso Era

Around 7500 BC, Earth's climate changed. As a result, some very large animals like the mastodon died out, and people began to hunt smaller animals like deer and rabbits, which inhabited smaller areas. Native people no longer had to travel constantly to keep up with migrating herds. This change signals the beginning of the Meso era, where people were still **nomadic** (wandering from place to place), but were beginning to stay in the same place for longer periods of time. (The word *meso* means "middle.")

Louisiana's environment provided birds, mammals, fish, clams, reptiles, seeds, roots, nuts, grains, and fruits. Men were the hunters. They killed deer, rabbits, raccoons, and squirrels for food. Women were the gatherers. They collected acorns, hickory nuts, pecans, persimmons, elderberries, and huckleberries.

The Meso people changed their hunting methods and tools to adapt to smaller game. They developed a spear-throwing device called an atlatl. An **atlatl** was a shaft of wood with a small cup or groove on the end. The base of a spear fit into that cup. The atlatl allowed hunters to throw the spear with greater speed and accuracy. This tool helped them target the smaller, faster animals they now depended on for food. In addition to atlatls, their improved tools included axes and *awls* (long, sharp spikes used to pierce holes in wood or leather).



**Top Right:** A Meso native using an atlatl. **Above:** A woolly mammoth (left) and an American mastodon (right) facing each other, showing the physical differences between the two animals. **Bottom Right:** Huckleberries.

### Did You Know?

	Mammoth	Mastodon
<b>Height</b>	7 to 14 feet	8 to 10 feet
<b>Weight</b>	8,000 to 12,000 pounds	8,000 to 12,000 pounds
<b>Tusks</b>	Curved; Up to 14 feet long	Straight; Up to 8 feet long
<b>Extinction</b>	10,000 years ago	13,000 years ago



Because Meso people moved around less, their shelters changed as well. They became sturdier because they were meant to last longer. Meso people covered wood posts with branches or other plant materials they wove together. As they settled for longer periods, they also began to build earthen structures, some of which have lasted into the modern period. Meso people began building these artificial hills, called **mounds**, as early as 5000 BC. The oldest mounds in Louisiana date to about 3000 BC. Archaeologists believe the earliest mounds were used for special ceremonies, but not for burials.



The artifact record for Meso people is richer than for Paleo people. Archaeological expeditions, called *digs* because they bring the artifacts up from inside the earth, have discovered stones that were shaped and polished for use as jewelry or decoration. Meso people left behind bone needles and fishing hooks, baskets, beads, hairpins, tortoise shell rattles, and shell ornaments.

**Lagniappe**

The atlatl did not go away with the Meso people. Today, there are many atlatl enthusiasts in both the United States and Europe who participate in throwing contests. Hunting and fishing using an atlatl is permitted in only a few states under very limited conditions.

**MAP 5.1**  
**Mound Sites in Louisiana**

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**Map Skill:** Is there a mound site in your parish? If not, in which parish would you find the mound that is closest to your home?

**Top:** A Houma hut at the Vermilionville folklife park.

**Higher Level Thinking**

Share with your students the images of the Paleo and Meso Indian spear points, as found at this website: <http://crt.state.la.us/dataprojects/archaeology/virtualbooks/LAPREHIS/MALA-PRE.HTM>. Next, ask students: What are the differences in the two sets of spear points? (*The Paleo Indian spear points are longer and often curved at the base; the Meso Indian spear points are shorter and often flat at the base.*) Why did the spear points change? (*The spear points changed because the Meso Indians hunted smaller game than their predecessors.*)

**Using the Internet**

Have students read about the Paleo and Meso Indians at the previously referenced website. Instruct students to note five facts they learned about each of these prehistoric groups.

**Higher Level Thinking**

Ask students: Why does the size of Indian mounds vary from location to location? (*Several factors affected the size of the mounds constructed by the Indians including the duration of time the mound was under construction; the political power of the tribal ruler; the nature of the soil to be excavated; the tools available for digging and moving the soil; and the size, age, and gender of the labor force.*)

**Answer to Map 5.1 Skill**

Answers will vary.

**Did You Know?**

**In the shadows of Tiger Stadium on the Louisiana State University campus, there are two Indian mounds dating back more than 6,000 years.**

**Using the Internet**

**Share with your students some images of Louisiana Indian mounds as found at this website: [www.donburmeister.com/IndianMounds.html](http://www.donburmeister.com/IndianMounds.html).**



## Discussion

Ask if any students have visited Poverty Point. What were their impressions? Did they realize at the time what a unique place this is?

## History through Video

Share with your students this Archaeology Channel video (21:52) on the “Poverty Point Earthworks,” as found at this website: [www.archaeologychannel.org/player/player.php?v=poverty.mp4](http://www.archaeologychannel.org/player/player.php?v=poverty.mp4).

## Map Skills

Have students examine a map of the United States and find the Ozark Mountains, the Ohio and Tennessee River valleys, and Georgia’s Appalachian Mountains. What do these widespread locations have to do with Poverty Point? What do these places tell us about the people of Poverty Point?

## More Map Skills

The website <http://whc.unesco.org/en/interactive-map/> offers an interactive map of UNESCO World Heritage Sites around the globe.

## Using the Internet

“Poverty Point Expeditions,” by Debbie Bucu, is available to teachers free of charge from the Division of Archaeology. It contains activities for elementary and middle school students. Go to [www.crt.state.la.us/cultural-development/archaeology/teaching-materials/activity-guides/index](http://www.crt.state.la.us/cultural-development/archaeology/teaching-materials/activity-guides/index) to see this activity guide.

# Special FEATURE

## The Mystery of Poverty Point

Imagine flying over an area in northeastern Louisiana, about fifteen miles from the Mississippi River, and looking down on six large semicircular ridges on a bluff overlooking Bayou Maçon. These ridges are part of the Poverty Point State Historic Site in West Carroll Parish. The earthen structures were built between 1700 BC and 1100 BC. You won’t find any other Native American structures of this size or age in the Western Hemisphere! The mounds were begun before the Mayans of Mexico started building their pyramids or the Inca their cities and roads.

Poverty Point’s six semicircular ridges—located one behind the other and divided by four aisles—create a “C” shape and cover an area larger than a square mile. It is estimated that the ridges were once at least five feet high, but have been worn down by erosion and plowing over the centuries. In addition to the ridges, the site contains several other mounds. The largest of these, Mound A, is called the Bird Mound because it has the shape of a bird when seen from above. Archaeologists have determined that none of these Poverty Point mounds were used for burials. It is believed that the ridges were bases for homes.

The artifacts discovered at Poverty Point have led archaeologists to believe that the site was a massive trade center. Stone from the Ozark Mountains, Ohio and Tennessee River valleys, and Appalachian Mountains in Georgia have been discovered there. By 600 BC, the Poverty Point culture had disappeared. Archaeologists are not sure why the culture vanished.

The site gets its name from a plantation that occupied the same land in the nineteenth century. The National Park Service has named Poverty Point a National Monument, but there are no federal facilities. The Louisiana Department of Culture, Recreation and Tourism operates Poverty Point as a State Historic Site and conducts tours March through October.

In June of 2014, Poverty Point received the great honor of being selected as a UNESCO World Heritage Site. Of the 1,001 UNESCO (United Nations Educational, Scientific and Cultural Organization) World Heritage Sites around the globe—such as Stonehenge in England and the Great Wall of China—only 22 are located in the United States. Poverty Point will be the first in Louisiana! What do you think this prestigious selection will mean for this area of northeastern Louisiana?



**Background:** Steps lead to the top of the Bird Mound. **Below:** An aerial view of Poverty Point. **Bottom:** These clay cooking balls were found at the Poverty Point site.



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**Early Neo Era**

The shift from the Meso to the Early Neo era took place around 2000 BC. (The word *neo* means “new.”) Although Meso people left many artifacts, Early Neo people left behind an even wider variety of goods. Importantly, around 1000 BC, Neo people began to make pottery. Archaeologists have found large numbers of *shards* (broken pieces of pottery) at sites all around the state. The pottery varied a great deal. Some of it was very plain and probably made for everyday use. Some was decorated with complex artistic designs. These vessels may have been used in ceremonies.

The Early Neo people also made other kinds of items with decorative or ceremonial purposes. Archaeologists have discovered copper ear spools and bracelets, beads, pendants made from animal teeth, pottery pipes, and small human and animal figurines. Many of these items seem to have been treasured by their owners, since they were buried with people after they died.

The development of the bow and arrow around AD 500 is another advancement of this period. The bow was made from soft wood, like hickory, that could be bent into the right shape. The strings were made from stretched deer tendons. The arrow was also made from local wood and topped with a sharpened stone, called an arrowhead.

During this 2,800-year period, people began living together in larger groups. They established villages and stayed in them as long as food in the area was abundant. When food became scarce, they would move to another site temporarily. Besides animals like deer or birds, the Neo people ate wild fruits, like grapes, and a wild grain called amaranth. Amaranth is a seed-bearing plant that is rarely eaten today. Fish, shellfish, and oysters added more variety to their diet.



**Lagniappe**

Amaranth is starting to make a comeback among healthy eaters. This tiny pseudograin (false grain) has more protein than most grains, is high in iron and other minerals, and contains vitamin C. Amaranth is also good for the heart and is naturally gluten-free. It's no wonder many consider it the “food of the future.”

**Top Right:** Amaranth.  
**Bottom:** Arrowheads.



**In Other Words**

**tendon**—a tough cord or band of connective tissue that links a muscle to some other body part (such as a bone)

**Using the Internet**

The website [www.slideee.com/slide/sumns-louisiana-native-americans-pottery-making](http://www.slideee.com/slide/sumns-louisiana-native-americans-pottery-making) has a slide show about the making of pottery in the style of Native Americans.

**Learning about Food**

After students read about amaranth online or in other resources, have them create a colorful one-page advertisement, suitable for a cooking magazine, telling why and how people should use this “food of the future.”

**Using the Internet**

The Friends of Archaeology website, [http://nmarchaeology.org/assets/files/how\\_to\\_make\\_a\\_bow.pdf](http://nmarchaeology.org/assets/files/how_to_make_a_bow.pdf), has a lesson on how to make a replica Native American bow. Teacher Note: Preview this lesson to see if it is useful and appropriate for your class.

**Notes**

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**In Other Words**  
**horseshoe-shaped**—U-shaped

**Discussion**

Ask if any students have visited the Marksville State Historic Site. What did they see there? What were their impressions?

**History through Video**

The Archaeology Channel has an excellent video (18:30) on the Hopewell Culture at [www.archaeologychannel.org/video-main-menu/video-guide-main/video-guide-summary/110-ancient-mound-builders-the-marksville-state-historic-site](http://www.archaeologychannel.org/video-main-menu/video-guide-main/video-guide-summary/110-ancient-mound-builders-the-marksville-state-historic-site). Although the video, called “Legacy of the Mound Builders,” concentrates on the Hopewell culture in Ohio, it lends perspective on the mound-building culture of North America and how it relates to contemporary events in the wider world.

**Using the Internet**

After watching the video, students might want to “visit” the Hopewell Culture National Historical Park ([www.nps.gov/hocu/index.htm](http://www.nps.gov/hocu/index.htm)) as well as the Marksville State Historic Site ([www.crt.state.la.us/louisiana-state-parks/historic-sites/marksville-state-historic-site/](http://www.crt.state.la.us/louisiana-state-parks/historic-sites/marksville-state-historic-site/)).

# Special FEATURE

## Marksville’s Ancient Past

Located in Avoyelles Parish, near the city of Alexandria, is the Marksville State Historic Site. The site is situated on a bluff overlooking the Old River and covers forty-two acres of land. Archaeologists first began studying the site in 1926. They believe that it was a prehistoric Native American ceremonial center. Based on their investigations, archaeologists determined that the people who built the mounds at Marksville were part of the Hopewell culture. This culture was centered in the Ohio River valley and was known for its ceremonies and extensive trade networks. Construction of the site began about 2,000 years ago, but all that remains are some earthworks and mounds.

A horseshoe-shaped wall of earth that stretches for 3,300 feet and ranges between 3 and 7 feet tall surrounds the ancient site. That’s about the same length as 11 football fields! The open side of the horseshoe is the edge of a bluff along Old River. Because there are several openings in the earthworks, archaeologists believe that the purpose of the site was for ceremonies, not defense. The wall was probably built to create a separate area for burial, as well as a place to conduct formal affairs.

Within the walls, there are six mounds that range in size and shape. More mounds are located outside the walls. The tallest mound, known as Mound 4, has a diameter of 100 feet, is 30 feet tall, and was used for burials. Mound 5 is aligned to certain movements of the sun, moon, and stars. Remember, there were no bulldozers to help with the project. The natives had only primitive stone and wooden tools. What purposes might there have been for putting so much effort into the construction of the earthworks?



### Notes

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### Late Neo Era

The Late Neo era began about AD 800 and ended around AD 1600. During this period, native villages became even larger, and houses were made more permanent. Now they were built from *wattle and daub* (woven sticks covered with a layer of mud). Late Neo people also continued to build mounds. In this period, they also began to build temples on them. These so-called temple mounds were used for sacred ceremonies. There was often an open plaza between two or more mounds that was used for ceremonies and other gatherings. Late Neo era villages grew in size and were often located near waterways, which the villagers used both for travel and as a source for food.

The Late Neo people switched from gathering to **agriculture** (settled farming). By this time, some groups began to live in the same place year-round. This allowed them to plant and harvest crops. Their main crops were **maize** (corn), beans, squash, and pumpkins. The Late Neo people developed a planting method called *intercropping*. This involved planting two or more crops with different harvest times in the same plot of land. For example, beans and pumpkins could sprout, grow, and be ready to harvest before corn in the same plot could mature. This method allowed the Neo people to harvest three crops from the same area in a single planting season.

Life changed a great deal for Native Americans between 30,000 BC and AD 1600. The encounter with Europeans accelerated those changes.

### Reviewing the Section

1. Define in sentence form: prehistoric, archaeologist, nomadic.
2. When did the large animals like mastodons begin to die out? Why did this happen?
3. How did the Late Neo people practice agriculture?

**Top:** These Late Neo Indians are playing a game called chunky. The object of the game was to roll a disc-shaped stone across the ground and throw a spear at it in an attempt to place the spear as close as possible to the stopping place of the stone.

### Notes

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### Discussion

**Ask students to compare and contrast the Early Neo Indians with the Late Neo Indians.**

### Teacher Note

An excellent activity book for learning about Native American mounds and artifacts (including an activity about “wattle and daub”) can be found at this website: [https://sites01.lsu.edu/wp/mns/files/2014/04/MNS\\_Native\\_Americans\\_children\\_book.pdf](https://sites01.lsu.edu/wp/mns/files/2014/04/MNS_Native_Americans_children_book.pdf).

### Higher Level Thinking

Ask students: Why would the development of agriculture (farming) be an improvement over hunting and gathering? (*Farming provided a dependable and predictable food supply and allowed for a fixed settlement with improved shelter.*)

### ASSESS

### Answers to “Reviewing the Section”

1. **Prehistoric** refers to the time before written history. An **archaeologist** is a scientist who uses artifacts from the past to try to understand prehistoric people. **Nomadic** means wandering from place to place.
2. They began to die out around 7500 BC because Earth’s climate changed.
3. Their main crops were maize (corn), beans, squash, and pumpkins. They developed a planting method called intercropping—planting crops with different harvest times on the same land. This allowed them to harvest three crops from the same area in a single planting season.

## Section 2

# Historic Indian Tribes

## INTRODUCE

### Outline

- A. Spanish Encounters with Native Americans
- B. French Encounters with Native Americans
- C. Historic Tribes

### Materials

Textbook, pages 146-157

Student Workbook

Teacher Tech DVD

Lesson Plan

Guided Reading, 5-2

mystatehistory.com

Online Textbook

### Bellringer

Ask students: What is a primary source? (*an eyewitness account of a historical event*) Give an example of a primary source. (Examples might include some of these: *autobiographies, diaries, government documents and reports, interviews, journals, letters, maps from the time period, memoranda, speeches, and telegrams.*)

## Section 2

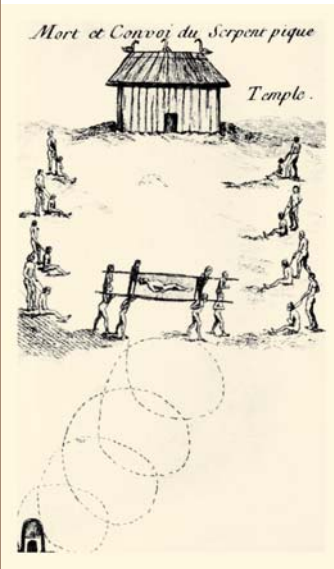
# Historic Native American Tribes

### As you read, look for

- ▶ how the arrival of European explorers and settlers both challenged and changed the Native Americans living in Louisiana;
- ▶ characteristics of the tribes that the European explorers encountered in Louisiana;
- ▶ terms: **immunity, tribe, treaty.**

The shift from prehistoric to historic cultures is marked by the arrival of the written word. In North America, the historic period began when European explorers and settlers encountered and began to make written records about the native people's life and customs. Of course, the Native Americans had a history of their own, but they had passed down stories and important information about life through the oral tradition of storytelling. This handed down the important truths to each new generation, but left no written records behind.

Explorers from Spain and France made the first written records about the life and customs of Native Americans. Europeans were most interested in what they were observing in the present. They wrote letters home and also kept detailed journals and records of their travels and the people they found. Unfortunately, the earliest Europeans did not understand native languages. They also misunderstood or misinterpreted the significance of Native American customs and practices because these new cultures were so different from their own. Although the historical records about Native Americans are imperfect, they give us some ability to understand the native people who called Louisiana home.



**Left:** Antoine Simon Le Page du Pratz drawing of burial rites. **Right:** Du Pratz drawing of a winter hunt. **Opposite Page, Top Right:** This 1853 William Henry Powell painting called *Discovery of the Mississippi by De Soto* is displayed in the rotunda of the U.S. Capitol.



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### Social Studies Standard 1—Historical Thinking Skills

Students use information and concepts to analyze, interpret, and draw conclusions from historical events.

**8.1.1** Produce clear and coherent writing for a range of tasks, purposes, and audiences by:

- Conducting historical research
- Evaluating a broad variety of primary and secondary sources
- Determining the meaning of words and phrases from historical texts
- Recognizing varied points of view within historical context

### Social Studies Standard 2—Key Events, Ideas and People

Students analyze how the contributions of key events, ideas, and people influenced the development of modern Louisiana.

**8.2.1** Describe the contributions of explorers and early settlement groups to the development of Louisiana

### Spanish Encounters with Native Americans

Spanish explorer Hernando de Soto traveled from Havana, Cuba, and began exploring the southern region of the modern United States in 1539, looking for gold. He arrived with hundreds of soldiers, horses, bloodhounds, and pigs. The Spanish also brought diseases with them to North America. Although this was unintentional, the native people had no **immunity** (natural resistance) to these European illnesses. Over the next two centuries, diseases like influenza and smallpox killed nearly half of the Native American population.



### Lagniappe

Hernando de Soto encouraged the natives he came across to believe he was a sun god who would live forever. When he died in 1542 near the Mississippi River, his men had to conceal his death. They hid his body in blankets weighted with sand, and sank it in the middle of the Mississippi River at night.



MAP 5.2

#### De Soto's Expedition

**Map Skill:** Through which present-day states did de Soto and his survivors travel?

### French Encounters with Native Americans

Around 1700, when the French had begun to explore and settle, they sometimes came upon empty villages. Although they did not understand why, these villages had been abandoned when influenza, measles, smallpox, or cholera swept through. Once these *epidemics* (widespread diseases) arrived, they could quickly kill all or most of the people in a village. Those who survived often fled. Sadly, they carried the European diseases to other groups of people and villages, repeating the process begun by the encounter with the Spanish.

### Lagniappe

A vaccine against smallpox was developed in 1796 by an English doctor named Edward Jenner. The smallpox vaccine has been so successful that, in 1980, the World Health Organization declared that the disease was *eradicated* (wiped out) from the earth.

### Did You Know?

Following their explorations of North America, Europeans also brought back diseases unintentionally given to them by the Native Americans. These likely included encephalitis, hepatitis, polio, and syphilis.

### Teacher Note

Iris H. W. Engstrand has written an interesting, thoughtful, and brief assessment of Spanish exploration and colonization in the Americas. It is an excellent primer for this section: “How Cruel Were the Spaniards?” in *OAH Magazine of History* (Summer 2000, pp. 12-15).

### In Other Words

**influenza**—a disease caused by a virus typically marked by fever and respiratory symptoms; the flu

**cholera**—a serious disease of the digestive tract

### History through Video

Share this video (3:12) biography on Hernando de Soto, as found at this website: [www.biography.com/people/hernando-de-soto-38469](http://www.biography.com/people/hernando-de-soto-38469).

### Using Reading Skills: Drawing Inferences

Ask students to read the paragraph that begins “Around 1700....” What can be inferred from the concluding passage of this paragraph: “repeating the process begun by the encounter with the Spanish”? (*The survivors moved to other villages, unwittingly spreading the infectious diseases to other Native Americans. That led to even more deaths.*)

### Answer to Map 5.2 Skill

Florida, Georgia, South Carolina, North Carolina, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, and Texas

### Developing Writing Skills

Project this writing prompt on a screen or Smart Board. *You are a member of a French exploration party. When you enter a Native American village, you find it eerily abandoned. That same night, by a campfire, you write in your journal. Speculate on the reasons the village might be abandoned. Also, what evidence did you find that suggested it was an epidemic that emptied the village?*

## Using Music

The Endangered Language Alliance has a short audio sample (1.41) of a song called “Walnut Moon” in the Mobilian trade language ([http://elalliance.org/2014/01/unheard\\_of\\_5/](http://elalliance.org/2014/01/unheard_of_5/)). It is part of “Thirteen Moons,” a collaboration between GrayHawk Perkins of the Choctaw and Houma tribes and a jazz quartet.

## Discussion

Ask students to name an Indian tribe with historic connections to Louisiana. (*Atakapa, Caddo, Chitimacha, Choctaw, Coushatta, Houma, Natchez, and Tunica*)

## Answer to Map 5.3 Skill

Tunica, Taensa, Natchez, Avoyel, Tunica-Biloxi, and Houma

## More Map Skills

On a larger-scale outline map of Louisiana, which could be traced from the Atlas of this textbook or copied in some other way, have students write the names of the tribes on Map 5.3 in their appropriate locations. Then, as they read about each tribe, they can add facts that they learn about that tribe.

Despite the deaths of nearly half the native population, the French settlers and explorers identified a number of tribes. They wrote down the tribal names according to how they heard the native people describe themselves. A **tribe** is a group of native people who share a name, common ancestry, language, and way of living.

The French sometimes made mistakes in identifying tribes because, at first, they did not understand their languages or the traits that made groups distinct from one another. Although tribes spoke many different languages, most could communicate in a common language called Mobilian. This language was used for trade and was made up from a combination of Choctaw words and commonly understood signs and gestures.

## Historic Tribes

When the French arrived in what is present-day Louisiana, they encountered seven major tribal groups. Some groups had to move to new locations as a result of European settlement. Virtually all Native Americans began to use European trade goods in their everyday life. Many of these goods, like pots and blankets, made life easier. Other items, like guns, changed the way Native Americans hunted. They also changed the way tribal groups fought among themselves. This new kind of warfare affected the previous alliances and understandings the tribes had with one another.

All native people experienced these changes, but, for some, these changes were more harmful than for others. The Atakapa and the Natchez

were two of the seven tribal groups that existed in Louisiana at the time of European settlement. Both of them had ceased to exist by the 1730s. The five other native groups were the Caddo, Chitimacha, Choctaw, Houma, and Tunica peoples. In later years, the Tunica would merge with the Biloxi and become known as the Tunica-Biloxi tribe. The Coushatta, another distinct tribe, moved to Louisiana by the early 1800s. Despite the many challenges they faced, the six tribes that remain in Louisiana today have been able to maintain their identity and culture as distinct people. The following sections provide a brief history of all eight of these historic Native American groups.

### MAP 5.3

#### Historic Louisiana Tribes

**Map Skill:** According to the map, which tribal groups lived along the Mississippi River?



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**Atakapa**

The Atakapa lived in the southwest corner of modern Louisiana. Early European observers considered the Atakapa very *primitive* (not advanced). Their tribal name meant “eaters of flesh” in Choctaw. Their *cannibalistic* (human flesh eating) practices were probably confined to eating the body parts of an enemy they had killed in the belief that they could absorb that person’s power. The Atakapa suffered greatly from European disease. The small numbers who survived epidemic disease were eventually driven from their tribal homes by French and Spanish settlers.

**Natchez**

The primary village of the Natchez people was called Grand Village. It was located on the eastern bluffs above the Mississippi River near present-day Natchez, Mississippi. The related Taensa and Avoyel tribes lived downriver on the opposite bank. The Europeans described the Natchez as fearsome warriors who lived in large, protected villages. By 1700, disease had already taken a toll, and many Natchez had separated into smaller villages.

The Natchez had a highly developed class structure. A king sat at the top of the social order. He was known as the “Great Sun,” and was carried around on an elaborate stretcher called a litter. He also had several wives. He even held the power of life and death over his subjects. When he died, other members of the tribe were killed or buried with him.

High-ranking people in the middle of Natchez society were called *nobles*. The people at the bottom were called *stinkards*. Whatever their social status, tattoos were a common part of the culture and virtually everyone had them.

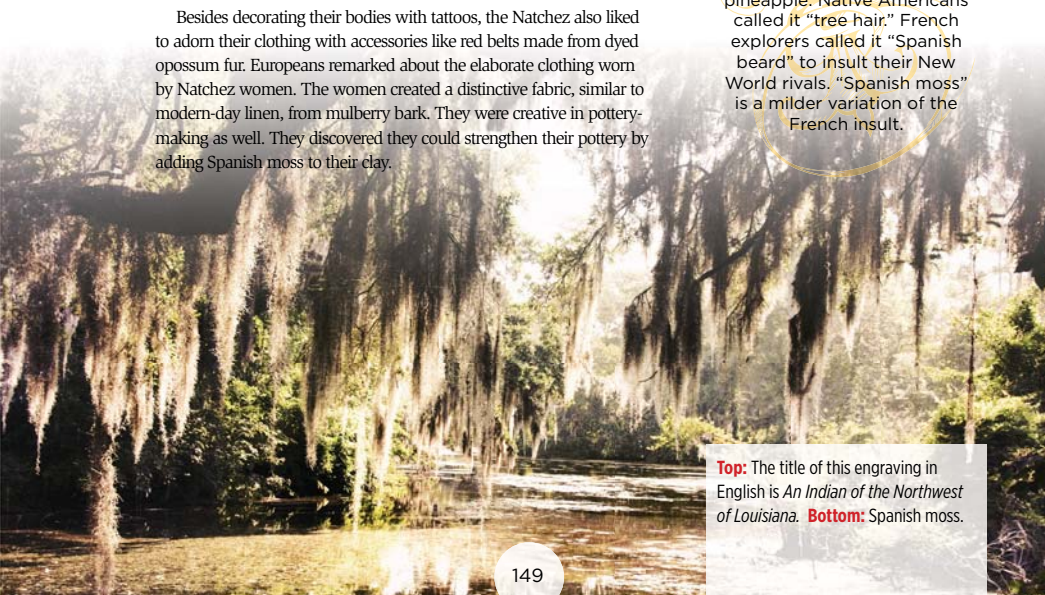
Besides decorating their bodies with tattoos, the Natchez also liked to adorn their clothing with accessories like red belts made from dyed opossum fur. Europeans remarked about the elaborate clothing worn by Natchez women. The women created a distinctive fabric, similar to modern-day linen, from mulberry bark. They were creative in pottery-making as well. They discovered they could strengthen their pottery by adding Spanish moss to their clay.



**Lagniappe**

Spanish moss is not a true moss at all but a relative of the pineapple. Native Americans called it “tree hair.” French explorers called it “Spanish beard” to insult their New World rivals. “Spanish moss” is a milder variation of the French insult.

**Top:** The title of this engraving in English is *An Indian of the Northwest of Louisiana*. **Bottom:** Spanish moss.



**Notes**

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**Did You Know?**

**The Natchez Nation was not the only one governed by a ruler whose title incorporated the majesty of the sun. Ironically, when La Salle claimed this territory for France, he named the land in honor of King Louis XIV, whose moniker was the “Sun King.”**

**Did You Know?**

The Atakapa actually called themselves *Ishák* meaning “The People.” The Louisiana bands of this tribe were known as “The Sunrise People.”

**Higher Level Thinking**

The Atakapa believed that people who died from snakebite or who were eaten by other men were denied life after death. How might this belief support the practice of cannibalism? (*By eating the human flesh of their enemy, the Atakapa believed they were preventing them from entering the afterlife.*)

**Higher Level Thinking**

Ask students: Why might the hereditary chief of the Natchez choose the title “Great Sun”? (*It is the brightest and most prominent feature in the heavens and, therefore, symbolizes the Natchez chief’s social status and political power within the tribe.*)

**Developing Writing Skills**

Inform your students that they are the Great Sun, the hereditary chief of the Natchez. As the Great Sun, it is your desire to construct a mound. Write an edict (an order or command) of approximately one paragraph stating the location and size of the mound to be built, the number of laborers and the length of service required, and the purpose of the mound. The edict should reflect student understanding of content found in Section 1 of this chapter.



### Developing Writing Skills

Read the passage below aloud to your students as taken from Antoine Simon Le Page du Pratz's initial description of Natchez territory:

*"[T]he land [is] fit for every thing, and well watered . . . When you are upon the top of this hill, you discover the whole country, which is an extensive beautiful plain, with several little hills interspersed here and there, upon which the inhabitants have built and made their settlements. The prospect of it is charming."*

After reading this excerpt, invite students to imagine they are du Pratz, who is viewing the land surrounding the Natchez settlement and the native inhabitants for the first time. Ask students to write a paragraph describing what they see in their mind's eye.

### Did You Know?

The tribal name *Kadohadacho* means "true chief."

### Using the Internet

Have your students explore Caddo dome-shaped grass houses by using this website: [www.texasbeyondhistory.net/kids/caddo/houses.html](http://www.texasbeyondhistory.net/kids/caddo/houses.html). Instruct students to compile a list of at least ten steps in the construction of these beehive-shaped houses that often stood thirty feet tall or higher.

### Lagniappe

There had been horses in North America in prehistoric times, but they died out about the same time as the mastodons and mammoths. The Spanish *conquistadors* (conquerors) reintroduced horses to the continent beginning in 1519. As horses escaped or were sold and traded, they gradually spread across the western plains. Native Americans became skilled at riding and at hunting on horseback.

The Natchez chose the location of their villages very skillfully. They settled near abundant populations of deer, bison, bear, porcupine, and birds. They also gathered fruits and vegetables and grew crops in the rich soil located near the Mississippi River.

Unfortunately, their rich lands were very attractive to some French settlers. In 1729, the French governor and the commandant of a fort near the Natchez White Apple Village ordered the inhabitants off their land. The French wanted to turn the fertile Natchez lands into a tobacco plantation. This chapter began with an account of the tragic events that followed. The few Natchez who survived into the 1730s could not reestablish villages for fear of French *reprisal* ("getting back," revenge). They became part of other groups like the Creek and Cherokee, and the Natchez tribe came to an end.

### Caddo

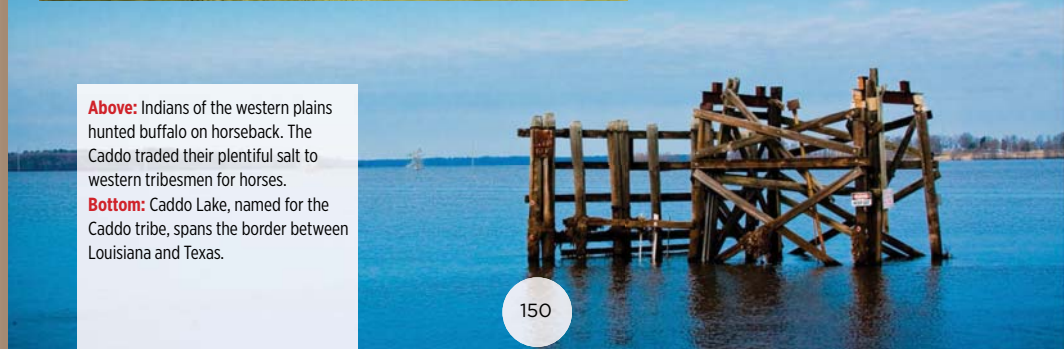
The Caddo, or Kadohadacho, were a specific tribe, but the French applied the name to an entire group of tribes, including the Natchitoches and the Ouachita. The Caddo had settled along the Red River and its tributaries by the time Europeans arrived. Before that, they had lived in the area that became Arkansas. On a modern map, Caddo Lake and Caddo Parish are named for this tribe.

The Caddo were traders. One trade good they had a lot of was salt, which they were able to trade for horses with other tribes on the western plains. Later, they traded horses to their eastern neighbors, the Tunica. The Caddo became skilled with their horses and used them both in trade and hunting. Fish from the lakes, rivers, and creeks near their settlements had long provided food, but the Caddo were also farmers. In addition to crops like corn and beans, they also raised cattle, hogs, and poultry.



**Above:** Indians of the western plains hunted buffalo on horseback. The Caddo traded their plentiful salt to western tribesmen for horses.

**Bottom:** Caddo Lake, named for the Caddo tribe, spans the border between Louisiana and Texas.



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### Using Pictures and Illustrations

Have students write a descriptive paragraph based on the *Portrait of Two Chitimacha Indians*—either from the point of view of the mother or the child. The picture, which is in the public domain, can be downloaded at [http://commons.wikimedia.org/wiki/File:Two-Chitimacha-Indians\\_F\\_Bernard.jpg](http://commons.wikimedia.org/wiki/File:Two-Chitimacha-Indians_F_Bernard.jpg).

### Using Geography Skills: Physical Geography

Project on a screen or Smart Board a physical geography map of Louisiana, such as the one found at this website: [www.champlinetco.com/p2.hostingprod.com/images/louisiana-physical-map.gif](http://www.champlinetco.com/p2/hostingprod.com/images/louisiana-physical-map.gif). Then, ask students to locate Bayou Teche and Grand Lake on this map.

### Higher Level Thinking

The tribal name *Chitimacha* means “People of the Many Waters.” How does this name accurately describe the ancestral homeland of this tribe? (*The Chitimacha settled in an area with an abundance of water that included bayous, lakes, marshes, and rivers.*)

### Did You Know?

Sarah McIlhenny was a member of the family that produces the world-famous Tabasco Sauce.

**Below:** François Bernard painted this *Portrait of Two Chitimacha Indians* in 1870. **Bottom:** The Chitimacha run the Cypress Bayou Casino in Charenton.



By the time the French began to settle Louisiana, the number of Chitimacha had already been greatly reduced by epidemic sickness. In the early 1700s, the Chitimacha had a twelve-year conflict with the French and their Native American allies. This reduced their population even further. The Chitimacha eventually made peace with the French, and the largest remaining group settled near Grand Lake in modern-day St. Mary Parish.

In 1762, Acadian refugees were resettled near the Chitimacha. Over time, some members of the two groups intermarried, and French became a common language among those families.

Despite intermarriage, many Chitimacha maintained a distinct identity, but the group continued to face challenges. In 1855, a severe epidemic of *yellow fever* (a deadly disease spread by the bite on an infected mosquito) caused many deaths. In the same period, the Chitimacha sued the United States government. They wanted confirmation of their claims to traditional tribal lands. The tribe gained formal title to more than 1,000 acres, but hard times had forced some members of their tribe to sell parts of that land. In the early twentieth century, the tribe retained less than 300 acres.

A neighbor of the Chitimacha named Sarah McIlhenny, a resident of nearby Avery Island, bought part of the lost land and helped the Chitimacha regain control of it. In 1917, the United States government recognized the Chitimacha as a sovereign Indian nation. They were the first tribe in Louisiana to achieve this status. In 1917, the reservation consisted of 260 acres. Over the years, the Chitimacha have purchased adjacent property, adding another 1,000 acres to their holdings.

In the early 1970s, the tribe adopted a constitution and bylaws. Today the tribe has about 950 members and is governed by a five-member tribal council. Approximately 350 members live on the reservation near Charenton, in St. Mary Parish. The reservation has its own schools, courts, and police and fire departments. The tribe also runs a successful casino and uses the profits to provide a variety of benefits to its members.



### Notes

Blank lines for taking notes.

### Choctaw

When Europeans arrived, the Choctaw were the second-largest tribe in the southeastern United States. They occupied an area that includes parts of present-day Georgia, Alabama, Mississippi, and Louisiana. They lived in permanent towns, engaged in settled agriculture, and developed extensive trade routes.

Long-standing conflicts between the French and the British continued when both nations began to colonize parts of North America. The Europeans wanted the tribes to choose sides. The Choctaw initially allied with the French. The Chickasaw, long-time enemies of the Choctaw, chose to support the British. These new alliances increased conflict between the two tribes. After the French and Indian War ended in 1763, the Choctaw split into two factions, one allied with the French and the other with the British. This new set of alliances led to a war within the tribe. Some Choctaw supported the American colonies against the British in the American Revolutionary War. A small group also supported Andrew Jackson and the U.S. forces at the Battle of New Orleans in 1815.

By the 1830s, the Choctaw had made agreements to *cede* (give up) most of their territory to the United States. Today, most descendants of the Choctaw live on reservations in Oklahoma and Mississippi, but three groups of Choctaw remain in Louisiana. The Jena Band of Choctaw is recognized as a tribe by the United States. Their tribal center is located in Grant Parish. Tribal members retain and pass down their language, skills, and crafts to members of the younger generation. Young Choctaw are taught how to make blowguns, prepare deer hides, and design and make elaborate baskets from oak and pine straw. The second Louisiana group is the Clifton Choctaw, who live in Rapides Parish.

The third group is the Ebarb-Choctaw-Apache tribe. They are also known as the Louisiana Band of Choctaw. Their tribal office is located in Zwolle in Sabine Parish. In the 1700s, the Spanish brought some native people from the Apache tribe into the region to serve as slaves. Some of the Apache escaped or were freed, and joined a group of Choctaw who lived near the Sabine River. The culture of the Louisiana Band of Choctaw is a mixture of their Native American and Spanish heritages. In 1975, they began the Zwolle Tamale Fiesta to celebrate both sources of their heritage. It takes place every year on the second full weekend of October.

### Lagniappe

Though Zwolle has a mixed Native American and Spanish heritage, its name comes from the European country of Holland, home of the Dutch people. In the late 1800s, when the area became a whistle stop along the Kansas City Southern Railroad, it was given the name of a town in Holland to honor a prominent Dutch visitor.



**Above:** François Bernard painted this Choctaw Village in 1869. **Bottom:** Zwolle Tamale Fiesta parade.

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### In Other Words

**blowguns**—long narrow tubes that shoot out arrows or darts

### Review

Which Choctaw game, described earlier in the chapter, was also known by the phrase “little brother of war”? (*toli*)

### Using Reading Skills: Drawing Inferences

What inference can be drawn from the fact that the game of *toli* was also described as the “little brother of war”? (*The game involved rough contact that often led to injury. This game was also seen as preparation for war.*)

### Did You Know?

The Chickasaw claimed they were such formidable warriors that they “only [had] to beat drums in our cabins” to scare the Choctaw away from attacking their villages. This was wishful thinking. According to historian James Taylor Carson, Choctaw men had two major social responsibilities—hunting and warfare. In fulfilling these two responsibilities, they were exhorted by their wives “to die like real men.”

**Using Reading Skills:  
Reading Comprehension**

Instruct students to read the paragraphs about the Houma tribe noting their original location and their subsequent relocations over time. Student notations should look something like this:

1. Angola in West Feliciana Parish
2. Bayou St. John near New Orleans
3. Ascension Parish
4. Coastal marsh areas in Terrebonne Parish
5. Terrebonne and Lafourche Parishes

**Engagement**

Have students create an *Istrouma* using cardboard, soap, a large popsicle stick, or the cardboard core from a roll of paper towel. Remember to have students paint their *Istrouma* red and include a crawfish drawing.

**Using Pictures and Illustrations**

Ask students: How does this painting show that these Native Americans are living in “two worlds”—their own traditional culture and that of the settlers? (*The child carries Indian implements, but the man carries an American rifle. They are wearing traditional clothing, but the fabric appears to be American or European.*)



**Houma**

René-Robert Cavelier, Sieur de La Salle, the French explorer who claimed Louisiana for France, encountered the Houma people on his journey down the Mississippi River in 1682. At that time, their primary village consisted of about 140 cabins. It was located near the river at modern-day Angola in West Feliciana Parish. The Houma were forced to leave this location after they lost a conflict with the Tunica. They moved to the south, settling first at Bayou St. John near New Orleans. Later they moved to Ascension Parish. They sold the Ascension Parish land to Acadian settlers and ended up in coastal marsh areas located in Terrebonne Parish.

Because of their location near swamps and marshes, they learned to hunt, fish, and trap local animals like the crawfish. In fact, the crawfish is their *totem* (tribal symbol). Earlier, the Houma had adopted a tribal symbol called an *Istrouma* or *Isti Houma*. This tall red pole was located on the banks of the Mississippi River and marked the boundary between the hunting grounds of the Houma and the Bayagoula. The French explorer Pierre Le Moyne, Sieur d'Iberville, saw the *Istrouma* and called it *baton rouge*, French for “red stick.” The name of Louisiana’s capital city commemorates this early Houma totem and Iberville’s name for it.

Today, the Houma people live mainly in Terrebonne and Lafourche Parishes. They currently number about 15,000 people. During the years they moved around Louisiana, they intermarried with Native Americans from other tribes. This mixing of different tribal groups helped the Houma to survive, but it has also made it hard for them to prove a distinct ancestry. Because of their proximity to Acadian settlers and their descendants, some Houma speak French and have adopted some Acadian cultural traits.

The Houma are recognized as a tribe by the state of Louisiana. In order to provide federal recognition, the United States Bureau of Indian Affairs requires a tribe to prove a common ancestry. The tribe must also have lived in a distinctive community and maintained political influence over their members. According to the Bureau, the Houma do not meet these requirements. Despite this decision, the Houma continue their quest to achieve federal recognition.



**Top:** Official Seal of the United Houma Nation. **Right:** Alfred Boisseau painted *Louisiana Indians Walking Along a Bayou* in 1847.

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