

TURNER, GOLDIE

PAWNEE INDIANS

#6885

THE BUNDLE SCHEME

#7070 284

ESTABLISHMENT OF RALSTON
AGRICULTURAL FAIRS

#6886

#7163

PAWNEE INDIANS

#7421

PAWNEE INDIANS

#7050

PAWNEE MARRIAGES

#6581

JAMES MURIE

#6580

JENNINGS, OKLAHOMA

#7693

PAWNEE INDIAN MISSION

#7203

BLACKBURN

#7540

CASEY

#12041

An assortment of material gathered from several different sources about the Pawnee Indians.

By Goldie Turner, Field Worker.
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Food and its preparation

Jerked meat was a principal food of the Pawnee Indians. All meat was so prepared but most of the jerked meat was made from the buffalo. After a big buffalo hunt the men would skin and cut the buffalo in quarters then the women would cut it in thin sheets and hang it in the sun to dry. After two or three days it was taken down and pounded to get all the moisture out of it and it was allowed to dry a little longer. A fire was built under it in order to keep the flies away and to also smoke it which gave it a flavor. This meat was only put out on a sunny day as the cloudy days had a great deal to do with its spoiling.

Cured Corn

The ears of corn were plucked when the ears were in the milky stage. Without taking off the husks, lay it over a bed of coals for roasting. Turn as needed, telling by the browning of the husks. When cooked they are put aside to cool and the corn is then cut from the

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cob, making sure to get the whole grain. It is then placed in the sun spread out on a large piece of canvas or other cloth to dry. After it is thoroughly dry it will keep indefinitely as will the jerked meat.

Squaw Bread

This is a sweet dough that is rolled out, cut in chunks and fried in deep fat. Sometimes it is pinched off in the hands, flattened out and then fried.

Tribal Government

The tribal organization of the Pawnees was based on village communities representing subdivisions of the tribe. Each village had its name, its shrine containing sacred objects, and its priests who had charge of the rituals and ceremonies connected with these objects.

It had also its hereditary chiefs and its council composed of its chiefs and leading men. If the head chief was a man of unusual character and ability he exercised undisputed authority, settled all difficulties and preserved social order. He was expected to give freely and was apt to be surrounded by dependents. Each chief

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had his own herald who proclaimed orders and other matters of tribal interest.

The tribe was held together by two forces. The ceremonies pertaining to a common cult in which each village had its place and share and the tribal council composed of the chiefs of the different villages. In the meetings of the councils, rules of procedure were rigidly observed. No one could speak who was not entitled to a seat, although a few privileged men were permitted to be present as spectators. The council determined all questions touching the welfare of the tribe. War parties were always initiated by some individual and were composed of volunteers. Should the village be attacked the men fought under their chief or under some recognized leader.

Among the Skidi the morning and evening stars represented the masculine and feminine elements and were connected with the advent and perpetuation on earth of all living forms. A series of ceremonies relative to the bringing of life and its increase began with the first thunder in the spring and culminated at the sum-

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mer solstice in human sacrifice, but the series did not close until the maize was harvested. At every stage of the series, certain shrines of bundles became the center of the ceremony. Each shrine was in charge of an hereditary keeper.