



One Land, Many Trails

*I have heard of a land
Where the earth is red with promises . . .
Where the imagination has no fences
Where what is dreamed one night
Is accomplished the next day*

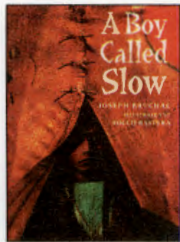
Joyce Carol Thomas
from *I Have Heard of a Land*



e1/e

One Land, Many Trails

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Reader's Library

- Shell-Flower
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- Zachary's Ride
- America: A Dream

Theme Paperbacks

Meet the Wards on the Oregon Trail

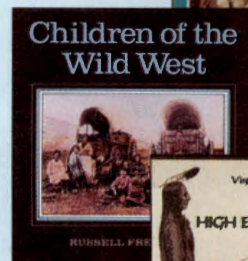
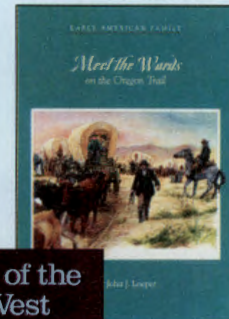
by John J. Loper

Children of the Wild West

by Russell Freedman

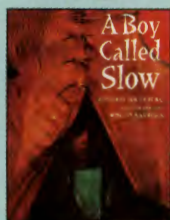
High Elk's Treasure

by Virginia Driving Hawk Sneve



Book Links

If you like . . .



A Boy Called Slow
by Joseph Bruchac

If you like . . .



Pioneer Girl
by Andrea Warren

Then try . . .

My Name Is York

by Elizabeth Van Steenwyck
(Rising Moon)

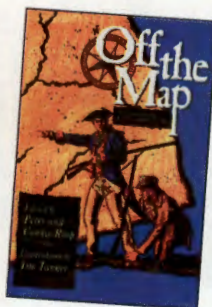
York, an enslaved man who accompanied Lewis and Clark on their expedition, tells his story.



Off the Map: The Journals of Lewis and Clark

edited by Peter and Connie Roop
(Walker)

The story of Lewis and Clark's 1806 expedition is told through their journal entries.



Then try . . .

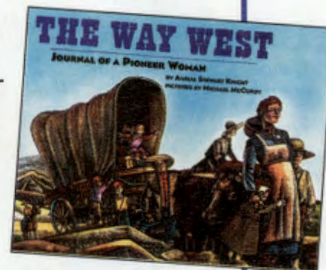
Dandelions

by Eve Bunting (Harcourt)
After her family arrives in the Nebraska Territory, Zoe plants dandelions on their sod house as a landmark.



The Way West: Journal of a Pioneer Woman

by Amelia Stewart Knight (Aladdin)
The author's diary reveals her experiences with her family while traveling by covered wagon to the Oregon Territory.



If you like . . .



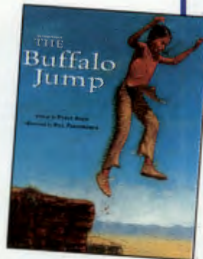
**Black Cowboy,
Wild Horses**

by Julius Lester

Then try . . .

The Buffalo Jump

by Peter Roop (Rising Moon)
Little Blaze is unhappy when his older brother is chosen to lead the herd in the buffalo jump.



**West by Covered Wagon:
Retracing the Pioneer Trails**

by Dorothy Hinshaw Patent (Walker)
A modern-day wagon train journey is compared with such a journey a hundred years earlier.



If you like . . .



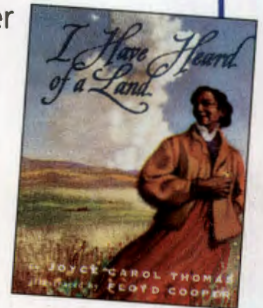
Elena

by Diane Stanley

Then try . . .

I Have Heard of a Land

by Joyce Carol Thomas (Harper)
The author draws on her family's history in this account of African Americans settling in the Oklahoma Territory.



**Willow Chase:
Kansas Territory, 1847**

by Kathleen Duey (Aladdin)
When she becomes separated from her family on their way to Kansas, Willow must find her way alone.



Technology

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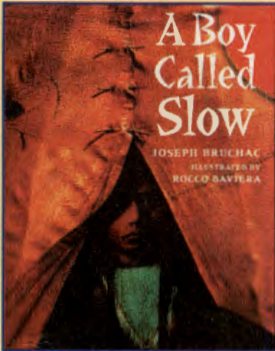
Read at school



Read at home www.bookadventure.org



A Boy Called Slow



FIRST TRAVELERS OF THE PLAINS

Long before European settlers came, the Great Plains were home to some thirty Native American tribes, including the Lakota Sioux and the Crow, the people you will read about in *A Boy Called Slow*. Each tribe had its own language and **customs**. Each traveled the plains, following the buffalo herds, trading with other tribes and sometimes raiding them for horses and weapons. In a **raid**, a warrior hoped to establish a **reputation** for bravery.

California
Standards

Standards to Achieve

Reading

- Inferences/
generalizations
(R2.4)



Few chiefs among the Plains Indians earned as much **respect** for courage and **determination** as did Sitting Bull (1831–1890) of the Lakota Sioux.

- ◀ A warrior might show his bravery by riding up to an enemy and touching him with a coup stick.

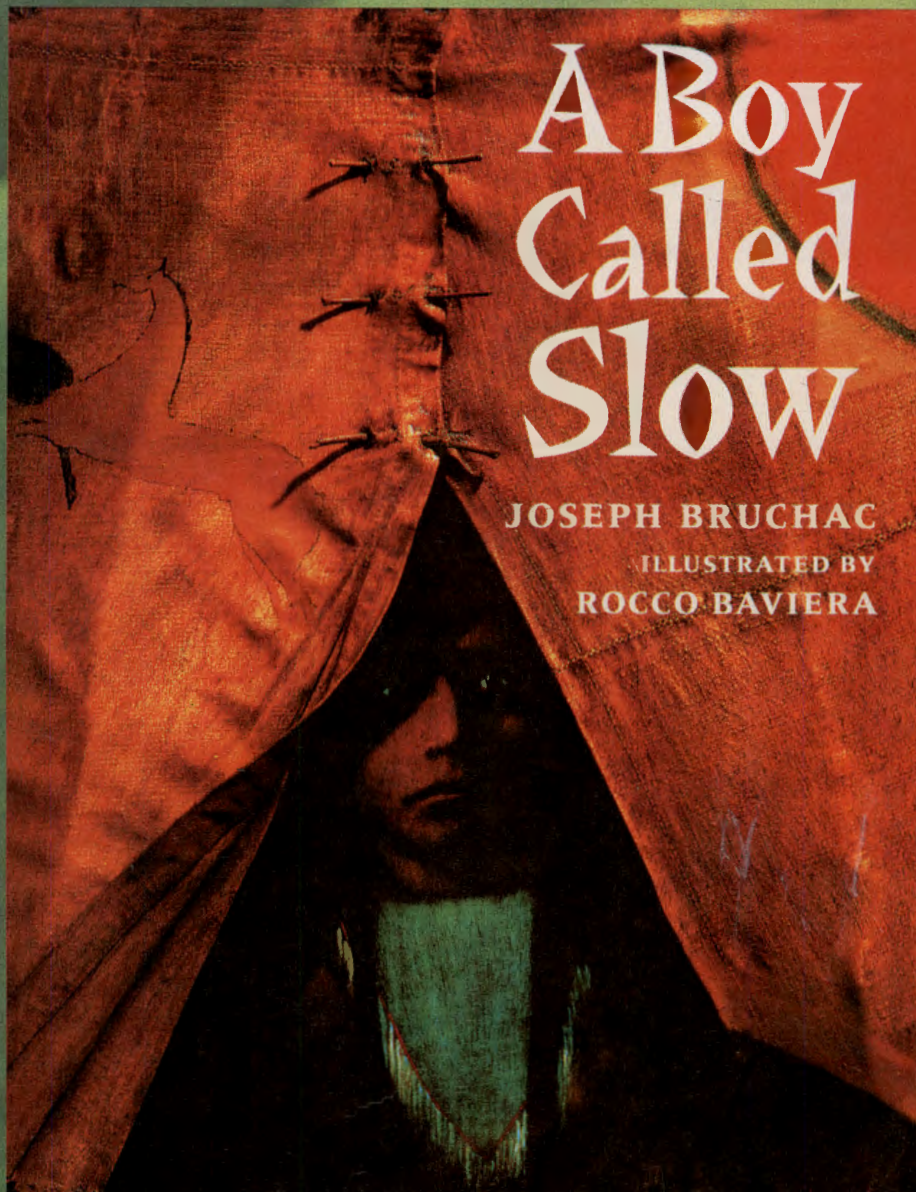


Buffalo herds numbering in the millions provided the Plains Indians with food, clothing, and shelter. When the Plains were settled in 1900, fewer than fifty wild buffalo were left.



The homeland of the Plains Indians, the Great Plains, **extended** from the Missouri River to the Rocky Mountains. Sitting Bull grew up in what is now the state of South Dakota.





Strategy Focus

Think about the selection title and review the illustrations. What can you **infer** about the main character? What do you **predict** will happen?



Many years ago, in the winter of 1831, a boy was born to the family of Returns Again of the Hunkpapa band of the Lakota Sioux.

Though Returns Again loved his daughters — knowing well that women are the heart of the nation — both he and his wife gave thanks to Wakan-Tanka for at last giving them a son. “Now,” Returns Again said, “we have one who will hunt for his Hunkpapa people and help to protect them.”

But his wife smiled. “Han!” she said. “We have one to follow his father’s path.”

It was the custom in those days to give a childhood name. Such names came from the way a child acted. So it had been with Returns Again and his father before him.

So the parents of this boy and the other relatives in his tiyospaye, his extended family, watched the first son of Returns Again closely.

If he had tried to swallow everything he could get hold of — as was the case with one of his cousins — they might have called him “Hungry Mouth.” But that was not so for this boy.

“If he were to take much longer eating,” his uncle Four Horns said, “the food would bite him before he bites it!”

Perhaps, his mother thought, if he were quick in his movements and always watching things they might call him “Mouse.” But that was not the case for this boy. He never did anything quickly. This son of Returns Again was always slow.

“U we!” his mother said. “Come here, quickly!” But her son only looked at her.

“Nihwa hwo?” Returns Again would say. “Are you sleepy?” But it was not sleep that made their son act as he did. It was simply the way he was. Every action he took was slow.

“Slon-he,” his father said. “That is the name for our son.”

His mother agreed. “We will call him Slow.”

So that became his name.

Slow’s uncle Four Horns would tell Slow how the horses came to the plains only in the time of Slow’s grandparents, and how the horses made their lives easier than they had been in the old days. Some said that the horses were brought by the wasicun, the white man. But Four Horns told him a different story.

“Our Creator, Wakan-Tanka, loves the Lakota people,” his uncle would tell him. “Wakan-Tanka saw that we had only our dogs to help us pull our travois and hunt buffalo. So Wakan-Tanka sent us a new animal as faithful as our dogs but able to pull our loads and carry us as quick as the whirlwind into the hunt, the Shoog-Ton’kah, the ‘Spirit Dog.’”

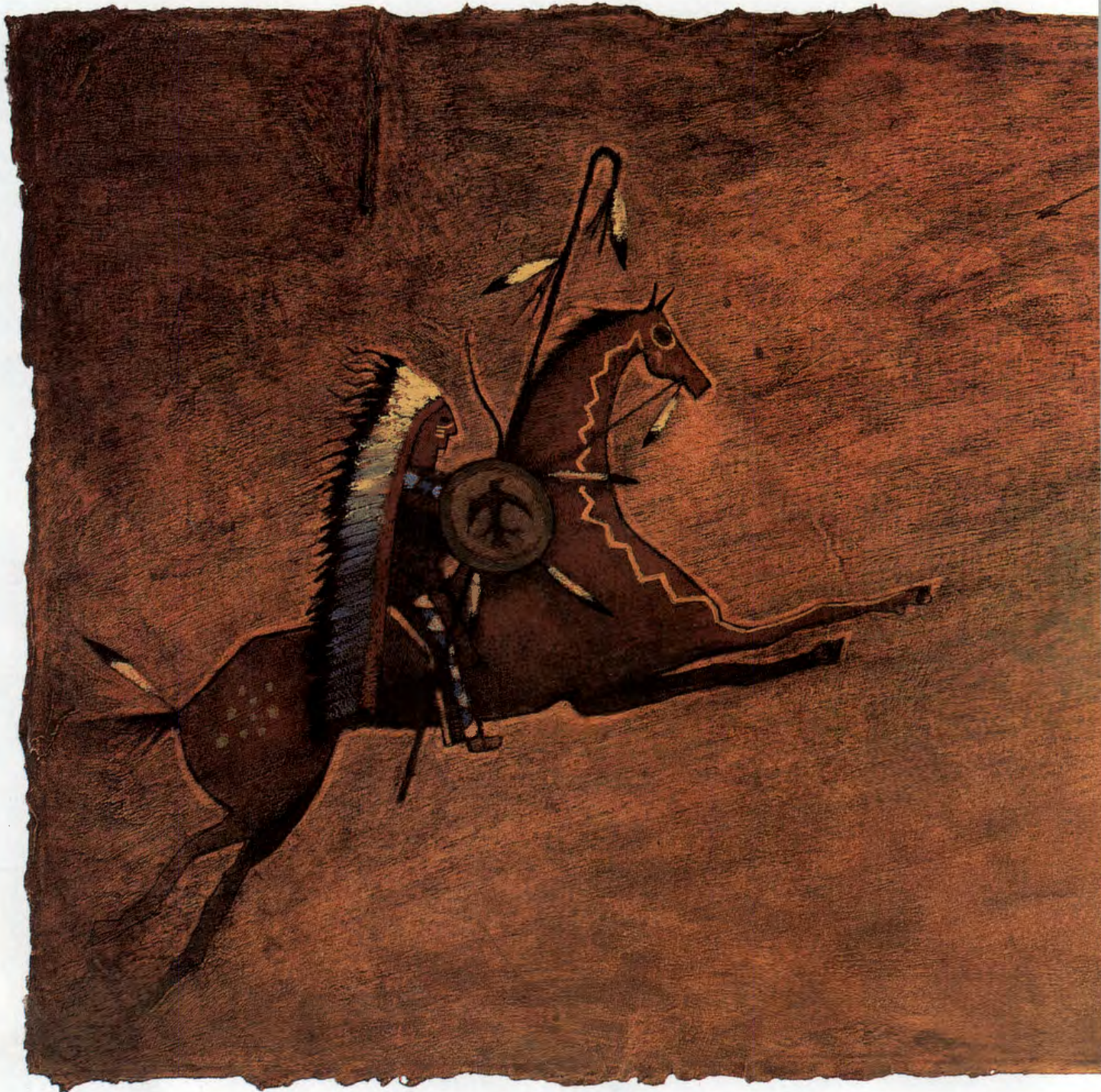
As Slow grew up, he was not happy with his name. Few boys were given names they wanted to keep. No one wanted to be known as “Hungry Mouth” or “Curly” or “Runny Nose” or “Slow” all of his life. But until a child earned a new name by having a powerful dream or by doing some brave or special deed, it could not be changed.



Slow wished for this vision of bravery to come to him. He wished for a vision that would allow him to prove himself to his people.

Slow longed to have a name like his uncle Four Horns, or like the strong name his father had earned — Returns Again to Strike the Enemy.

“Your father,” Slow’s mother said, “was given his name because of his courage in battle. When the Crows raided our village, the others were



ready to retreat, but your father was the one who returned. Because of his bravery, the enemies were driven away.

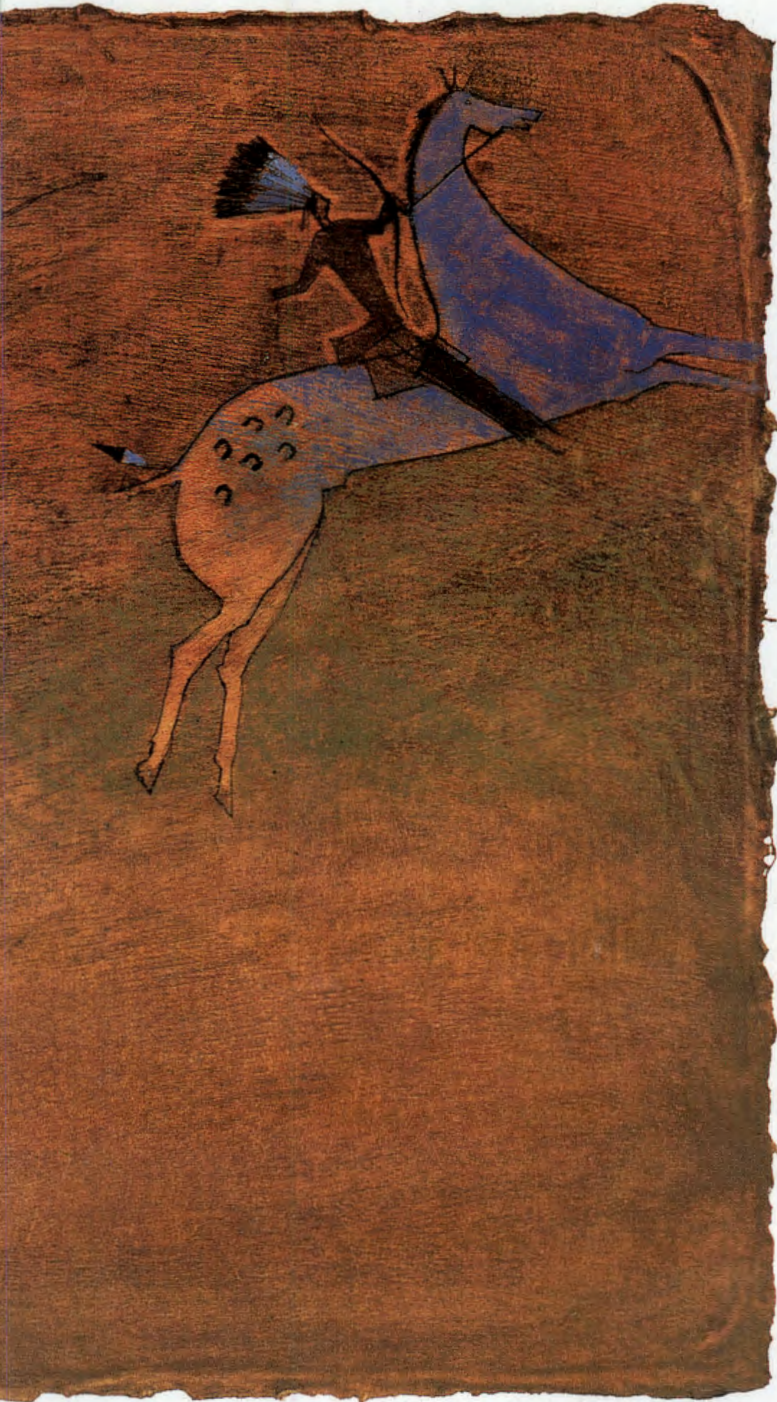
“You must always help and protect your people,” she continued. “A true Lakota shares everything with the people.”

Slow listened to his mother’s words, knowing how true they were. He had often seen his father return from hunting and share what he brought

back with the poorest people in the village. He remembered two winters ago when his father returned from a raid and brought back many horses. Returns Again had given all of those horses away except for one strong gray pony, which he saved for his son.

“The best way,” Returns Again told him, “to gain the respect of your people is to be both brave and wise.”

Slow understood those words. By the time Slow reached his seventh winter, he had gained a reputation as one of the strongest of the boys. And when it came to riding, none of the small children was more at ease on the back of a pony than the boy called Slow.





Returns Again was a man who could sometimes understand the speech of the animals and the birds. Slow, too, inherited some of his father's gift. He knew that his gray pony understood him, and when he was on its back, it was as if the two of them were one. Slow knew that many of his Lakota people could speak with the birds and animals, and hear their speech as clearly as human words; and the animals understood them, as well. And because he listened to the animals, Returns Again was given four more names.

One summer, Returns Again went hunting with some friends. As they camped at night beside their fire not far from the place called Smoky Butte, they heard a sound approaching them. It was a low sound, like a deep voice talking. Someone was coming along the trail which led



between the low hills. The other men reached for their weapons, but Returns Again stopped them. There, coming slowly along the trail toward them, was a big bull buffalo, its head close to the ground. The deep murmuring sound came from its throat. The other men could not make out what the buffalo was saying, but Returns Again heard it clearly. Returns Again listened carefully as the buffalo spoke, for the words it spoke were names:

Tatan'ka Iyota'ke,
Tatan'ka Psi'ca,
Tatan'ka Winyu'ha Najin,
Tatan'ka Wanji'la.

Those were the four names spoken by the great bull buffalo. They were powerful names. As the buffalo slowly passed them and continued on along the trail until it was over the hill and out of sight, Returns Again knew that those names had been given to him. From that day on, he owned not only the name Returns Again to Strike the Enemy, he also owned those four names given him by the old bull buffalo.

Slow was proud to have a father with such names as Returns Again and Tatan'ka Iyota'ke. One day, he promised himself, he too would have such a strong name. But he knew that it would not be easy. So, as Slow wrestled with his friends, as he hunted with his bow and arrows, as he raced his gray pony, he always tried to do his best so that one day he would become a good warrior.

Slow was careful and deliberate in everything he did. It might take him a while to decide, but once he put his head down and went forward, he would not turn back.

At the age of ten, he killed his first buffalo — a yearling calf. His mother skinned the buffalo calf and, with his two sisters helping, tanned its skin and made it into a robe for him to wear. Though he was still called Slow, no one teased him any longer. His name now meant determination and courage to those who knew him.

As the winters passed, Slow grew. He was not as tall as some of the boys his age, but his shoulders were broad and strong.

One evening, he heard word in the camp that his father and some other men were going to ride out against the Crow, who his father called his favorite enemies. Slow knew that the Crow were great warriors and had some of the best horses on the plains. Slow had now seen fourteen winters and was old enough to go along.

He wrapped his robe made of the skin of the buffalo calf around his shoulders. He picked up his bow and his quiver full of blunt-pointed arrows that he used for hunting birds. He quickly brushed his gray pony's tail and plucked a burr from its mane. "Mitakola," he said, "my friend, we are ready to help protect the people."



Determined, he rode through the cottonwood trees until he reached the trail his father's war party had taken. Before long, Slow came to the place where they had chosen to gather and make plans. He rode into their midst and before his father or any of the other men could speak, he jumped from his pony's back and put his arm over the animal's neck.

"We are going," Slow said.

Returns Again looked around at the other men and then looked at his son with pride.

"Han," he said.

The war party began to ride to the place where the Red River meets the Missouri River.

When at last they were close to the place, the men who had been sent ahead as scouts came back.

"Upelo," the scouts said. "They are coming!"

The men began to make preparations. They put on their best clothing and brought out their paint to mark their faces and their horses. They uncovered their war shields and took out their coup sticks and their lances. From behind a small hill, they had a good view of the plain before them and could see the enemy coming from a long way off.

Closer and closer the enemy came, ready for attack.

Everyone waited for Slow's father to give the word. But as he waited, Slow's father looked over to his right. There, already mounted on his horse, was Slow. All that he wore were his moccasins and his breech cloth and he held a coup stick in his hand. He looked over at his father and then he kicked his horse's sides.

"Hiyu'wo!" the boy shouted. His horse leaped forward and over the top of the hill, down toward the enemy. His father and the rest of the war party tried to catch up, but Slow's horse was too far ahead.





The Crow war party at the base of the hill looked up to see many men galloping down.

One of the Crow warriors drew an arrow to his bowstring, but before he could let it go, Slow had reached him and struck his arm with the coup stick, spoiling his aim. "Oh-hey," Slow cried in triumph.

At the sight of Slow and the men, the Crow warriors fled.

"Hiyu'wo, Hiyu'wo!"

When the fight was over, not one Hunkpapa warrior had been injured. The Lakota people brought back many horses and weapons from the Crow. The raid was a success.



Slow was a hero.

When they returned to their village, all of the men spoke in loud voices of the brave deeds they had done. But the loudest voice of all was the voice of Slow's father. He painted his son with black paint — a sign of victory.

"My son is brave," he said. "His determination has won the battle for us. I give him a new name. I give him the name that was mine. He is no longer Slon-he. He is now Tatan'ka Iyota'ke."

And so it was that the boy who was once called “Slow” gained the name Tatan’ka Iyota’ke, a name which is known well, for Tatan’ka Iyota’ke means Sitting Bull — one of the greatest of all the Lakota warriors.

And this is his story.



Meet the Author **Joseph Bruchac**

Joseph Bruchac's books show the influence of his Native American roots. His grandfather was Abenaki, a member of a Native American group from the Northeastern United States and Canada.

Bruchac has published stories, poetry, and novels including *Eagle Song*, *The Great Ball Game: A Muskogee Story*, *Children of the Longhouse*, and *Flying with the Eagle*, *Racing the Great Bear*. Some of his books draw on his Abenaki heritage. Others, such as *A Boy Called Slow*, deal with Native American cultures very different from his own.

In his writing Bruchac frequently celebrates nature and being true to yourself. He says: "Have pride in what you are and recognize that we as human beings make ourselves. Our possibilities are not limited by what our family was or by what other people say we are."



Meet the Illustrator **Rocco Baviera**



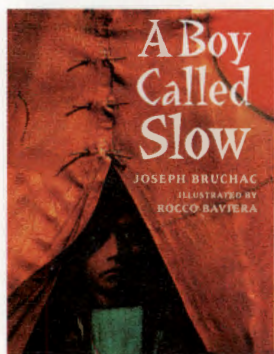
In addition to *A Boy Called Slow*, Rocco Baviera has collaborated with Joseph Bruchac on *The Song of the Buffalo*. The illustrator of two other books for children, Baviera lives with his wife in Ontario, Canada.

Internet

To learn more about Joseph Bruchac and Rocco Baviera, visit Education Place.

www.eduplace.com/kids

Think About the Selection



1. If you could give yourself a name in the Lakota way, what name would best suit you? Why?
2. Think about Slow's boyhood goals. How are they similar to those of a child today? How are they different?
3. Do you agree with Returns Again about the best way to gain the respect of others? Why or why not?
4. Slow's father calls the Crow his "favorite enemies." What do you think he means?
5. What childhood actions and character traits were clues that Slow might grow up to be a great warrior and leader?
6. Why do you think Slow used a coup stick in the raid? What did it show about him?
7. **Connecting/Comparing** Both Slow and Leigh Botts in *Dear Mr. Henshaw* got advice from older people. Compare the kinds of advice and how they made sense for each boy's life.



Narrating

Write a Story

Think about how Four Horns might have gotten his name. Then write a story about how it happened. Use what you learned in the selection about Lakota names to help you.

Tips

- Put the story's events in order.
- Use details to make the setting real for your readers.
- Include dialogue that suits your characters and the time.

Social Studies

Make a Card Quiz

A *Boy Called Slow* contains many facts about the Lakota Sioux and their traditions. Use the selection to create a series of Question and Answer cards giving information about the Lakota and Slow. Challenge classmates to come up with the answers.



Bonus Find out more about the history and traditions of the Plains Indians. Make an illustrated report showing what you learned. Present your findings to the class.

Vocabulary

Make a Word Banner

Find words in the selection that describe important character traits, such as *determined*. Choose one of those traits and design a word banner on paper or cardboard that defines and illustrates the word. You might choose to draw a scene from the selection or from your own life.



Internet

Complete a Web Word Find

Rediscover some of the words you learned about the Lakota Sioux. You can find them in a puzzle that can be printed from the Education Place Web site.

www.eduplace.com/kids

Art Link

Skill: How to Look at Fine Art

As you look . . .

Ask yourself these questions:

- **What** does the artwork show? Look at the whole scene, figure, or portrait. Notice the details.
- **How** did the artist create the artwork? What materials were used? What colors, shapes, lines, and patterns do you notice?
- **Where and when** did the artist create the artwork? What does it tell you about that place and period in history?

California
Standards

Standards to Achieve

Reading

- **Understand text features (R2.1)**

Social Science

- **Varied customs/traditions (HSS5.1.2)**

Drawn from History

The Indians of the Great Plains have long recorded their lives, visions, and history by drawing and painting. They first painted on rocks and animal hides using paints made from natural pigments and brushes made from bones and sticks. But by the 1860s, Plains Indians were using new materials on a new surface: paper.

Explorers and traders who traveled across the Great Plains brought ledger books and other notebooks with them. Plains Indians began to trade for these notebooks, as well as for colored pencils, crayons, and watercolor paints. Soon, ledger pages once used for lists of numbers became, in the hands of the Lakota, Kiowa, and other Plains tribes, a new art form called Ledger Art.

As you view these drawings, you may notice that the earlier ones, like *Sitting Bull's*, are simpler in form. By the 1880s, as artists had a wider variety of art supplies to work with, they added scenery and other details. Today the full range of these drawings serves as a valuable record of American Indian life on the Great Plains.



◀ On what is known as the Julian Scott Ledger, an unknown Kiowa artist drew this portrait entitled "Kiowa Couples" in 1880 using pencil, ink, and colored pencil.



▲ This sketch, created by Sitting Bull and copied by his uncle, shows the 14-year-old Slow striking a Crow warrior with his coup stick. The buffalo bull is Sitting Bull's signature.



◀ In 1877, Kiowa artist Wohow represented the new art of photography in "Kiowa Portraits" using pencil and crayon.



... Kiowa Chiefs on a visit to the Agents,

▲ The Kiowa artist who drew "Kiowa Couples" also created this group portrait, "Twelve High-Ranking Kiowa Men," in 1880 using pencil, ink, and colored pencil.



◀ This pencil-and-ink drawing was created before 1868 by Little Shield of the Arapaho. It is entitled "Pen-na-tak-er Co-manch."



▲ A Cheyenne artist, Squint Eyes, made this 1876 drawing, "Buffalo Hunt," using pencil and colored pencil.

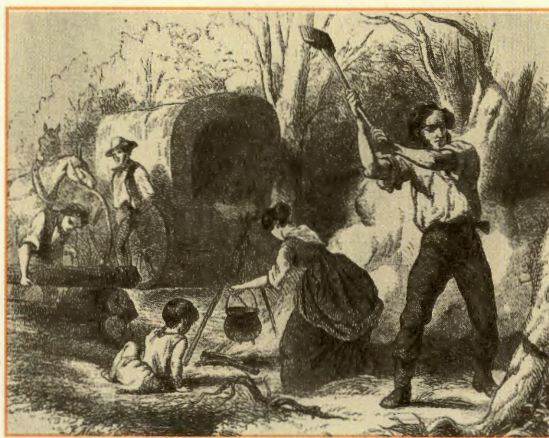


▲ The artist Black Hawk, of the Sans-arc Lakota, drew this untitled group portrait from an unusual perspective in 1881 using ink and colored pencil.

A Research Report

A research report presents facts about a particular topic. Use this student's writing as a model when you write a research report of your own.

Pioneers



The **introduction** helps to capture the attention of the reader.

The **main idea** and **topic sentences** are usually placed at the beginning.

Being a pioneer was an exciting adventure and involved plenty of hard work for men, women, boys, and girls. Pioneers from 1780 to 1850 traveled in wagon trains on a long, hazardous journey to the American West. They had oxen, horses, and even dogs tied to their wagons. Some also traveled by large boats, called flatboats, that carried two or three families down a river, along with their livestock and everything else they owned. More than a million people and animals traveled. Lots of them died on their journey.

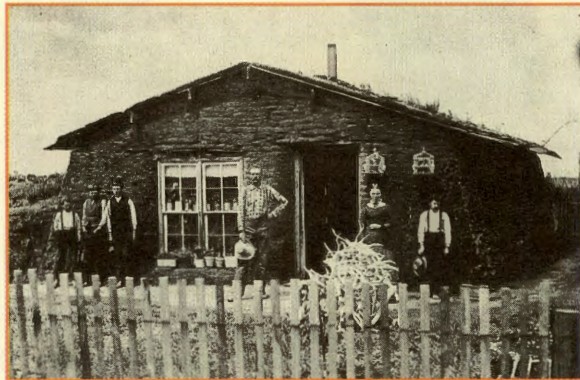


The pioneers always helped one another while they traveled. Once they reached their destination, they continued this practice. They worked together as a team. The men made tools, carried water, and sawed wood. The women made candles and clothing. The boys and girls ground corn. The pioneers usually ate vegetables such as beans, squash, turnips, potatoes, and cabbages, but they mostly ate corn. They shared their food with one another.

The pioneers needed shelter during their journey and after they reached their destination. The wagons and flatboats provided shelter for the travelers. The flatboats had a large boxlike structure in the center, which the families used as a house when they traveled. Once they reached the end of their journey, the pioneers usually built log cabins, which they could put together quickly.

Supporting details show that the writer is using facts.

Student Writing Model continued



Good reports have a **logical sequence** of information.

Clothing was harder to provide on the frontier than either food or shelter, because clothing materials were expensive and difficult to get. Linsey-woolsey, a coarse cloth, woven with wool and cotton, was the favorite material of the pioneer housewife for making clothes for herself, her husband, and her children.

When the pioneers farmed, they made their own tools, such as rakes, hoes, and plows. They also built themselves workshops, where they made their tools and household items.

Almost every large pioneer settlement had a church. Parents taught prayers and songs to their children, and kept Sunday as a day of rest and worship.

Pioneering was challenging, exciting, and very difficult. Only the strong and persistent were able to answer the challenge to find and settle in new territories.

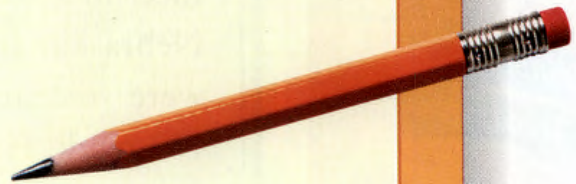
The **conclusion** satisfies the reader.

List of Sources

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“Pioneer Life in America.” World Book Encyclopedia. 1992 ed.

Youngberg, Florence C., ed. Conquerors of the West: Stalwart Mormon Pioneers. Vol. 1. Agreka Books. 1998.



Meet the Author



Cora L.

Grade: five

State: Massachusetts

Hobbies: cooking, baking cakes with her dad

What she'd like to be when she grows up: a movie star or a famous singer

