



UNDER THREE FLAGS

EXPLORING EARLY ST. LOUIS HISTORY

From the Ice Age to the Louisiana Purchase



WRITTEN BY

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DESIGNED AND ILLUSTRATED BY
KIM MULKEY YOUNG

Dedicated to the children of Saint Louis and the teachers who teach them
and to the students of Community School who inspired me to write this book - MH

To my husband, Bryan S. Young for all your support - KMY

ABOUT THE COVER

The cover illustration represents the coming together in peace of two cultures, the Native American and the French. The Native American is holding a calumet, sometimes called a peace pipe. It was constructed of a hollow reed with or without a pipe bowl and adorned with an eagle feather fan attached at its base. Europeans quickly learned that when a Native American showed a calumet, it was a sign of peaceful intentions. It was a ritual similar in spirit to the exchange of a handshake when one European met another. In the illustration, the calumet is raised to the sky in prayer as the smoke from the burning tobacco inside the reed rises. In the Native American belief system, tobacco smoke was thought to have the power to connect man to the spirit world. The gesture asks for blessings from the spirit world.

The Native American and French *coureurs-de-bois*, or trappers, established a mutually beneficial trading partnership throughout the Canadian and Louisiana Territories. The white line in the background symbolizes the great river system within the interior of the continent used to move trade goods by flatboats or canoes to and from New Orleans or Quebec. The Missouri and Mississippi rivers were some of the most important highways in this system and the location of St. Louis was carefully chosen to be near the confluence of these great rivers.

The other curved lines represent the rolling hills and river valleys of the area, home to the tribes native to Missouri.

Note to Readers

This book is by no means a comprehensive history of St. Louis. Instead it is my account of the early events that shaped our city. I believe the story that follows will help children to understand and appreciate the significance of St. Louis in our history.

ACKNOWLEDGMENTS

I would like to extend my sincere thanks to many people for their assistance in creating this book. The following people have taken time from their busy schedules to provide pertinent information and/or assistance in the taking of on-site photographs: Nancy Smith, John Biermann, Ken Cole of Mastodon State Historic Site; William R. Iseminger, Assistant Site Manager of Cahokia Mounds State Historic Site; Andrew Cooperman of the Cahokia Court House State Historic Site; Kathyn RedCorn, Director, Osage Tribal Museum, Pawhuska, Oklahoma; Richard Owings of St. Louis County Parks Museum of Transportation; Walter Strosnider, who resides on top of Sugar Loaf Mound.

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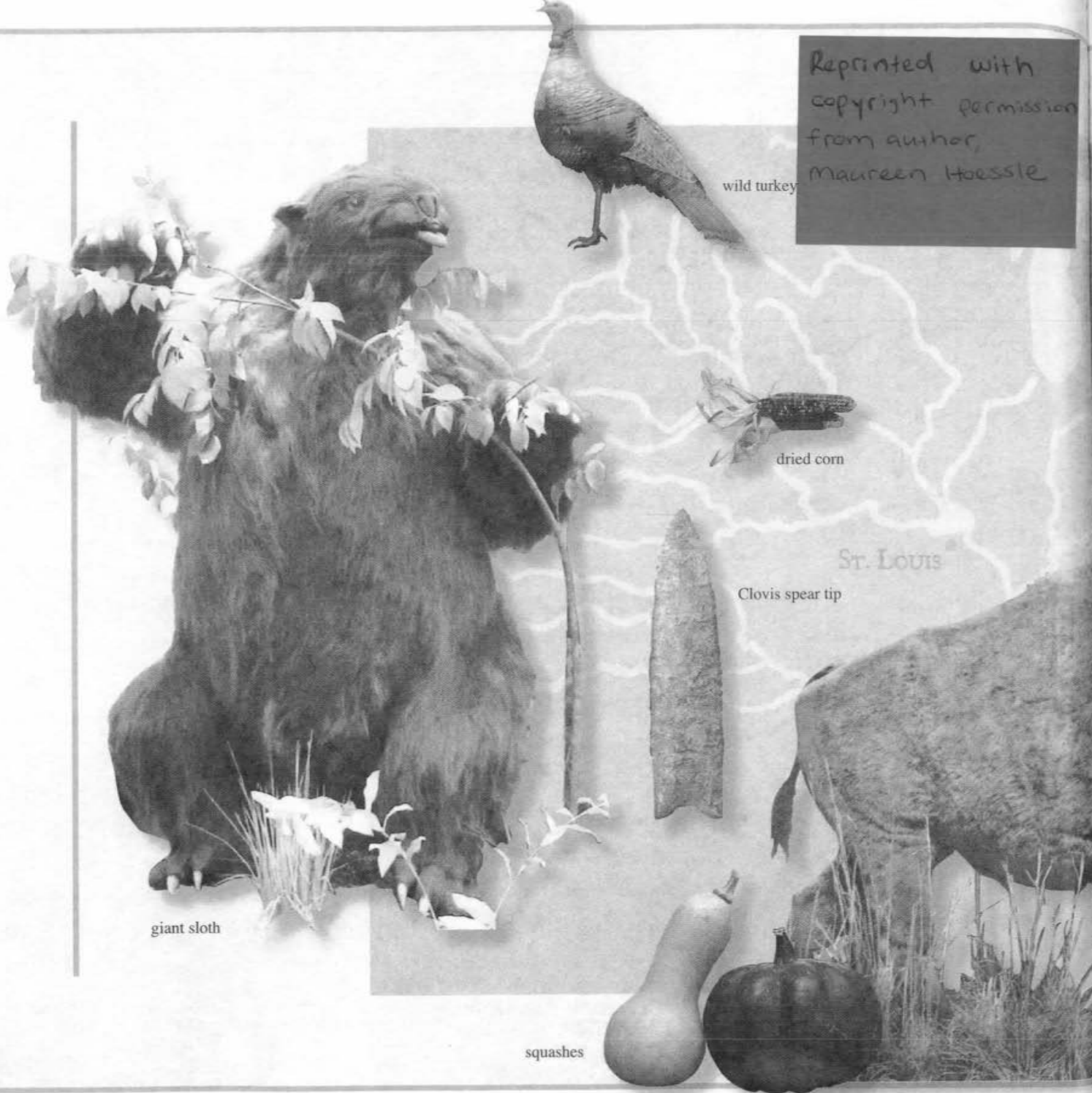
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wild turkey

dried corn

Clovis spear tip

giant sloth

squashes



chunky player figurine



CONTENTS

INTRODUCTION...8

Chapter 1

WAY BACK IN TIME...12

The Land and Its First People

Chapter 2

THE MOUND BUILDERS...22

An Early Civilization

Chapter 3

THE OSAGE NATION...32

Later Native Americans

TIMELINE...44

Chapter 4

EARLY EUROPEAN EXPLORERS...46

Columbus to La Salle

Chapter 5

FRENCH SETTLERS...60

The Founding of St. Louis

Chapter 6

UNDER NEW LEADERSHIP...78

The Louisiana Purchase

GLOSSARY...94

APPENDIX...98

RESOURCES...104

INDEX...108

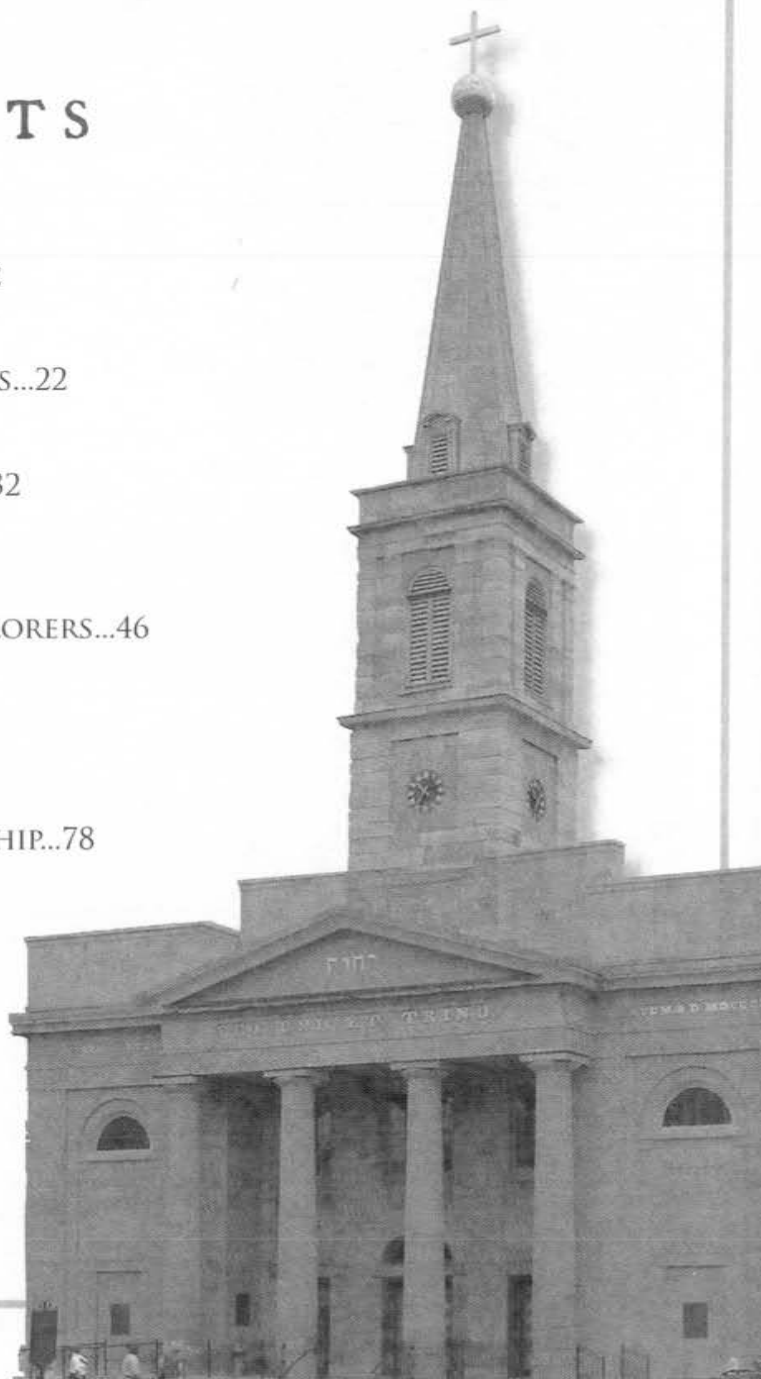


Pierre Laclède

American buffalo



beaver



Old Cathedral



HARVESTING LOTUS ROOT

CHAPTER THREE



THE OSAGE NATION

LATER NATIVE AMERICANS

Imagine, as a girl of 10 summers, you and your mother join the women of your extended family to dig the sacred roots of the water lotus in a nearby pond. Your younger sister plays with her doll as she watches Grandmother spread the lotus roots to dry. Your baby brother sleeps nearby in his cradleboard. You realize that, within three years, you will marry and have children of your own. You are a daughter of the great Osage Nation.

EX LORE



The illustration on page 32 shows the ritual of harvesting the roots of the American lotus. This

plant was sacred to the Osage people and children were fed the nutritious root to ensure a long life. Another symbol of long life was the cedar tree because, unlike the other trees, it appeared to be alive all year round.

Explore the Missouri Botanical Garden to see these plants.

Our story continues near the Missouri River. Over the centuries, the mild climate, fertile land, great riverways, and abundant wildlife attracted other groups of native people to the land now called "Missouri." The Missouri and the Osage tribes were well established in the area when Europeans first traveled the Mississippi. The greater number of Missouri people lived north of the Missouri River. The Osage lived south of the Missouri River, as well as in parts of today's Arkansas, Kansas, and Oklahoma.

The Osage, who continue to live as a nation today in Oklahoma, migrated from the Ohio River Valley and shared religious symbols similar in spirit to the Mississippians. They called themselves WAH-SHA-SHE, "Children of the Middle Waters." Later, the French would change their name to "Osage." They were one of the most powerful tribes in the area, and their villages were scattered along the Missouri and Osage rivers. The principal village was built near the Osage River, a **tributary** of the Missouri River.

The Osage people were tall and strong, with broad shoulders. Most men were at least six feet tall, some seven feet tall. The men wore **loincloths, leggings,** and moccasins made of deer- or bearskins. In the winter they added deerskin shirts and buffalo robes. The men disliked facial hair and shaved their eyebrows and most of their heads,



Cedar tree



American lotus

leaving a strip down the middle about three inches wide and two inches high.

Osage women wore simple dresses, leggings, and moccasins made of deerskin. Their long hair, parted in the middle, flowed loosely down their backs. The women dyed porcupine quills and sewed them in patterns on the clothes and moccasins worn for religious ceremonies. Both women and men wore bracelets, earrings, and tattoos.

SPIRITUAL BELIEFS

The Osage, as well as most native people of the Americas, had (and still have) a deep respect for nature. They lived in harmony with nature. The Osage worshipped an all-powerful sacred force called Wakontah. They believed Wakontah was the Creator that existed in all things, everywhere. Therefore, the Osage had a spiritual relationship to all things, living and nonliving, visible or invisible. The Osage called the sun “Grandfather,” the moon “Grandmother,” the earth “Sacred One.” Because all things on which they depended, such as water, rocks, animals, and plants, came from the blessings of the sacred earth, the Osage believed that they needed to be caretakers of the earth and the life around them.

The sun was celebrated as the giver of life. Each day the whole village arose before sunrise. Women painted a red line in the part in



The red-tailed hawk - symbol of the warrior



Osage Warriors



Spider

The Osage believed that animals and plants had special powers and could lend their powers to people. Sub-clans chose a sacred animal: the hawk, black bear, buffalo, woodpecker, or spider, to be its symbol for life. The symbols represented such qualities as beauty, courage, strength, and quickness.

Here's how the spider was chosen:

When walking through the woods an Osage who was seeking a life symbol walked into a spider web. "Why don't you choose me as your symbol?" asked the spider. "What would make you a good life symbol for the great Osage?" asked the man with a laugh. And the spider answered, "Where I am, I build my house, and where I build my house, all things come to it."

their hair to symbolize the sun's journey across the sky throughout the day. As the sun rose, the people of the village went outside, placed moist soil on their foreheads, and greeted the sun with prayers of thanks. This **ritual** was repeated at midday and at sunset.

The simple daily tasks of the Osage, such as planting and hunting, had spiritual importance. Before beginning these tasks, they sent prayers through the thunder, the waters, the rocks, and the winds for good fortune.

The Osage believed that their world was made of relationships between opposite forces: dark and light, male and female, good and evil, visible and invisible, and creation and destruction. Following this belief system, the Osage divided the universe into two parts, the earth and the sky. They divided their population into two major clans, or groups of people related by blood. The clans were named "Sky People Clan" and "Earth People Clan." The two main clans were further divided into 24 sub-clans, with each clan choosing a life symbol. The people would call upon these sacred animal or plant life symbols before planting, hunting, or going to war.

ORGANIZATION OF SOCIETY

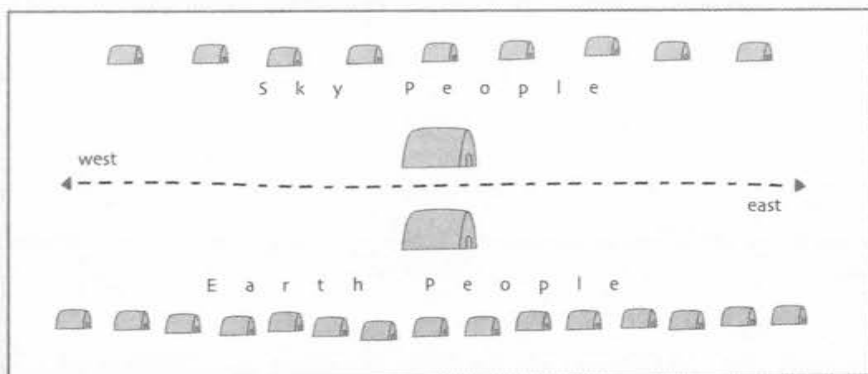
A chief and several priests were the leaders of each clan. Men held these positions of authority. The position of chief was **hereditary**, with the title and responsibility of the chief usually passed from father to son, who had to be worthy and qualified. When there was no son or if the son were considered unqualified, an-

other male family member was chosen.

The chief's power was limited. His job was to see that his people were taken care of, including the elderly and less fortunate. He was not a ruler, but more of a leader of elected officials. The true governing body was a group of elderly men, the "Little Old Men." These elders were the keepers of the traditions and religious beliefs. They created religious ceremonies and explained the spiritual meaning of all aspects of life. The Little Old Men advised the chiefs, and the chiefs almost always followed their advice.

THE HOMES OF THE OSAGE

The Osage lived in villages on high hills or prairies that overlooked lower ground. They built their villages in locations near rivers, in



areas easy to defend. An Osage village was organized on a path running from east to west. The Sky People Clan, divided into 9 sub-clans, lived in homes

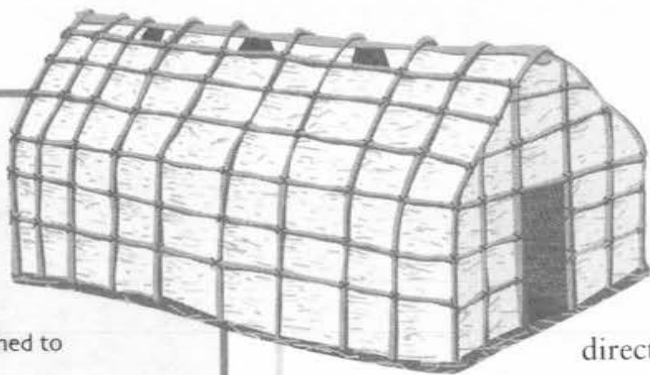


Roach

Clermont, a chief of the Osage Nation, was portrayed wearing a traditional Osage headdress called a "roach." The headdress was attached by braiding a lock of hair and a piece of hide connected to the headdress together, then securing both with a small bone or stick used like a hat pin.

Osage homes were built with multiple center posts

that were notched to support a ridge pole. Over the ridge pole, smaller poles were bent to form the pitched roof. Wall posts completed the frame. The frame was covered in overlapping woven mats made of bark, skins, and long-stemmed marsh grasses called "rushes." Along the central pathway were one or more fireplaces used for cooking and heat. A smoke hole positioned in the roof above the fireplace let out smoke and allowed some light; still, the house remained somewhat dark and smoky. Circular storage pits were dug into the floor near a wall, and rectangular-shaped pits were used for trash.



constructed on the north side of the path, and the Earth People Clan, divided into 15 sub-clans, lived in homes on the south side. The village chiefs, one from each clan, lived in the center of the village, in houses built directly across from each other.

Large rectangular buildings about 20 feet wide and 40 feet long, called "long-houses," served as home for several families of a clan. Inside their homes were items that the Osage used each day. Woven mats covered the floor for sitting and sleeping. Pottery was used for cooking and storage. Gourds served as water containers. Each person possessed a wooden bowl. The Osage served food with spoons made of shell and horns. They used knives and their fingers, however, to eat the food. From the rafters and center post hung many things: dried meat stored in bags made of animal skin, strings of lotus root, dried pumpkin strips, and prepared persimmon cakes. The Osage also used rafters or walls to hang their clothes or their bow and quiver of arrows. They made all the objects found in the home from materials in the natural environment.

FAMILY AND COMMUNITY LIFE

The family and the clan arranged marriages among the Osage. A marriage was made between a member of the Sky Clan and a member of the Earth Clan. Girls often married at age 12, while boys usually married in their late teens or early

twenties. An Osage man could marry more than one wife. His second wife was usually his first wife's younger sister, especially if the sister's husband was deceased. This arrangement provided the sister and her family with food, protection, and an inheritance. The new husband joined his wife's family.

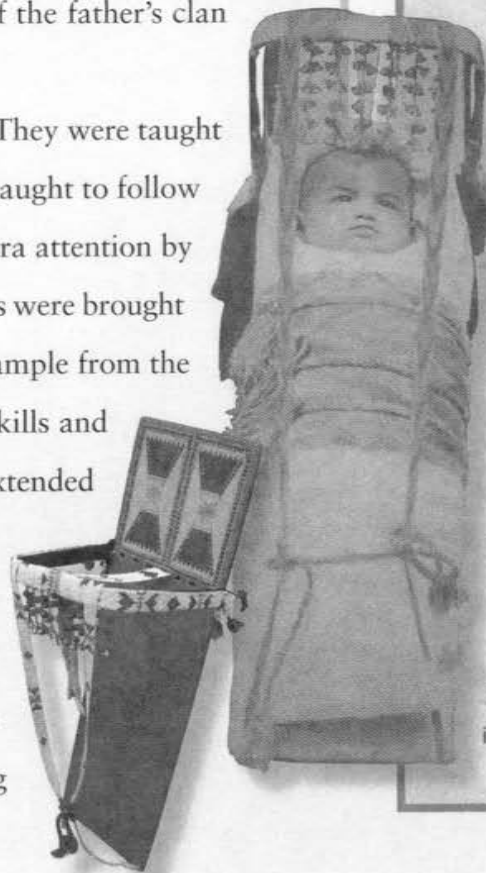
Children were highly valued in Osage society because they were the future of the Osage Nation. Name-giving ceremonies were important events in the tribe. The clan priest chose a name for the child based on symbols of the father's clan and the sex and birth order of the child.

The first-born of each family held privileged positions. They were taught to be leaders of the community, and younger siblings were taught to follow their directions. The eldest daughter was given gifts and extra attention by her family and expected to do less work. The younger siblings were brought up to do the tribe's work. The children learned through example from the adults. They worked alongside their relatives, growing in skills and knowledge as they were given more challenging tasks. The extended family helped to raise and educate the children as if they were their own. Osage children called all their aunts "mother" and the men of their clan "uncle" or "grandfather."

When children disobeyed or showed unacceptable behavior, they were not physically punished. Instead, teasing

Cradleboard

The Osage considered Wakonta's most important blessing to be children. Babies spent their days wrapped in swaddling and secured to the cradleboard with a very wide belt. The boards, measuring three feet long and one foot wide, were carried or propped up. A projecting hoop guarded the infant's face in the event the board fell over, and attached bells entertained the child when brushed lightly. A cloth draped over the hoop protected the child from insects and sunburn.



Gardening

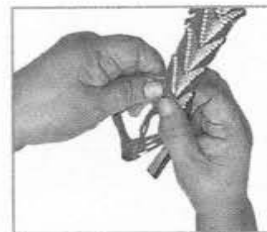
In April, the beginning of the Osage New Year, women cleared the fields and planted rows of corn, pumpkin, squash, and beans. The crops were left unhoed and unfenced while the people left the village for the summer hunting expedition. When the Osage returned in the late summer, the crops were harvested and dried for the winter.

and shaming were used to get the younger children to obey. If stronger punishment was needed, they were ignored or ostracized, banished from the family home and activities. This method of punishment was very serious, as being together and sharing meals and communal activities were essential for happiness and survival.

RESPONSIBILITIES OF WOMEN

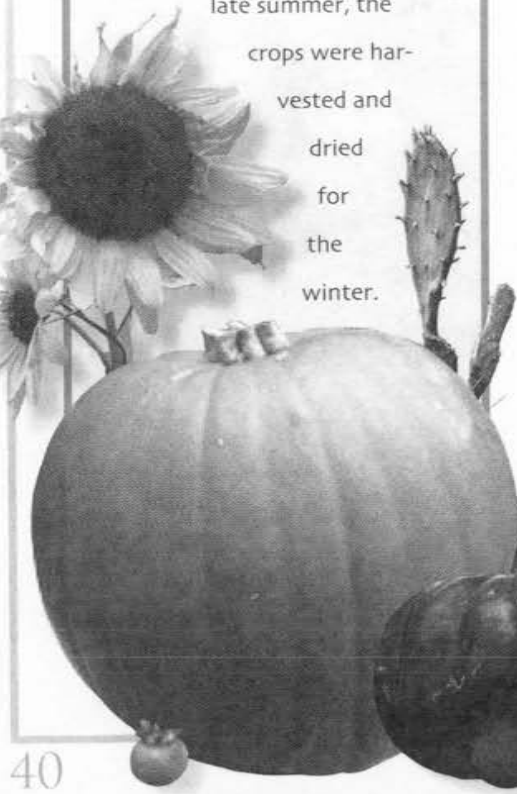
Although there were both medicine men and medicine women who healed the sick and wounded, and a few women became priests, males and females usually performed different jobs. Women and girls took care of the household and food preparation. They planted crops, prepared the meals, and preserved food for the winter. Women gathered wild berries, wild potatoes, prickly pear cactus, persimmons, milkweed sprouts, and nuts. Seeds such as sunflower seeds were roasted or eaten raw. The potato-like root of the lotus provided another important food source.

In addition to farming and food preparation, the women prepared skins, sewed clothing, made pottery, and cared for the younger children. Using only their fingers, they wove



Finger Weaving

and dried rush grasses and wove rush mats to cover the frames of houses. Girls practiced the skills of motherhood as they played with dolls and doll-sized cradleboards.

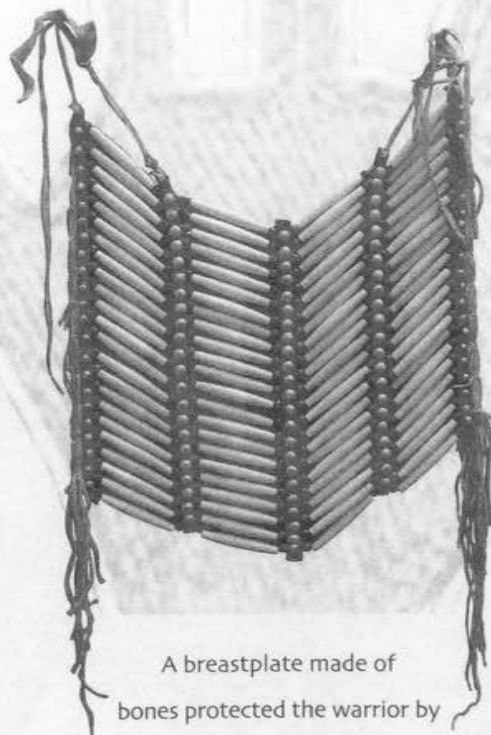


RESPONSIBILITIES OF THE MEN

In the Osage society, men had most of the power. They made the decisions of the family and the tribe. Men were responsible for providing the tribe with meat, for protecting the village, and for governing the people. Osage warriors protected their hunting territory and villages from other people who competed for the same resources. They protected the women and children, the future Osage generations, from any enemy who might threaten them. If an enemy was captured, it was the clan's chief who decided whether to spare the captive's life and adopt him into the tribe. War was regarded as necessary only for self-protection. It was one of the few situations where violence was acceptable. The tribe met for seven days before deciding to go to war, to give time to calm anger and consider consequences.

Boys learned skills from the men of their clan. They learned how to make and use bows and arrows. They learned to shape tools such as knives and flint scrapers. They played games

(continued on page 43)



A breastplate made of bones protected the warrior by deflecting blows to the chest from battle axes.

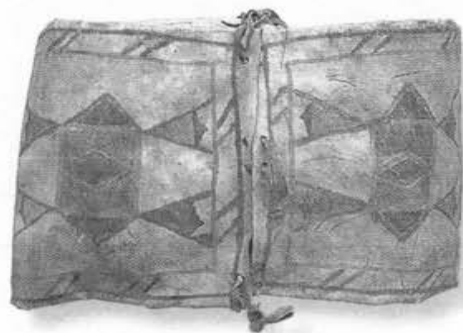
Fire

Fire was held sacred as a piece of the sun. In fire, the forces of life and death were present. When controlled, it was the greatest of Wakonta's gifts. Fire warmed the cold, brought light into the dark, and made raw foods edible. Fire in a home symbolized the unity of the family. Uncontrolled fire, as in a prairie fire, was dangerous and destructive. When preparing for battle, warriors painted grotesque designs on their faces with charcoal. These designs symbolized the fierceness of the prairie fire and were meant to bluff and frighten their enemies. They also reminded the warrior that he fought to protect his family and the warmth of his home fire.

USES OF THE GREAT BUFFALO

The Osage used all parts of the buffalo. They ate the meat, including the most prized part, the tongue. They used the hide to make rope, shields, boats, drum heads, robes, carpets, and shelters. Bladders and intestines were used as bag-like containers for cooking or storing water. The Osage used the horns for eating or drinking utensils or placed them on headdresses of those of high honor in their tribe. They made glue and rattles from the

hooves. Bones were used as needles and tools such as knives, shovels, and hoes. The women used the sinew as thread, and men used it as strings for their bows. Hair was used for paint-brushes and decorations. They used the tails for switches for swatting flies or to cool off while inside a sweat lodge. "Bison" is another name for this great animal of the plains.

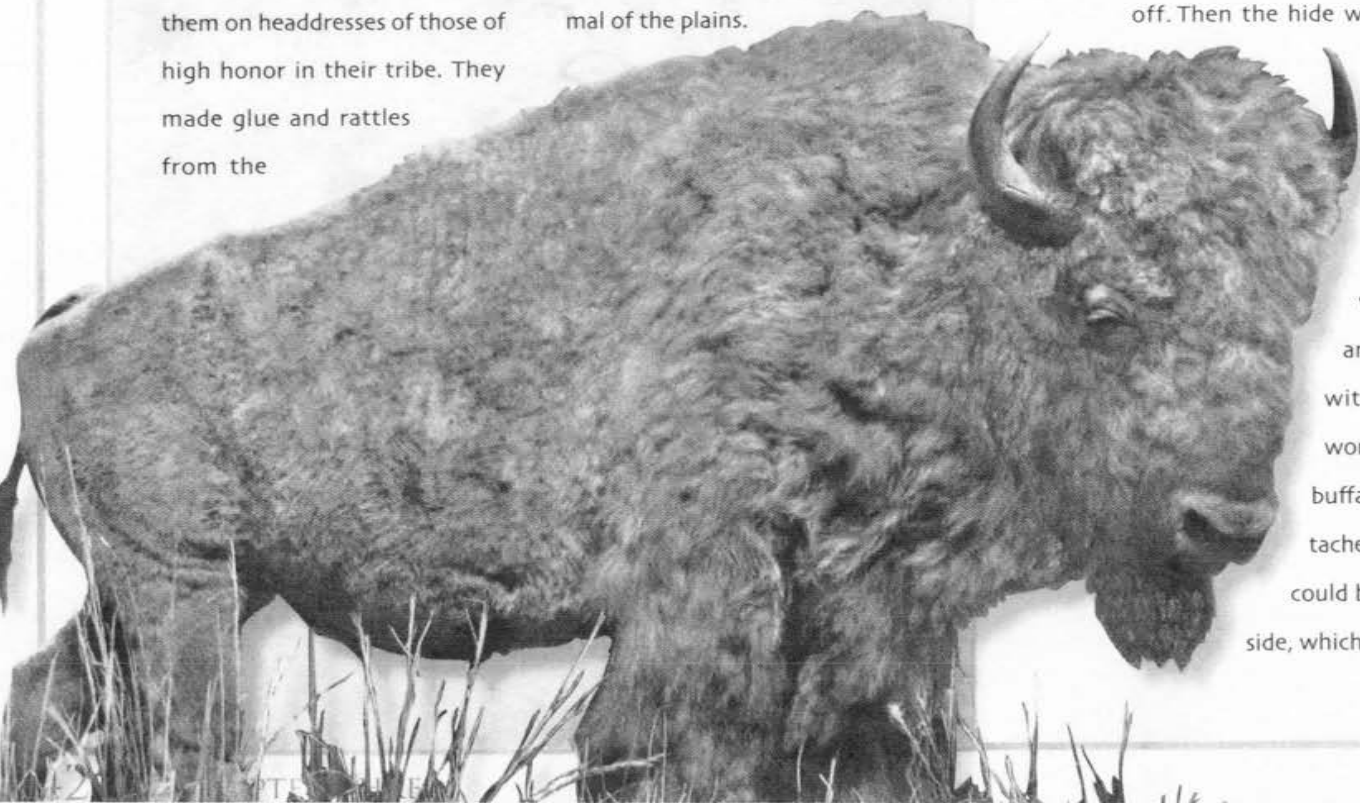


Parfleche

WORKING WITH HIDE

Women prepared buffalo skins for use either by making them into stiff, hard rawhide or softening them for use as clothing. First, the fat, flesh, and fur were scraped off. Then the hide was washed and stretched on a

frame. Rawhide, the uncured animal skin with its fur scraped off, was used to make storage bags called "parfleche." If the hide was to be softened, the woman would rub a mixture of animal brains and fat into the hide with a smooth stone. Men and women wore moccasins made from buffalo hides that still had the fur attached. In the winter, these moccasins could be turned with the fur to the inside, which kept their feet warm.



with toy bow and arrows to learn the necessary skills for hunting and becoming a warrior. As they grew older they began to help provide food for their families. Boys gathered birds' eggs and hunted pigeons, quail, rabbits, and squirrels with small bows. They learned to fish using nets, lines, and rock traps.

THE HUNT

Three times a year, the entire community, except for the very old and the very young, went on hunting **expeditions**. They went to western grasslands and prairies of today's western Missouri and Kansas. They hunted from May until August and then again from October to December for buffalo, elk, and deer. The fall hunt provided thick buffalo robes for the upcoming winter. In March, the Osage hunted in the forests for bear, beaver, and turkey. The clan chiefs organized the hunts and divided the meat among families. Along with their chosen warriors, the clan chiefs made sure the villagers were safe from enemy tribes while hunting and preparing the meat.

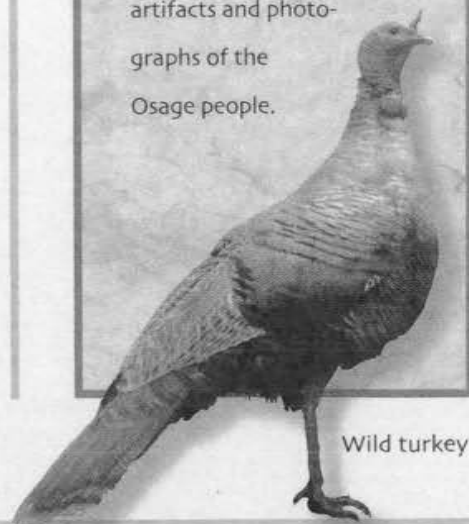
The Osage built dome-shaped **wigwams** as temporary homes during these trips, which the women maintained. The women butchered the animal, dried or smoked the meat, and prepared it for transport back to the village.

This was the lifestyle of the Osage for hundreds of years. However, their lives would change forever as newcomers arrived at their villages.

EXPLORE

Explore Grant's Farm and Lone Elk Park in search of elk, deer, turkey, and buffalo roaming freely. Grant's Farm is located just southwest of the city in St. Louis County. Lone Elk Park is a county park just 30 minutes west of St. Louis.

If you have a chance, visit the Osage Tribal Museum in Pawhuska, Oklahoma, to see artifacts and photographs of the Osage people.



Wild turkey



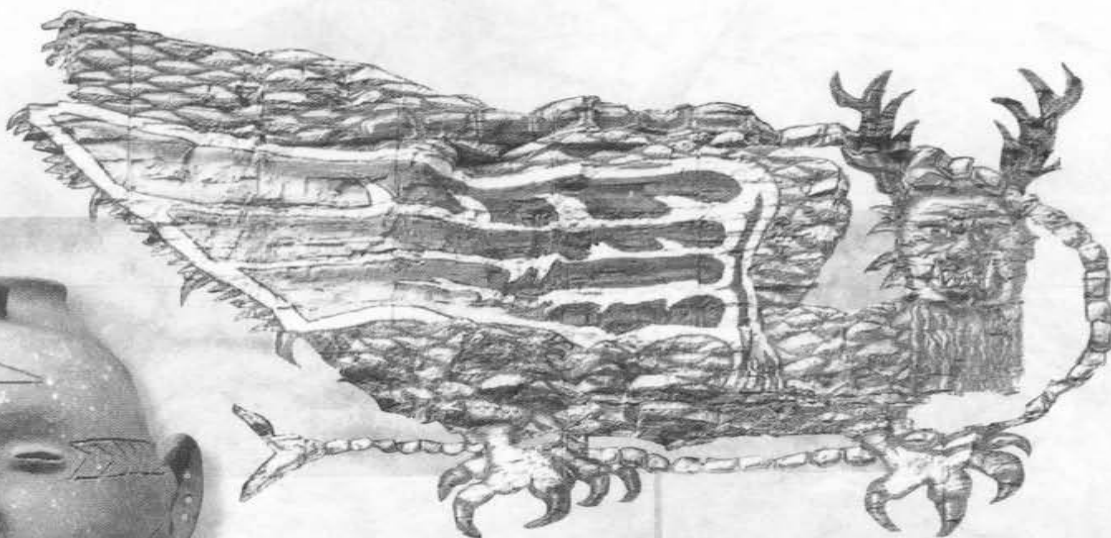
PALEO INDIANS-
CLOVIS PEOPLE
IN TODAY'S
MISSOURI

10,000 B.C.E.



MISSISSIPPIANS
MOUND BUILDERS

900 - 1400



COLUMBUS'
FIRST VOYAGE
TO AMERICA

1492

DE SOTO
EXPLORES
AMERICA
FOR
SPAIN

1541

MARQUETTE AND
JOLIET EXPLORE
MISSISSIPPI RIVER

1673



FRANCE CLAIMS THE
MISSISSIPPI VALLEY,
NAMES IT "LOUISIANA"

1681

FRANCE
GIVES
LOUISIANA
TO SPAIN

1762

0 C.E.



FOUNDING OF
ST. LOUIS BY
FUR TRADERS

ENGLAND DEFEATS
FRANCE IN THE FRENCH
AND INDIAN WAR.
ENGLAND CLAIMS LAND
EAST OF THE MISSISSIPPI
RIVER

REVOLUTIONARY
WAR OF
INDEPENDENCE
BEGINS

SPANISH OFFICIALS
ARRIVE FOR THE FIRST
TIME TO ST. LOUIS

LOUISIANA
PURCHASE.
LOUISIANA
TERRITORY PASSED
ON TO THE U. S. A.
(DECEMBER)

SPANISH
RETURN
LOUISIANA TO
FRANCE

UPPER
LOUISIANA IS
OFFICIALLY
TRANSFERRED
TO UNITED
STATES, MARCH
9-10
"Day of Three Flags"

1763

1764

1769

1776

1800

1803

1804