



Granary



Governor's Mansion



Shade Structure



Kitchen



County Courthouse

NAME: _____



House



Medicine Lodge

Unrest and Uprisings

Draw a line from the Prophetstown building to its modern equal.



Council House



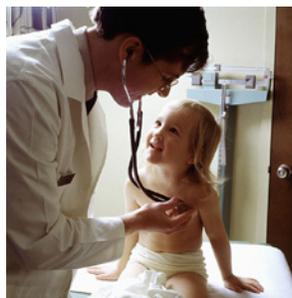
Chief's Cabin



Grocery Store



Cooking Hearth



Doctor's Office



Front Porch



Wigwam

Chief's Cabin

Most Native tribes were led by a chief who had a significant home in the village. The chief gained their authority by any of several means, including age, family inheritance, skill as a warrior, or other accomplishments.

Chiefs ruled by consensus and served as advisors by settling disputes among villagers. Some chiefs, like Tecumseh, served as leaders during times of war. Tribes might also have a chief who served as a spiritual leader, like Tenskwatawa, also known as “The Prophet.”

Council House

Each village had a council house where ceremonies and tribal meetings were held. This building was the most important village structure. Council houses remain in use today.

The Council House would have been a place where Tenskwatawa and Tecumseh met with other tribal leaders to discuss the challenges facing their people. A council house also served as a place for ceremonies, dancing, drumming, and storytelling.

Granary

The granary, or corncrib, was used to dry and store corn, grains, and other foods. Early settlers learned how to properly store their corn from Native people. Native people developed sophisticated storage containers that allowed them to store seeds to plant during the next season.

Granaries were built in many shapes and sizes - some above ground and some below. Foods were stored in baskets, bags, or buried in lined pits. All of these methods prevented moisture and animal damage.

Medicine Lodge

A medicine lodge was a place of religious ceremony and physical healing. It was a space separated from normal daily life. The construction of a medicine lodge was a ceremonial activity, and the materials used were treated with great respect and care. Some lodges were fully above ground while others are partially buried.

Within each tribe, certain individuals were recognized as spiritual community leaders. The English used the term “medicine man”, “medicine woman”, or “shaman,” but more appropriately this person was a Spiritual Elder – a man or woman with specialized skills or knowledge about traditional healing. Medicine lodges and elders remain a part of American Indian cultural life.

Wigwam

Known also as a “wikiup” or “wikiami”, wigwams were domed, round shelters used by many Native groups. Wigwams could be seasonal or permanent structures. Wigwams usually took longer to put up than tipis (a western or Plains Indian shelter) and their frames were not portable.

A traditional wigwam was formed with a frame of arched poles covered with a roofing material. The sides of the wigwam were covered with tree bark for winter protection, or cattail or reed mats for summer coverings. Animal hides, and even canvas cloth, a common trade item during the time of Prophetstown, could be placed over the top of the wigwam to repel rain and snow.

A fire pit in the middle of the wigwam kept the entire family warm. A wigwam was for sleeping or getting out of bad weather.

Shade Shelter

Pole shade structures provided working areas protected from the sun and rain. Under a shade shelter, Native people conducted time-consuming tasks such as processing nuts, or making arrowheads and cordage. These shelters were often covered by evergreen limbs, but during the time of Prophetstown, they may have been covered with canvas.

Cooking Hearth

Most food preparation and cooking took place outdoors. A cooking hearth provided space for a large open cooking fire. The pole construction allowed for hanging large heavy kettles that could be moved to control cooking temperatures. Cooking hearths were used for everyday meals and for special occasions, like the annual boiling of maple sap into syrup and sugar.