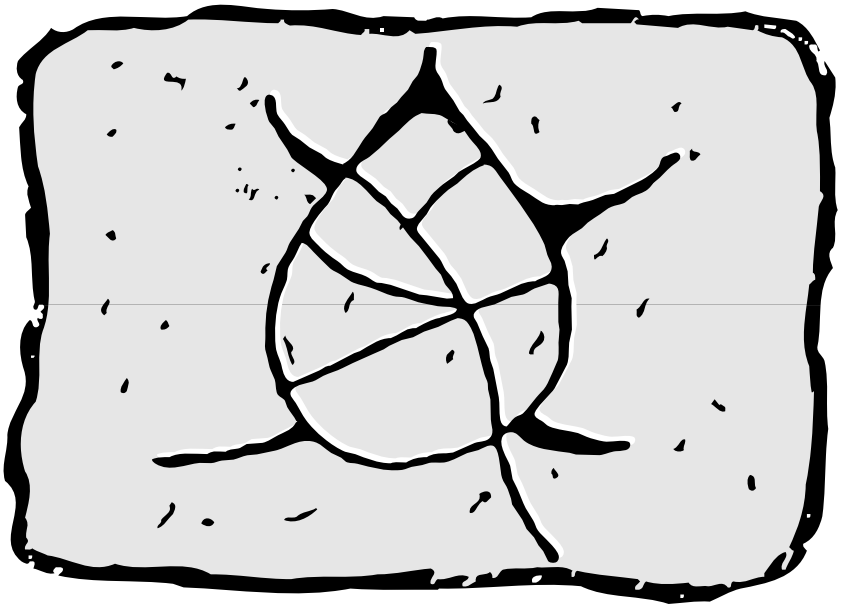
Prehistoric Life in Montana



User Guide
Provided by The Montana Historical Society
Education Office
(406) 444-4789
www.montanahistoricalsociety.org

Funded by a Grant from the E.L. Wiegand Foundation

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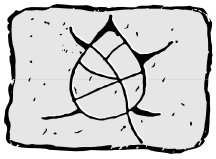

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Inventory

Borrower: _____ Booking Period: _____

The borrower is responsible for the safe use of the footlocker and all its contents during the designated booking period. Replacement and/or repair for any lost items and/or damage (other than normal wear and tear) to the footlocker and its contents while in the borrower's care will be charged to the borrower's school. **Please have an adult complete the footlocker inventory checklist below, both when you receive the footlocker and when you repack it for shipping, to ensure that all of the contents are intact.** After you inventory the footlocker for shipping to the next location, please mail or fax this completed form to the Education Office.

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
13 replicas of artifacts unearthed at Pictograph Cave (in box):				
Bone Awl				
Bone Needle				
Bone Fishing Point				
Game Piece (A) Game				
Piece (B)				
Turtle Effigy				
Projectile Point (A)				
Projectile Point (B)				
Projectile Point (C)				
Large Stone Chopper				
Stone Drill				
Small Stone Blade				

(continued)

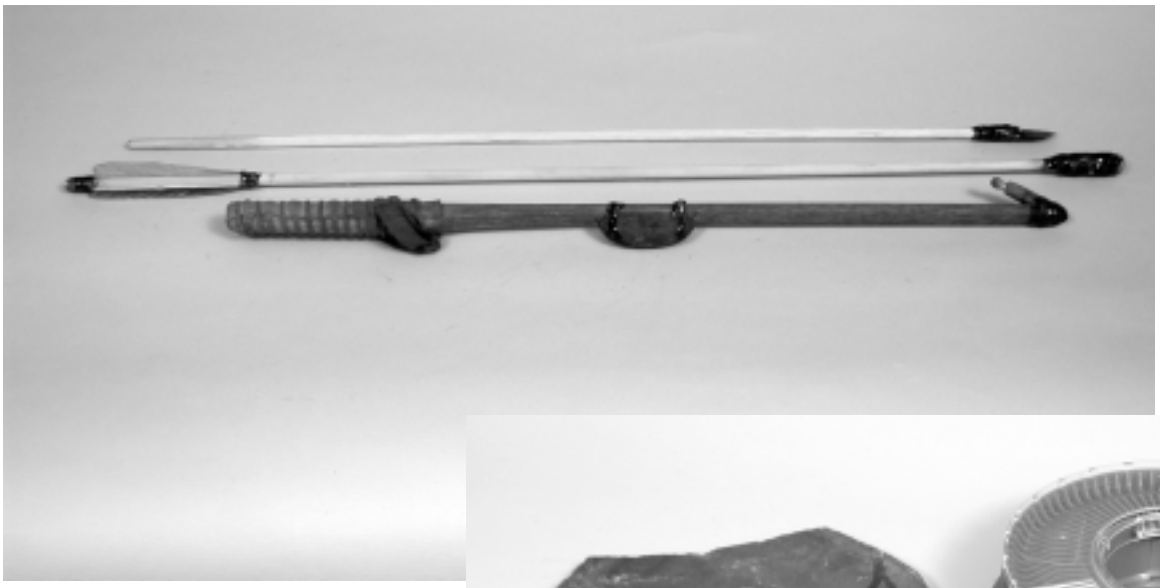
Inventory *(continued)*

ITEM	BEFORE USE	AFTER USE	CONDITION OF ITEM	MHS USE
1 Atlatl (3 parts)				
4 Photographs illustrating aspects of prehistoric Montana				
1 pictograph image (replica)				
1 slide show: Life at Pictograph Cave				
User Guide				
Two padlocks				

Education Office, Montana Historical Society, PO Box 201201, Helena, MT 59620-1201
Fax: 406-444-2696, Phone: 406-444-9553, MHSeducation@mt.gov

Inventory completed by _____ Date _____

Footlocker Contents



Above: Atlatl

Above: Pictograph, Slide Show

Right: Bone Needle, Bone Awl

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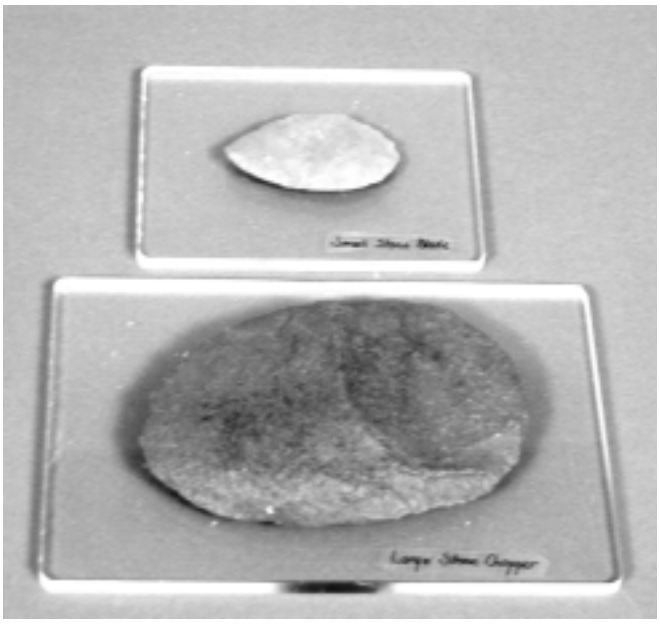
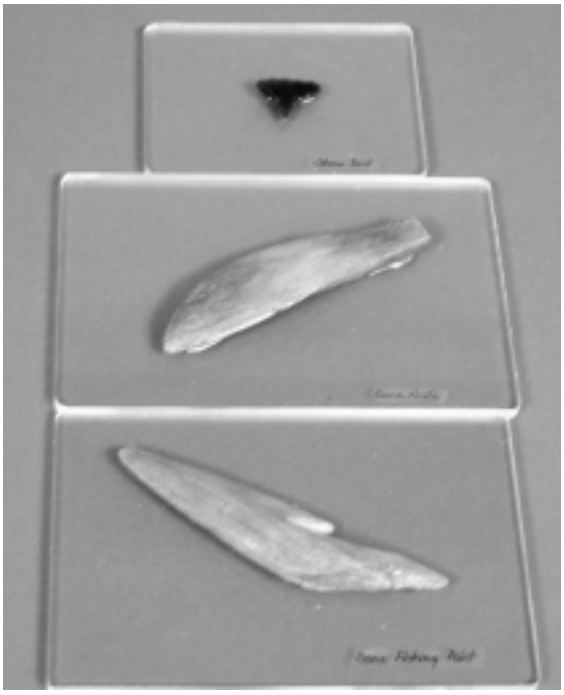
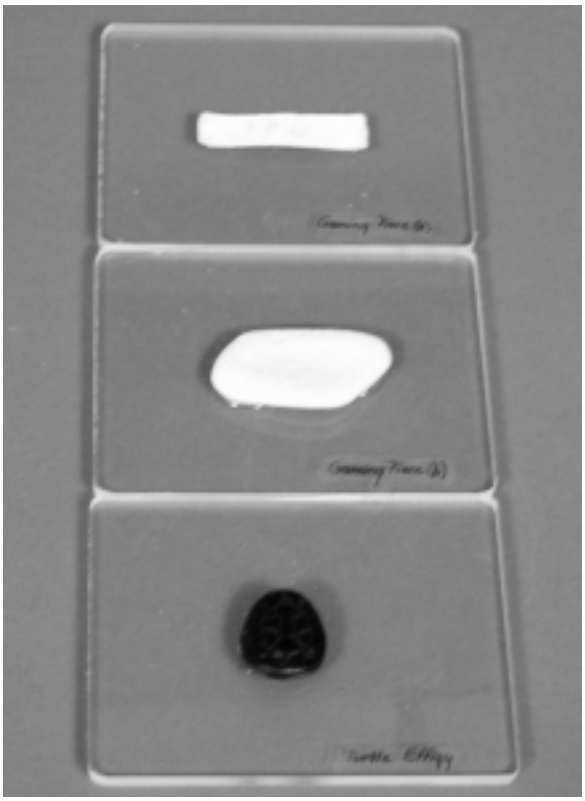


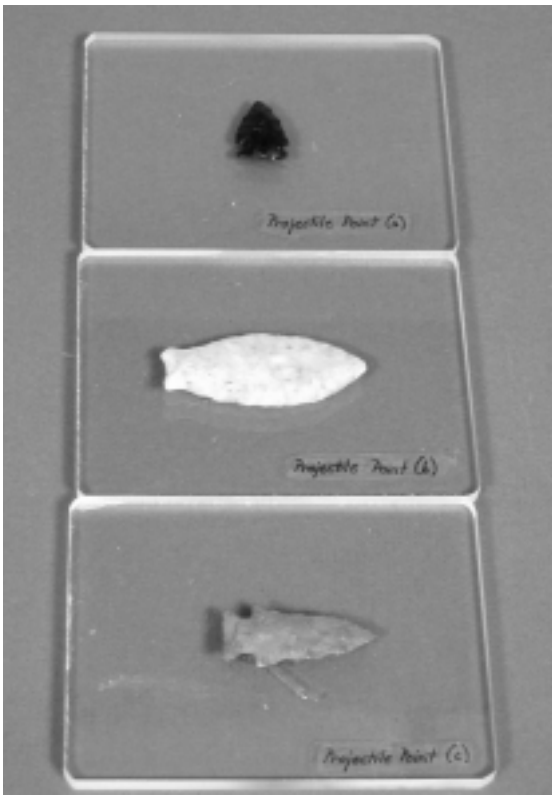
Above: Small Stone Blade,
Large Stone Chopper



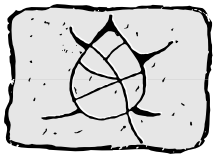
Above: Stone Drill, Bone Knife,
Bone Fishing Point



Above: Game Piece A and
Game Piece B. Turtle Effigy



Above: Projectile Points: A, B, C



Footlocker Use–Some Advice for Instructors

How do I make the best use of the footlocker?

In this User Guide you will find many tools for teaching with objects and primary sources. We have included teacher and student level narratives, as well as a classroom outline, to provide you with background knowledge on the topic. In section one there are introductory worksheets on how to look at/read maps, primary documents, photographs, and artifacts. These will provide you and your students valuable tools for future study. Section three contains lesson plans for exploration of the topic in your classroom—these lessons utilize the objects, photographs, and documents in the footlocker. The "Resources and Reference Materials" section contains short activities and further exploration activities, as well as bibliographies.

What do I do when I receive the footlocker?

IMMEDIATELY upon receiving the footlocker, take an inventory form from the envelope inside and inventory the contents in the "before use" column. Save the form for your "after use" inventory. This helps us keep track of the items in the footlockers, and enables us to trace back and find where an item might have been lost.

What do I do when it is time to send the footlocker on to the next person?

Carefully inventory all of the items again as you put them in the footlocker. If any items show up missing or broken at the next site, your school will be charged for the item(s). Send the inventory form back to:

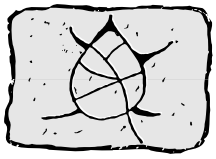
Education Office, Montana Historical Society, Box 201201, Helena, MT 59620-1201 or fax at (406) 444-2696.

Who do I send the footlocker to?

At the beginning of the month you received a confirmation form from the Education Office. On that form you will find information about to whom to send the footlocker, with a mailing label to affix to the top of the footlocker. Please insure the footlocker for $1000 with UPS (we recommend UPS, as they are easier and more reliable then the US Postal Service) when you mail it. This makes certain that if the footlocker is lost on its way to the next school, UPS will pay for it and not your school.

What do I do if something is missing or broken when the footlocker arrives, or is missing or broken when it leaves my classroom?

If an item is missing or broken when you initially inventory the footlocker, **CONTACT US IMMEDIATELY** (406-444-4789), in addition to sending us the completed (before and after use) inventory form. This allows us to track down the missing item. It may also release your school from the responsibility of paying to replace a missing item. If something is broken during its time in your classroom, please call us and let us know so that we can have you send us the item for repair. If an item turns up missing when you inventory before sending it on, please search your classroom. If you cannot find it, your school will be charged for the missing item.



Footlocker Evaluation Form

Evaluator's Name _____ Footlocker Name _____

School Name _____ Phone _____

Address _____ City _____ Zip Code _____

1. How did you use the material? (choose all that apply)

☐ School-wide exhibit ☐ Classroom exhibit ☐ "Hands-on" classroom discussion

☐ Supplement to curriculum ☐ Other_____

2. How would you describe the audience/viewer? (choose all that apply)

☐ Pre-school students ☐ Grade school—Grade____ ☐ High school—Grade____

☐ College students ☐ Seniors ☐ Mixed groups ☐ Special interest

☐ Other_____

2a. How many people viewed/used the footlocker?_____

3. Which of the footlocker materials were most engaging?

☐ Artifacts ☐ Documents ☐ Photographs ☐ Lessons ☐ Video

☐ Audio Cassette ☐ Books ☐ Slides ☐ Other_____

4. Which of the User Guide materials were most useful?

☐ Narratives ☐ Lessons ☐ Resource Materials ☐ Biographies/Vocabulary
☐ Other_____

5. How many class periods did you devote to using the footlocker?

☐ 1-3 ☐ 4-6 ☐ More than 6 ☐ Other_____

6. What activities or materials would you like to see added to this footlocker?

_____

_____

(continued)

7. Would you request this footlocker again? If not, why?

_____

_____

_____

_____

8. What subject areas do you think should be addressed in future footlockers?

_____

_____

_____

_____

_____

9. What were the least useful aspects of the footlocker/User Guide?

_____

_____

_____

_____

_____

10. Other comments.

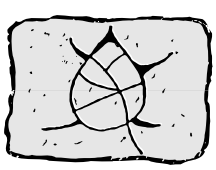
_____

_____

_____

_____

_____



Montana Historical Society Educational Resources Footlockers, Slides, and Videos

Footlockers

Stones and Bones: Prehistoric Tools from Montana's Past— Explores Montana's prehistory and archaeology through a study of reproduction stone and bone tools. Contains casts and reproductions from the Anzick collection.

Daily Life on the Plains: 1820-1900— Developed by Montana Fish, Wildlife, and Parks, this footlocker includes items used by American Indians, such as a painted deerskin robe, parfleche, war regalia case, shield, Indian games, and many creative and educational curriculum materials.

Discover the Corps of Discovery: The Lewis and Clark Expedition in Montana— Investigates the Corps' journey through Montana and their encounters with American Indians. Includes a Grizzly hide, trade goods, books, and more!

Cavalry and Infantry: The U.S. Military on the Montana Frontier— Illustrates the function of the U. S. military and the life of an enlisted man on Montana's frontier, 1860 to 1890.

From Traps to Caps: The Montana Fur Trade— Gives students a glimpse at how fur traders, 1810-1860, lived and made their living along the creeks and valleys of Montana.

Inside and Outside the Home: Homesteading in Montana 1900-1920— Focuses on the thousands of people who came to Montana's plains in the early 20th century in hope of make a living through dry-land farming.

Prehistoric Life in Montana— Explores Montana prehistory and archaeology through a study of the Pictograph Cave prehistoric site.

Gold, Silver, and Coal—Oh My!: Mining Montana's Wealth— Lets students consider what drew so many people to Montana in the 19th century and how the mining industry developed and declined.

Coming to Montana: Immigrants from Around the World— Montana, not unlike the rest of America, is a land of immigrants, people who came from all over the world in search of their fortunes and a better way of life. This footlocker showcases the culture, countries, traditions, and foodways of these immigrants through reproduction artifacts, clothing, toys, and activities.

(continued)

Montana Indians: 1860-1920— Continues the story of Montana's First People during the time when miners, ranchers, and the military came West and conflicted with the Indians' traditional ways of life.

Woolies and Whinnies: The Sheep and Cattle Industry in Montana—Looks at the fascinating stories of cattle, horse, and sheep ranching in Montana from 1870 to 1920.

The Cowboy Artist: A View of Montana History— Over 40 Charles M. Russell prints, a slide show, cowboy songs, and hands-on artifacts are used as a window into Montana history. Lessons discuss Russell's art and how he interpreted aspects of Montana history, including the Lewis and Clark expedition, cowboy and western life, and Montana's Indians. Students will learn art appreciation skills and learn how to interpret paintings, in addition to creating their own masterpieces on Montana history topics.

The Treasure Chest: A Look at the Montana State Symbols—The Grizzly Bear, Cutthroat Trout, Bitterroot, and all of the other state's symbols are an important connection to Montana's history. This footlocker will provide students the opportunity to explore hands-on educational activities to gain a greater appreciation of our state's symbols and their meanings.

Lifeways of Montana's First People—Contains reproduction artifacts and contemporary American Indian objects, as well as lessons that focus on the lifeways of the five tribes (Salish, Blackfeet, Nez Perce, Shoshone, and Crow) who utilized the land we now know as Montana in the years around 1800. Lessons will focus on aspects of the tribes' lifeways prior to the Corps of Discovery's expedition, and an encounter with the Corps.

East Meets West: The Chinese Experience in Montana— The Chinese were one of the largest groups of immigrants that flocked in to Montana during the 1800s in search of gold, however only a few remain today. Lessons explore who came to Montana and why, the customs that they brought with them to America, how they contributed to Montana communities, and why they left.

Architecture: It's All Around You— In every town and city, Montana is rich in historic architecture. This footlocker explores the different architectural styles and elements of buildings, including barns, grain elevators, railroad stations, houses, and stores, plus ways in which we can keep those buildings around for future generations.

Tools of the Trade: Montana Industry and Technology— Explores the evolution of tools and technology in Montana from the 1600's to the present. Includes reproduction artifacts that represent tools from various trades, including: the timber and mining industries, fur trapping, railroad, ranching and farming, and the tourism industry.

(continued)

SLIDES

Children in Montana— presents life in Montana during the late 1800s and early 1900s through images of children and their written reminiscences.

Fight for Statehood and Montana's Capital— outlines how Montana struggled to become a state and to select its capital city.

Frontier Towns— illustrates the development, character, and design of early Montana communities.

Jeannette Rankin: Woman of Peace— presents the life and political influence of the first woman elected to Congress.

Native Americans Lose Their Lands— examines the painful transition for native peoples to reservations.

Power Politics in Montana— covers the period of 1889 to the First World War when Montana politics were influenced most by the copper industry.

The Depression in Montana— examines the impact of the Depression and the federal response to the Depression in Montana.

The Energy Industry— discusses the history and future of the energy industry in Montana.

Transportation— describes how people traveled in each era of Montana's development and why transportation has so influenced our history.

(continued)

VIDEOS

Capitol Restoration Video— shows the history, art, and architecture of Montana's State Capitol prior to the 1999 restoration. Created by students at Capital High School in Helena.

"I'll ride that horse!" Montana Women Bronc Riders— Montana is the home of a rich tradition of women bronc riders who learned to rope, break, and ride wild horses. Their skill and daring as horsewomen easily led to riding broncs on rodeo circuits around the world. Listen to some to the fascinating women tell their inspiring stories.

Montana: 1492— Montana's Native Americans describe the lifeways of their early ancestors.

People of the Hearth— features the role of the hearth in the lives of southwestern Montana's Paleoindians.

Russell and His Work— depicts the life and art of Montana's cowboy artist, Charles M. Russell.

The Sheepeaters: Keepers of the Past— When the first white men visited Yellowstone in the early nineteenth century, a group of reclusive Shoshone-speaking Indians known as the Sheepeaters inhabited the Plateau. They had neither guns nor horses and lived a stone-age lifestyle, hunting Rocky Mountain Bighorn sheep for food and clothing. Modern archaeology and anthropology along with firsthand accounts of trappers and explorers help to tell the story of the Sheepeaters.

Primary Sources and How to Use Them

The Montana Historical Society Education Office has prepared a series of worksheets to introduce you and your students to the techniques of investigating historical items: artifacts, documents, maps, and photographs. The worksheets introduce students to the common practice of using artifacts, documents, maps, and photographs to reveal historical information. Through the use of these worksheets, students will acquire skills that will help them better understand the lessons in the User Guide. Students will also be able to take these skills with them to future learning, i.e. research and museum visits. These worksheets help unveil the secrets of artifacts, documents, maps, and photographs.

MONTANA HISTORICAL SOCIETY

See the examples below for insight into using these worksheets.

Artifacts

Pictured at left is an elk-handled spoon, one of 50,000 artifacts preserved by the Montana Historical Society Museum. Here are some things we can decipher just by observing it: It was hand-carved from an animal horn. It looks very delicate.

From these observations, we might conclude that the spoon was probably not for everyday use, but for special occasions. Further research has told us that it was made by a Sioux Indian around 1900. This artifact tells us that the Sioux people carved ornamental items, they used spoons, and they had a spiritual relationship with elk.

Photographs

This photograph is one of 350,000 in the Montana Historical Society Photographic Archives. After looking at the photograph, some of the small "secrets" that we can find in it include: the shadow of the photographer, the rough fence in the background, the belt on the woman's skirt, and the English-style riding saddle.

Questions that might be asked of the woman in the photo are: Does it take a lot of balance to stand on a horse, is it hard? Was it a hot day? Why are you using an English-style riding saddle?

MONTANA HISTORICAL SOCIETY

(continued)

MONTANA HISTORICAL SOCIETY

Documents

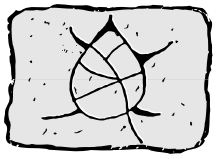
This document is part of the Montana Historical Society's archival collection. Reading the document can give us a lot of information: It is an oath pledging to catch thieves. It was signed by 23 men in December of 1863. It mentions secrecy, so obviously this document was only meant to be read by the signers.

Further investigation tell us that this is the original Vigilante Oath signed by the Virginia City Vigilantes in 1863. The two things this document tell us about life in Montana in the 1860s are: there were lots of thieves in Virginia City and that traditional law enforcement was not enough, so citizens took to vigilance to clean up their community.

Maps

This map is part of the map collection of the Library of Congress. Information that can be gathered from observing the map includes: The subject of the map is the northwestern region of the United States—west of the Mississippi River. The map is dated 1810 and was drawn by William Clark. The three things that are important about this map are: it shows that there is no all-water route to the Pacific Ocean, it documents the Rocky Mountains, and it shows the many tributaries of the Missouri River.

LIBRARY OF CONGRESS



How to Look at an Artifact

(Adapted from the National Archives and Records Administration Artifact Analysis Worksheet.)

Artifact: An object produced or shaped by human workmanship of archaeological or historical interest.

1. What materials were used to make this artifact?

☐ Bone	☐ Wood	☐ Glass	☐ Cotton
☐ Pottery	☐ Stone	☐ Paper	☐ Plastic
☐ Metal	☐ Leather	☐ Cardboard	☐ Other_____

2. Describe how it looks and feels:

Shape _____

Color _____

Texture _____

Size _____

Weight _____

Moveable Parts _____

Anything written, printed, or stamped on it

_____

Draw and color pictures of the object from the top, bottom, and side views.

Top	Bottom	Side

(continued)

3. Uses of the Artifacts.

A. How was this artifact used? _____

B. Who might have used it? _____

C. When might it have been used? _____

D. Can you name a similar item used today? _____

4. Sketch the object you listed in question 3.D.

5. Classroom Discussion

A. What does the artifact tell us about technology of the time in which it was made and used?

_____

_____

B. What does the artifact tell us about the life and times of the people who made and used it?

_____

_____

How to Look at a Photograph

(Adapted from the National Archives and Records Administration Photograph Analysis Worksheet.)

Photograph: an image recorded by a camera and reproduced on a photosensitive surface.

1. **Spend some time looking at the whole photograph. Now look at the smallest thing in the photograph that you can find.**

   What secrets do you see? _____

   _____

   _____

2. **Can you find people, objects, or activities in the photograph? List them below.**

   People _____

   _____

   Objects _____

   _____

   Activities _____

   _____

3. **What questions would you like to ask of one of the people in the photograph?**

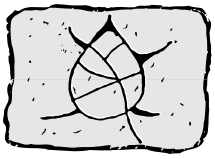
   _____

   _____

4. **Where could you find the answers to your questions?**

   _____

   _____



How to Look at a Written Document

(Adapted from the National Archives and Records Administration Written Analysis Worksheet.)

Document: A written paper bearing the original, official, or legal form of something and which can be used to furnish decisive evidence or information.

1. Type of document:

☐ Newspaper ☐ Journal ☐ Press Release ☐ Diary

☐ Letter ☐ Map ☐ Advertisement ☐ Census Record

☐ Patent ☐ Telegram ☐ Other_____

2. Which of the following is on the document:

☐ Letterhead ☐ Typed Letters ☐ Stamps

☐ Handwriting ☐ Seal ☐ Other _____

3. Date or dates of document:_____

4. Author or creator:_____

5. Who was supposed to read the document? _____

_____

6. List two things the author said that you think are important:

1. _____

2. _____

7. List two things this document tells you about life in Montana at the time it was written:

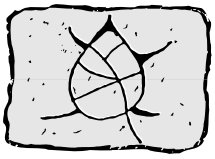
1. _____

2. _____

8. Write a question to the author left unanswered by the document:

_____

_____



How to Look at a Map

(Adapted from the National Archives and Records Administration Map Analysis Worksheet.)

Map: A representation of a region of the earth or stars.

1. What is the subject of the map?

☐ River ☐ Stars/Sky ☐ Mountains

☐ Prairie ☐ Town ☐ Other _____

2. Which of the following items is on the map?

☐ Compass ☐ Scale ☐ Name of mapmaker

☐ Date ☐ Key ☐ Other _____

☐ Notes ☐ Title

3. Date of map: _____

4. Mapmaker: _____

5. Where was the map made: _____

6. List three things on this map that you think are important: _____

_____

_____

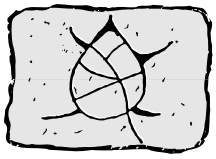
_____

7. Why do you think this map was drawn? _____

_____

8. Write a question to the mapmaker that is left unanswered by the map.

_____



Standards and Skills

State 4th Grade Social Studies Standards

Lesson Number:	1	2	3	4	5	6
Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.		✔				✔
Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.						
Students apply geographic knowledge and skill (e.g., location, place, human/environment interactions, movement, and regions).						
Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.	✔	✔		✔	✔	✔
Students make informed decisions based on an understanding of the economic principles of production, distribution, exchange, and consumption.						
Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.	✔	✔	✔	✔	✔	✔

(continued)

Skill Areas

Lesson Number:	**1**	**2**	**3**	**4**	**5**	**6**	**7**
Using primary documents					✔		
Using objects	✔	✔	✔	✔		✔	
Using photographs							
Art				✔	✔		
Science							
Math							
Reading/writing					✔		
Map Skills					✔		
Drama, performance, re-creation					✔		
Group work	✔					✔	
Research							
Music							
Bodily/Kinesthetic							
Field Trip				✔			

Historical Narrative for Fourth Graders

The Beginning

Over 12,000 years ago — long before Columbus sailed across the Atlantic ocean — people lived in Montana. Scientists cannot agree about how these people came here. Some believe that prehistoric people walked across a land bridge called Beringia or the Bering Land Bridge that at one time connected Asia and the Americas; but it is now underwater. Others believe that people came in boats, down the western coast of America. And still others think that these First People have always lived here.

The First People

The First People, or prehistoric people, found a land different from the one we know today. A large ice field dipped across the land, dragging rocks and carving valleys as it repeatedly froze and thawed. First People lived on the edge of the ice field, hunting and gathering what they could find.

When the ice fields melted, some of the land we know as Montana was covered with large bodies of water. Early people lived along high mountain ranges, unable to hunt in the soggy water bottoms. Then a drought came and the lakes dried up. The First People struggled to find food. Many people moved on hoping to find another place to live with water, plants, and animals to hunt.

MONTANA HISTORICAL SOCIETY

Indian vessel found near Taylor's Fork along the Gallatin River.

MONTANA HISTORICAL SOCIETY

Indian Pictographs.

Hunting Days

Buffalo was a very important animal to Montana's First People. Buffalo were killed with large spears, atlatls and later with bow and arrows. Much later, between approximately AD 500-1700, hunters herded buffalo over cliffs. The fall would badly injure or kill the animals. Hunters at the base of the cliff would use spears or bow and arrows to kill the injured animals. Called "buffalo jumps" or "pishkuns," this method of

continued

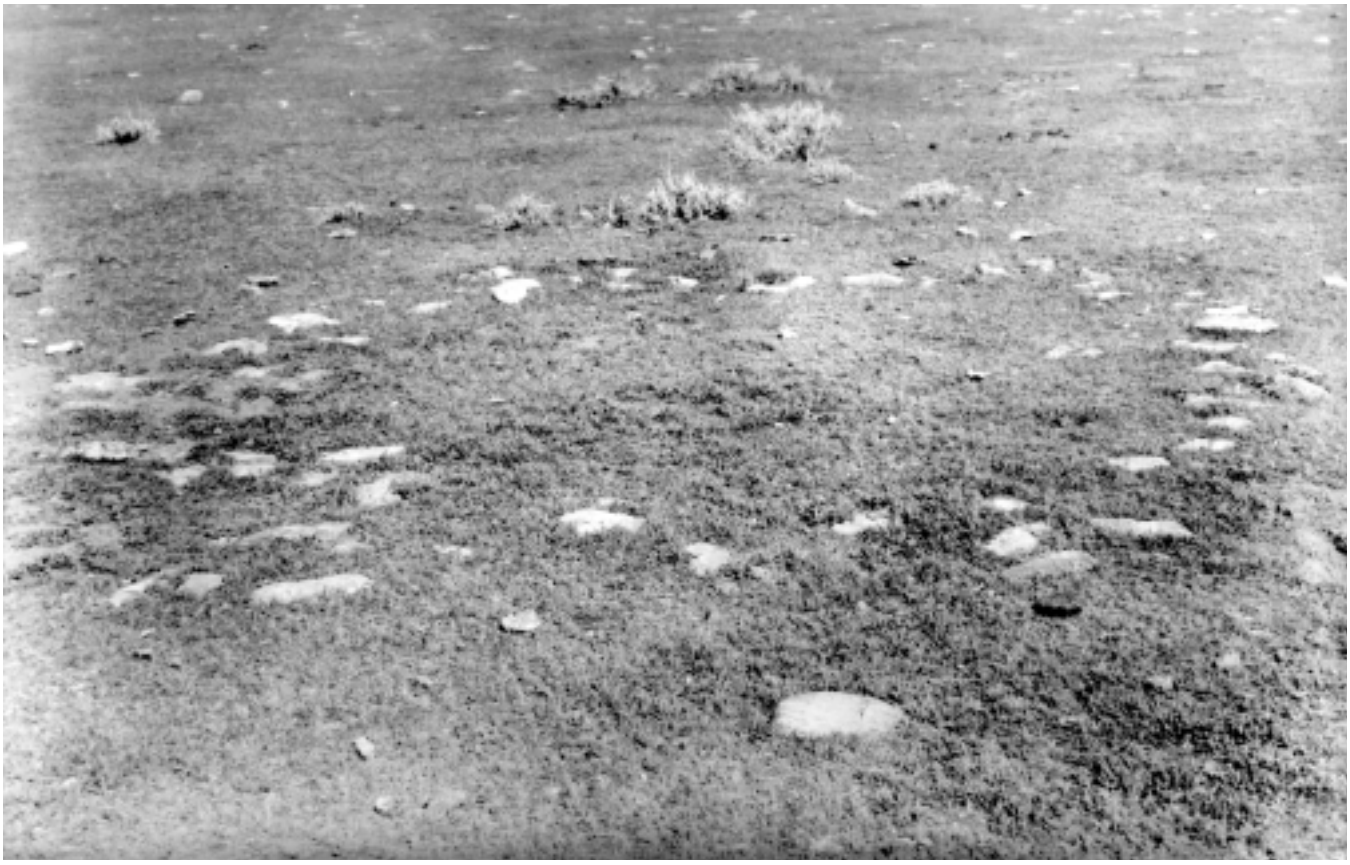
hunting had to be carefully planned. It took many brave hunters to make a successful hunt. After the animals were dead, women would butcher the animals to prepare meat for eating and the hides for use. Buffalo provided food, shelter, clothing, and tools to these early hunters. People traveled on foot and used dogs to drag their belongings from camp to camp. The horse would not be introduced until the 1700s.

Archaeology and Pictograph Cave

What we know about early people comes from the things that they left behind. It is the job of archaeologists to study these remains and to interpret the lifeways and culture of the early people who once lived here. Tools, fire pits, petroglyphs (carvings on cave or rock walls), or pictographs (drawings on cave or rock walls) have been found at these sites. Pictograph Cave complex, near Billings, Montana, is an important archaeological site where scientists have been able to learn about Montana's first residents. It was excavated in the 1930s and 1940s, but we still learn from it today.

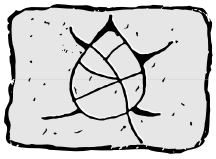
The Pictograph Cave complex continues to hold importance. Not only is it a valuable archaeological site, it links modern society with the ancient past. The site offers the chance for adults and children alike to reflect upon life in a prehistoric time.

Montana hosts many valuable prehistoric sites. While there are still questions about prehistoric people, Montana's landscape and hidden treasures may yield answers in this fascinating study.



MONTANA HISTORICAL SOCIETY

Tipi rings west of Ringling, Montana on Sixteenmile Creek, no date, unidentified photographer.



Historical Narrative for Instructors

It is not really known how prehistoric people came to Montana. There are theories and legends. Some scientists believe that early people traveled across a natural land bridge called Beringia or the Bering Land Bridge, connecting the Asian and American continents. Others, especially native people, believe that they have always lived here.

It is believed that prehistoric people came and left in three waves. As the large ice caps receded from the North American continent, early big game hunters lived along the edges of the ice field from approximately 12,000 BC to 6,000 BC. This is the time that the big game hunters or prehistoric people lived in Montana.

Approximately 6000 BC to AD 500, when the drought and drier conditions dominated the area, early people had difficulty finding game and vegetation to eat. Many of these people moved from the northern mountain region to find more hospitable environments. Those that remained lived in the eastern two-thirds of the state. They learned to use the bow and arrow, and they lived in small-framed tipis made of sticks and surrounded by hides.

By 500 AD to approximately 1700 AD, the rain returned as did the animal and plant life. This place we now call Montana once again was able to support a large population of hunters and gatherers. Unlike those before them, these people lived and hunted in large groups. They traveled by foot and used dogs to carry their belongings, as horses did not come to Montana until the mid-1700s.

What we know about early people comes from the things that they left behind. It is the job of archaeologists to study these remains and to interpret the lifeways and culture of the early people who once lived here. One of the best North American sites is Pictograph Cave. The Pictograph Cave complex lies in a protected creek drainage above the Yellowstone River near present-day Billings. The complex consists of three caves: Pictograph Cave, Middle Cave, and Ghost Cave. Used repeatedly for many generations, the caves gave shelter to native people who lived on the windswept Northern Plains. People camped, cooked, made tools, and decorated the cave walls with pictographs and petroglyphs. It was an ideal campsite with a water supply, abundant wildlife, and vegetation nearby. For at least 5,000 years and perhaps as long as 10,000 years, people camped in this complex.

Archaeological excavations at the site during the 1930s yielded important information about early people. In 1937 a sandstone slab fell from the cave ceiling, and rainwater leaked through to the floor below, which exposed buried layers of camp remains. That spring, the Montana Highway Commission purchased the property and an archaeological investigation began, funded by the Federal Works Projects Administration. Led by Oscar Lewis, an amateur archaeologist from Glendive, up to 30 men worked on the site, revealing layers of life at Pictograph Cave.

For two years men excavated Pictograph Cave, then Ghost Cave, taking the floors of the caves down over 20 feet in the process. A crew returned in 1941 for further excavations. They uncovered an ancient hearth (fire pit) that appeared to predate the earlier finds, likely making the site well over 5,000 years old.

The workers retrieved a vast array of over 30,000 artifacts reflecting many aspects of Montana prehistory, making Pictograph Cave complex one of the most important sites in North America. Chipped and ground stone tools, carved bone and shell items represented changing native lifeways.

(continued)

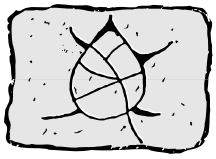
The stable cave environment also preserved delicate materials such as vegetal remains and woven grasses, providing a diverse record of native life. At various times, people at the caves subsisted on buffalo and other types of game. They used pottery and traded for goods from places as distant as the Pacific Coast.

Prehistoric artists painted over 100 images on the back walls of Pictograph Cave. Many depict warriors holding shields, hunters, men and women, spears, bows and arrows, horses, and guns. Also pictured are mammals such as deer, elk, buffalo, bear as well as turtles, birds, and supernatural creatures. These figures have deteriorated over time and many are no longer visible.

But the records made of these pictographs during the 1930s and 1940s preserved an important glimpse into the spiritual traditions and beliefs of the people who used the cave. The images also reflect the ways they lived and changes in technology over the centuries.

The Pictograph Cave complex continues to hold importance. Not only is it a valuable archaeological site, it links modern society with the ancient past. The site offers the chance for adults and children alike to reflect upon life in a prehistoric time.

Montana hosts many valuable prehistoric sites. While there are still questions about prehistoric people, Montana's landscape and hidden treasures may yield answers in this fascinating study.



Outline for Classroom Presentation

I. Prehistoric People in Montana

A. Who were they and what were they called?
  1. Early Big Game Hunters/Prehistoric or First People
    a. 10,000 BC to 6,000 BC
    b. end of Ice Age
  2. Foragers or Gatherers
    a. 6000 BC to AD 500
    b. drought period
  2. Late Hunters
    a. AD 500 to AD 1800
    b. community living

B. How did they get to Montana?
  1. Oral Tradition says they always lived here.
  2. Some scientists theorize they came over Bering Strait land bridge.

II. Early Big Game Hunters/Prehistoric or First People

A. When did they live in Montana?
  1. End of Pleistocene Era or late Ice Age
    a. ice sheets advanced and receded across Montana Hi-Line
    b. between ice fields lay fertile, open tundra environment
  2. Changing Montana climate
    a. not all plants or animals could survive
    b. mammoth, mastodon, ground sloth became extinct
  3. Prehistoric tools found give clues to the past
    a. Anzick site outside of Wilsall, MT holds large deposit of prehistoric material
    c. not found west of Continental Divide because of Lake Missoula

B. What were they like?
  1. Nomadic – moved to find food and supplies
  2. Lived in small clans of 20 – 25 people
  3. Hunters and gatherers
    a. hunted buffalo, deer, rabbit, etc.
    b. gathered berries, nuts, and plants

C. What tools and weapons did they use?
  1. Folsom and Clovis points
    a. took time and skill to make
    b. lithic or stone tools
  2. Hafted wooden shafts
  3. Stone tools were large and heavy (sometimes attached to a wooden handle)
  4. Atlatl
    a. spear-thrower

(continued)

b. very accurate

III. Foragers and Gatherers

A. When did they live in Montana?
1. 6000 BC – climate warmed
   a. eastern two-thirds of state sparsely populated
   b. people moved to western valleys as Lake Missoula receded
2. fewer animals to hunt

B. How did they live?
1. possibly tipis
2. wickiups (small frame of sticks with hide surround)

C. Tools and weapons
1. points smaller
2. bows and arrows introduced
3. bison herds increased in size

IV. Late Hunters

A. When did they live in Montana?
1. AD 500 – 1700 as drought ended
2. more animals, habitat and people

B. How did they live?
1. more social organizations
   a. increase in tribe size
   b. tipi rings about 10 to 20 feet in diameter
   c. communal meeting area – 45 feet in diameter
   d. medicine wheels
2. efficient hunting societies
   a. one buffalo equaled many rabbits
   b. seasonal hunting trips
3. art
   a. pictographs
   b. petroglyphs

C. Tools and weapons
1. no horses yet
2. use of dog travois
3. travel on foot
4. buffalo drives
   a. called Pishkun by Blackfeet
   b. Montana has highest number of buffalo drive sites

Amazing Montanans—Biographies

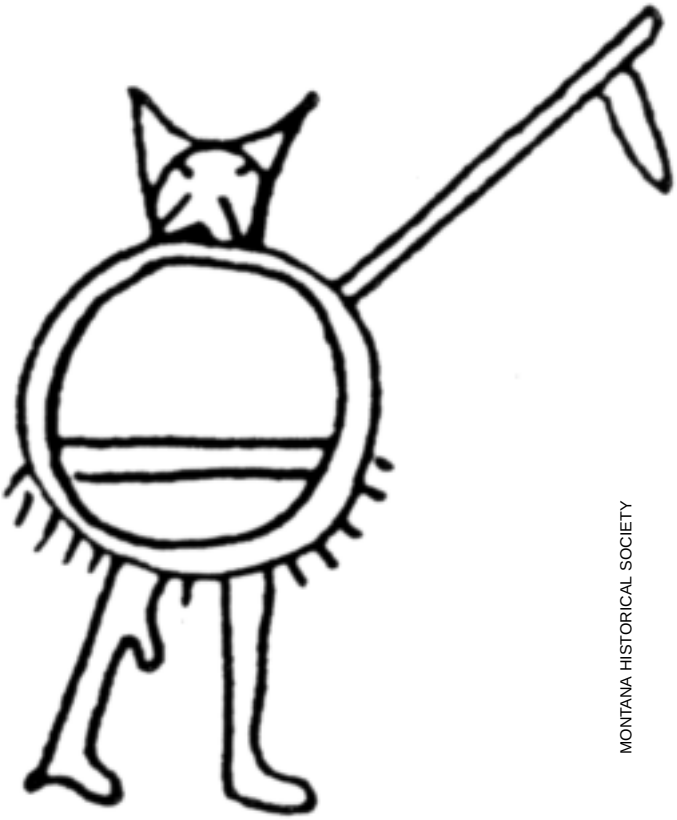
Prehistoric Man

What is cunning like a wolf in search of food, fast as a deer running from danger, mighty as a warrior defending his people? That is who I am.

You do not know my name. But I have one. You do not know where I lived, but I was here. You do not know why my image is on the wall of a cave. It is all that remains of my time in Montana.

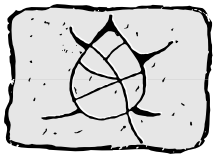
My people were on this land over 10,000 years before you were born. We hunted large animals like the mastadon, bison and elk. We lived together as a family, each person responsible for a job. Some of us gathered berries and roots; others hunted on foot. We made tools from rocks and minerals found in the earth. We used hides for clothing, shelter and shields. Sometimes Mother Earth made our homes, and we lived in caves found in the high lands surrounding lakes and rivers.

I see myself as a mighty hunter. I made a sharp spear point. My shield is decorated. On my head I wear a cap that looks like the head of a wolf. I am powerful and fast. I creep quietly and strike with force. I provide food for my family. There is no greater honor.



MONTANA HISTORICAL SOCIETY

Shield warrior from Pictograph Cave near Billings, Montana.



Vocabulary List

Archaeology – the study of ancient people through the evidence of things they left behind.

Archaeological Site – an archaeological site is a place where archaeologists have found materials left by ancient and prehistoric people.

Bering Land Bridge or Strait – the name of the land bridge that some scientists believe the First People used to migrate from Asia to the Americas.

Creation Story – one of many stories told by native people about how their lives began.

Drought – a condition in the earth's environment when there is little or no water; animals die from lack of food and water.

Ice Field – during the "ice age" large areas of ice and snow covered the earth; it slowly melted and as it did the ice dug deep gullies and lake beds; the melting snow made streams and lakes; ice "fields" refer to the large, receding areas of ice.

Land Bridge – some scientists believe that at one time there was land that connected the tip of Alaska with the Asian continent; the connecting piece of land is called a "bridge".

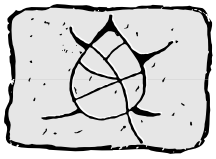
Petroglyph – an inscribed drawing on rock or wall; "petro" means rock.

Pictograph – a painting or picture drawn on the surface of a rock or wall.

Pictograph Cave – located near Billings, Pictograph Cave is actually three caves where prehistoric people camped and worked; it is an important archaeological site.

Pishkun – a name used by the Blackfeet Indians to describe the place where buffalo are herded over the edge of a cliff to be killed; it was a complicated hunting practice used by early people

Prehistoric People (First People) – "prehistoric" means before written records; in Montana early people had many ways of communicating, but they did not write in a language that Europeans recognized; prehistoric people lived in Montana for over 12,000 years.



Lesson 1: Ancient Teachings

Objective:

At the conclusion of the lesson students will be able to:

- define an artifact;
- describe how an artifact tells something about the people who made or used it.

Time:

30 minutes

Materials:

- Footlocker Materials: pictograph of man with a shield
- User Guide Materials: "How to Look at an Artifact" worksheet
- Teacher Provided Materials: none

Pre-Lesson Preparation:

The pictograph of the man with a shield is a copy of a similar image found in Pictograph Cave. The pigment of the original image has faded over the years. The drawing may be several hundred years old. The cave housed people for thousands of years. Many remains of tools and fires as well as cave drawings (pictographs) and carvings (petroglyphs) can be found at this site. Archaeologists infer many things about the people who left these items behind. Some inferences may be accurate, others perhaps not. It is important that students understand that modern scientists look for clues as they write a story about the past.

Make copies of the "How to Look at an Artifact" sheet for each student.

Procedure:

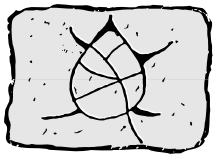
1. Remove man with a shield pictograph from the footlocker and allow students to examine it. Encourage them to be careful, as the cast is breakable.
2. Have students complete the "How to Look at an Artifact" on the pictograph.
3. Together as a class, list some things you can learn about this person.
4. Make another list of the things you do not know about this image.

Discussion Questions:

1. Is the drawing of a human? How do you know? What is he doing? What possessions do you see?
2. Why is this image on the wall of a cave? How do you know?
3. Why do you think he has a bump in his knee?

Further Exploration:

- Look at the "Amazing Montanan" biography provided in the User Guide. Read it together as a class and display the story and picture on the classroom wall. Sponsor a contest for students to name this person. Ask students to explain the name they gave. Students may want to vote on the submitted names. Award a prize for the best entry.



Lesson 2: Site in a Bag

Objective:

At the conclusion of this lesson students will be able to:

- analyze personal possessions as artifacts from the past.

Time:

Discussion 10 minutes

Practicum – 20 minutes, 2 days

Material:

- Footlocker Materials: none
- User Guide Materials: "How to Look at an Artifact" worksheet
- Teacher Provided Materials: Students bring objects from home in a brown paper bag.

Pre-Lesson Preparation:

Review the description "How to Look at an Artifact" located in your User Guide. With that information in mind, demonstrate for your students how an artifact can say something about the people who made or used it. You may choose to look at a penny. If you were an archaeologist thousands of years from now and you discovered a collection of pennies, what could you determine about the culture that produced it? (For instance, they had a language, sophisticated machinery, could alloy metals, had system for exchange, etc.)

Procedure:

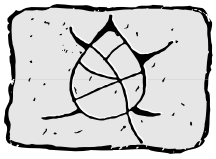
1. A few days before this lesson, instruct your students to bring three things from home in a brown paper bag. These things should be durable (rather than made from paper, plastic or fabric.) If possible one thing might give clues about ownership. (Please, nothing obvious like address labels, photographs, etc.)
2. On the day of this lesson, encourage your students to pretend that they are archeologists, working thousands of years from now. Introduce the concept of reading an object, like a penny. What kinds of things can the students tell about their everyday objects?
3. Then distribute the bags, one to each student, ensuring that no one gets their bag. Invite the class to carefully examine the contents, and make a list of the things you can tell about the person who owned the items (remember you are working in the future). At the end of five to eight minutes, take time to listen to each explanation. You may want to provide two class periods for this lesson.

Discussion Questions:

1. What objects do you have? What was it made from? How was it made?
2. How do you think it was used? Why? Who might have owned this object?

Further Exploration:

- Look at the stone tools located in the footlocker. What can you tell about the person who made or used each object? What kinds of questions would you have for the person who owned it?
- Have students fill out the "How to Look at an Artifact" worksheet for each of the 3 items in their bag.



Lesson 3: Atlatl – Prehistoric Hunting Weapon

Objective:

At the conclusion of this lesson, students will be able to:

- pronounce and describe the ancient tool, atlatl;
- assemble the reproduction provided in the footlocker.

Time:

30 minutes

Material:

- Footlocker Materials: atlatl
- User Guide Materials: diagram of atlatl parts
- Teacher Provided Materials: copies of diagram

Pre-Lesson Preparation:

The word "atlatl" (pronounced "at – la – tal") is of Aztec origin. While used in Montana for 12,000 years or more, the weapon itself has been in existence throughout the world for over 30,000 years. The atlatl and dart are an efficient combination, capable of killing the huge woolly mammoth or even the leather-clad Spaniards, as was the case in South America. The physics and design of the atlatl are complicated. Simply stated, the long lance, hinged dart-holding shaft, and counter weight combine to make this a powerful and accurate weapon. An atlatl-thrown dart could travel over 100 miles per hour.

Procedure:

1. Remove the atlatl from the footlocker and show it to your class.
2. Describe its use and history, taking care to say the word and to show it's spelling.
3. Define the parts as illustrated by the accompanying text. Assemble the atlatl but do not attempt to throw it.
4. Distribute copies of the atlatl diagram. Ask students to name the weapon and its parts. Encourage them to color their diagrams. Collect the worksheets for classroom display.

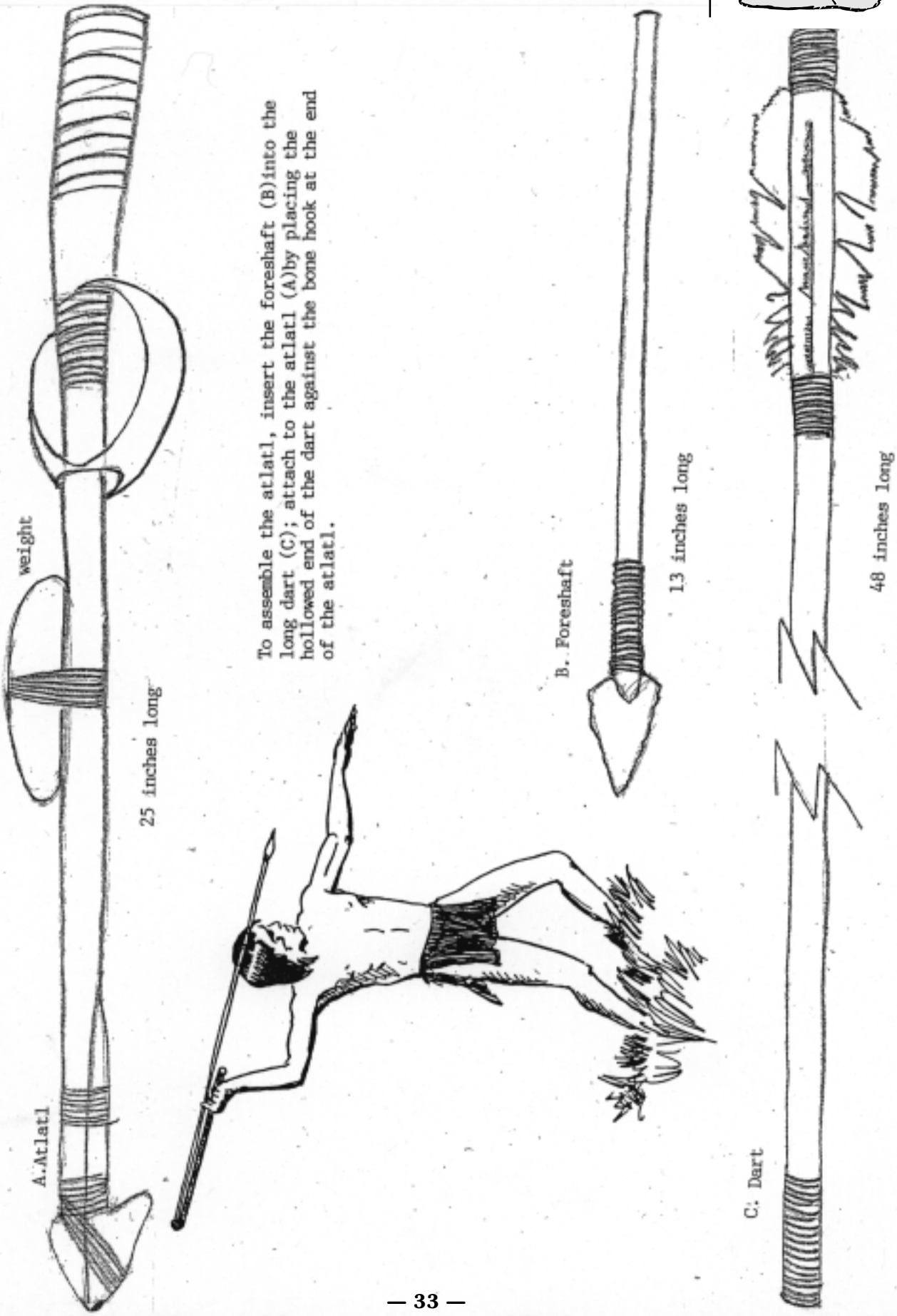
Discussion Questions:

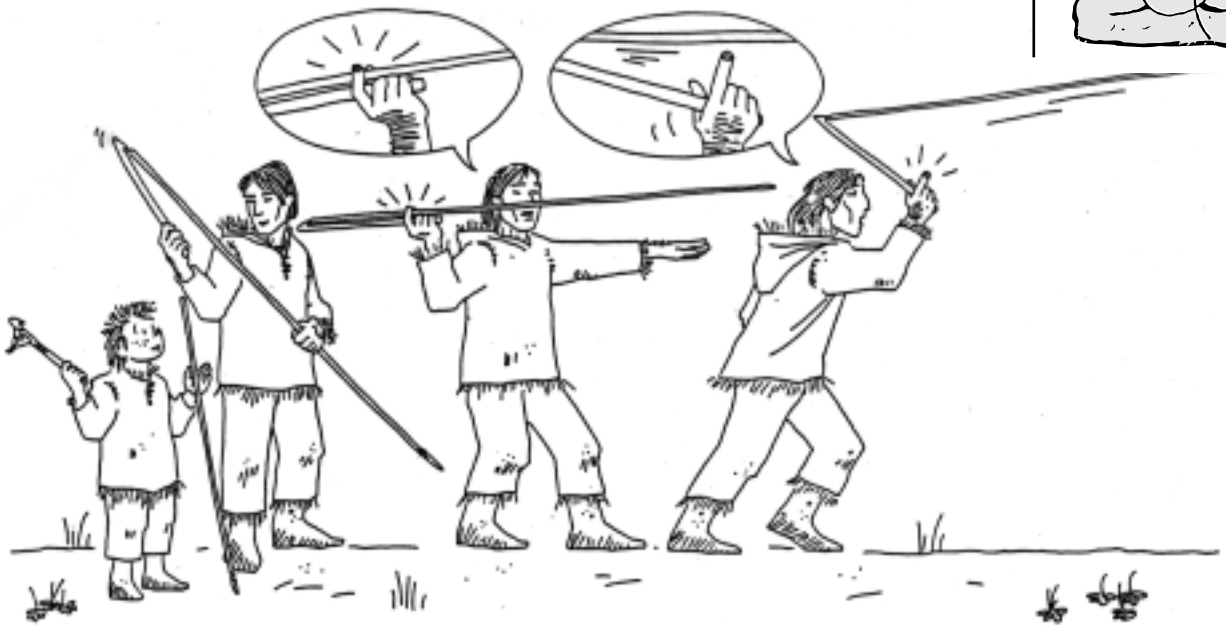
1. When was the atlatl used? Who might have used a weapon like this?
2. Why would prehistoric people need this weapon? What weapons replaced the atlatl? (Bow and arrows)
3. Explain why this tool was so fast and effective.

Further Exploration:

- There may be an atlatl expert in your community. Check with the history or anthropology departments at a nearby college or university for suggestions. If someone is available, make arrangements for that person to visit your school. You may want to work with him or her in setting up a target and demonstration in a large outdoor area. It is fascinating to watch. ***WARNING:** Be sure your students recognize the danger in attempting to use an atlatl.

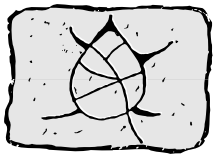
Diagram of Atlatl Parts





Correct use

Incorrect use



Lesson 4: Rock Art

Objective:

At the conclusion of this lesson, students will be able to

- define "pictograph" and "petroglyph".

Time:

Teacher may need 30 minutes to prepare materials.

Activity – 30 minutes

Discussion – 10 minutes

Material:

- Footlocker Materials: pictograph
- User Guide Materials: transparency of rock art
- Teacher Provide Materials: Plaster of Paris, coffee filters, watercolors, large nails, and color pencils.

Pre-Lesson Preparation:

The day before this lesson, mix a batch of Plaster of Paris with water until the consistency of oatmeal. Pour enough solution into the bottoms of two layers of coffee filters to make a small pancake about 1/4 inch thick. Filters should be placed in a pan or on a cookie sheet. Let it dry overnight.

It is not clear what Indian rock art means. Some believe that each image holds the spirit of the maker: others feel the designs were an expression of art. Hunters may have created the images of the animals they were hunting in hopes it would bring them good luck. No one knows for certain, but it does stimulate our imaginations.

Procedure:

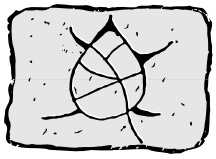
1. Distribute the Plaster of Paris "rocks" to your students. Instruct them to paint with watercolor one surface to resemble a rock and write their initials on the other side. Watercolors will dry quickly.
2. Then students may either carve a "petroglyph" using a nail, or create a "pictograph" by painting on the surface of the rock. Refer to the transparency for image ideas, or encourage your students to create their own.
3. When images are done, discuss them as a class. Display the rock art for others to see.

Discussion Questions:

1. Ask each student to explain the kind of imagery he/she did. Is it a "pictograph" or a "petroglyph"? Describe the image and what it means.

Further Exploration:

- Review the slide show provided in the footlocker. Look on a map and find the general location of Pictograph Cave. If it is close by, see if you can arrange for a field trip to this site.
- If Pictograph Cave is not close, visit the website at www.pictographcave.org



Lesson 5: Oral Traditions

Objective:

At the conclusion of this lesson, students will be able to:

- tell a story about how early people came to this place.

Time:

30 minutes, two days

Materials:

- Footlocker Materials: none
- User Guide Materials: *Grandmother's Earth* story, map illustrating the land bridge and eastern front
- Teacher Provided Materials: copies of *Grandmother's Earth* to distribute to the class.

Pre-Lesson Preparation:

We do not know how prehistoric people came to Montana. Some scientists think that early people walked across the Bering Strait land bridge that at one time linked Asia and the Americas. Look at the map in the User Guide and trace a route with your finger. Early people may have walked along the eastern front of the Continental Divide, stopping to hunt or trade.

Still others believe that the Indians have always lived in this place. The stories and legends shared among native peoples for hundreds of years, tell about the creation of earth and its inhabitants. Read the Cheyenne creation story printed on the next page.

Procedure:

1. Distribute *Grandmother's Story* to your class. Take turns reading it aloud.
2. Ask for volunteers who would be willing to retell the story in their own words. Practice retelling the story. Remind students about the importance of a clear voice with inflection, gestures, eye contact, and accuracy.
3. On the second day of this lesson, recreate a pretend campfire. Push the desks aside and clear space for all students to sit on the floor around the campfire. Explain that for prehistoric people (people who lived before writing or a written record) telling stories was a way of preserving their past. We are lucky that so many of these stories and legends survive.
4. Have everyone participate in the retelling of yesterday's story. Share other stories that you know.

Discussion Questions:

1. What does prehistoric mean? Why is story-telling important?
2. How did early people come to Montana? What were they looking for?
3. What are some important things to remember about telling a story? Do you have a favorite story? What is it?

Further Exploration:

- Look for other stories about creation or early people. Create a storytelling special event at your school. Invite other students to join your class around the campfire.

"Grandmother Earth – A Cheyenne Creation Story"

The wise Cheyenne old ones say that in the far distant past, generations upon generations ago, the Creator made this universe. With his awesome power and supreme knowledge, he created four spiritual beings to witness the sacred act of creation. He created a world using sinew, buffalo fat, sweet grass, and red earth paint, to which he gave sacred life by breathing upon it four times. Following this he made the water; the beings that live on or in the water; the light and flaming heat of the sun; and the air in its boundless blue sky.

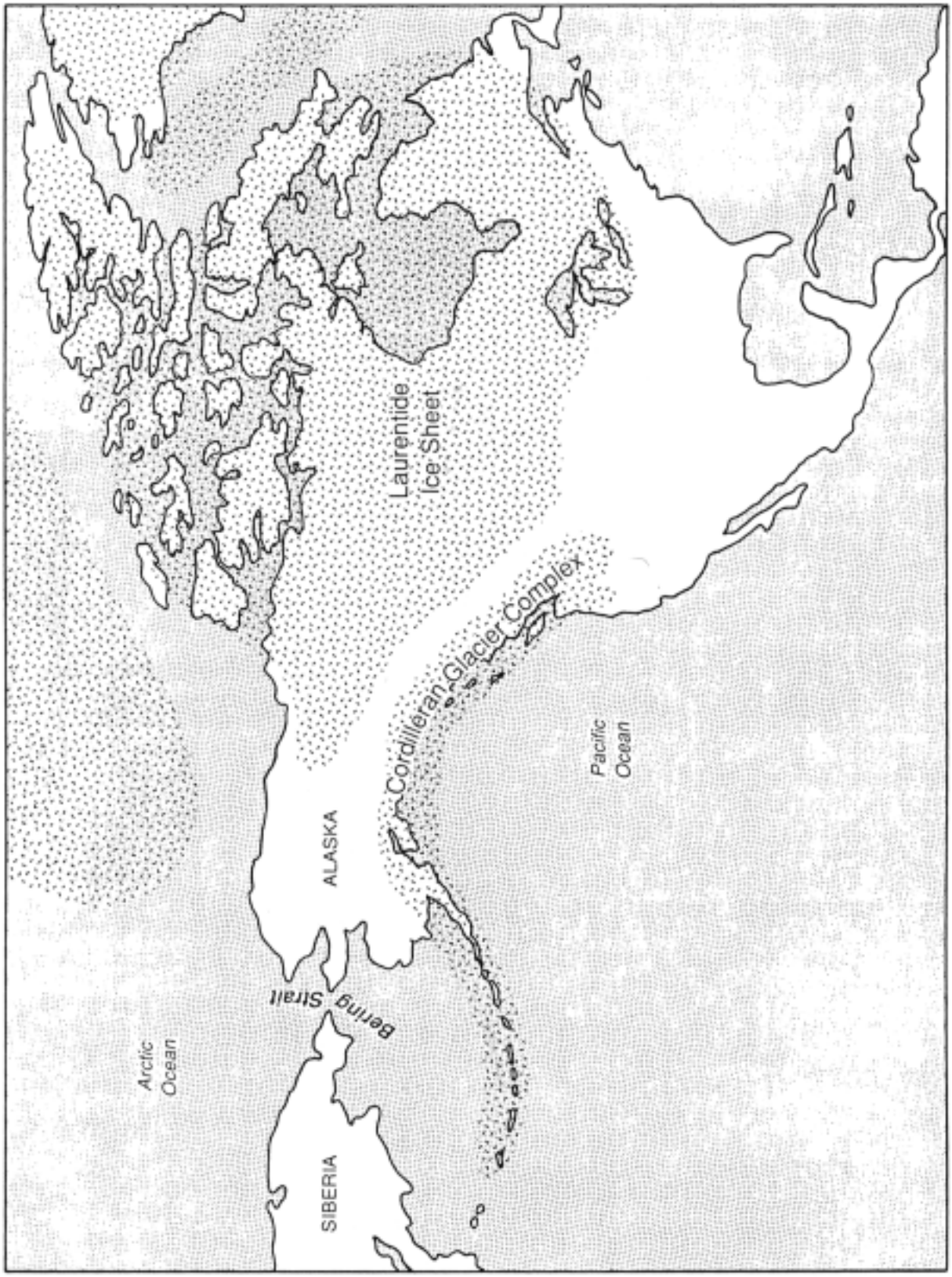
The Creator gave the water beings the ability to fly. They, however, not only wanted to be able to swim, to dive, and to fly, but to live and rest upon what they described as a dry solid place. The Creator, then, requested that one of them had to bring up some mud from the depths of the salty water. After three of them failed, a small coot successfully swam down to get some red earth.

Since there was only water and air around him, the Creator decided to place this mud upon the back of one of the water beings. All proved unsuitable, however, except for Grandmother Turtle. He placed the mud upon her back, which under his power expanded to become this sacred land. Because a grandmother holds up this island, the Creator decreed that the earth, too, is to be known as our grandmother.

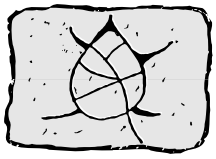
Condensed by Henrietta Whiteman for The Windmill, Volume 8, Number 6, May-June, 1985.

First People

Bering Strait



MONTANA HISTORICAL SOCIETY



Lesson 6: Pemmican Making

Objective:

At the conclusion of the lesson students will be able to:

- Recognize the different ingredients in pemmican and experience its unique taste;
- Understand how important pemmican was to early Plains Indians.

Time:

One 45-50 class period

Materials:

- Footlocker Materials: none
- User Guide Materials: Pemmican recipe
- Teacher Provided Materials: ingredients and utensils for making pemmican

Pre-Lesson Preparation:

Plains Indians relied heavily upon buffalo and other big game foods like deer, elk, and antelope. Men generally hunted these animals with spears and atlatls and then later with the bow and arrow. In addition to preparing the meat, women gathered berries, roots, and leaves, and hunted small game such as rabbit.

Much meat was generally taken from a large animal like a buffalo. Some of the meat was shared and eaten on the spot. But most was turned into a dried, portable food that was very easy and light to transport.

Plains Indians made a substance called pemmican, which consisted of dried meat, berries and suet. In this form, pemmican was very nutritious, was easily transported and could last for years.

“Basically it was buffalo meat, cut with the grain in thin slices or strips and dried in the sun or over a slow fire. A smoking fire added flavor and was useful for keeping the flies off though if meat racks were high they tended to be clear of flies. The dry-meat was then spread on a hide and pounded by stones or mallets to become "beat meat" which was tossed into a rectangular rawhide container (hair on the outside) about the size of a flour sack. To the dehydrated, crumbled meat was added one-third or more of melted fat and the bag was sewn up. The fat might be mixed with the meat before or after it was bagged. While the pemmican was cooling the bag was turned from time to time to prevent the fat from settling on one side. Compressed in a skin bag that was greased along the seams to eliminate air and moisture, it would keep for years.

There were three ways of eating pemmican. There was the soup or stew called rubbaboo in which a lump of pemmican was chopped off and put in a pot of boiling water. If it was available, flour was added and possibly wild onions, sometimes a little sugar, occasionally a vegetable and a scrap of salt pork. Frying the pemmican in its own fat resulted in what was called rousseau (or rechaud or richot) and to it also might be added some flour or a suitable wild plant for flavor. The third method was to hack off a lump and eat it raw, a slow process, since it dried extremely hard, but a satisfying concentrated food for the travelers with no time to stop” (Pemmican Making Guide).

Procedure:

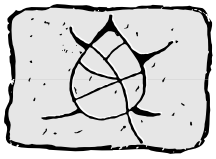
1. Share information on pemmican, why it was made, and what it was made out of.
2. Make pemmican using the recipe provided on the next page in the User's Guide.
3. Ask each student to try the pemmican. If possible, have them try it dry, as rubbaboo, and as rouseau. What is their favorite? Why?

Discussion Questions:

1. What types of food do you eat today that are similar to pemmican?
2. Why do students think that Native Americans made and ate pemmican?
3. What types of food would you take with you on a hike? Why?

Further Exploration:

- Try making pemmican with different ingredients. Try dried bologna (cook in low oven until dry) or bacon bits for meat. Craisins, raisins, or any other dried berry could be substituted. Some people have tried peanut butter in place of suet but it doesn't taste very well with the meat, so stick with suet.
- Purchase a couple different types of nutritional bars and have students try these. Power Bars, Balance Bars, Luna Bars, Advance Bars, etc. All of these bars are like a meal – similar to pemmican. Which do they like better – the present-day bars or pemmican? Which is more nutritious?
- Make GORP (granola, raisins, and peanuts – or any such combination including a protein, carbohydrate, and fruit). Ask children if they could easily take this hiking with them? Would this be a nutritious snack? As nutritious as the pemmican and/or nutrition bars? How does it taste? Better or worse than pemmican?
- Visit the website—www.nativetech.org/food and discover other Plains Indians foods and have a First People Feast with the different types of foods.



Pemmican Recipe

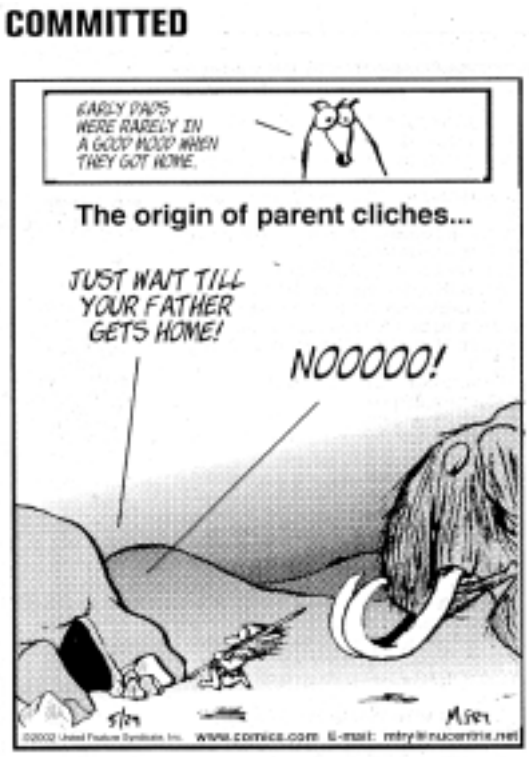
Ingredients:

2 cups beef jerky sliced thinly; suet (enough to hold ingredients together) – approximately $\frac{1}{2}$ to $\frac{3}{4}$ cup; $\frac{1}{2}$ to $\frac{3}{4}$ cup dried berries (blueberries or huckleberries are very good)

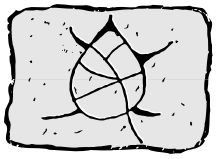
Preparation:

- Shred the jerky finely with a sharp knife. (Be careful, because it can be very hard).
- Mash the berries until broken, but not mushy.
- Melt the suet in a saucepan.
- Combine all ingredients in the saucepan to make soft blob.
- Pour into a pan lined with tinfoil and let cool.
- When cool, unmold and cut into bars.
- Store in the fridge.

Here is a cartoon from the Helena's *Independent Record*, May 29, 2002. Explain what is going on and why it is funny. What kind of weapon is the hunter carrying? What kind of animal is following him?



Now make your own cartoon about prehistoric Montana. Use the information you have learned to make it accurate and funny.



What Are The Rules

If you find an arrowhead on the ground, or locate a cave with drawings on the wall, what should you do? Below is a list of some rules of which you should be aware. Can you think of others?

Protect the Past by Not....

Touching rock art with your hand.

Making paper rubbings or tracings.

Building fires nearby.

Taking home a souvenir.

Repainting or recarving any images.

Defacing or adding your own signature.

Removing any artifact.

Disturbing the ground or area around the site.

What Is This?

Imagine what it would have been like to make your own stone weapons and tools. Below are drawings of tool, points, and other stone items that may have been found at a prehistoric hunting camp. See if you can tell how these objects were used. Answers have been provided at the bottom of the page.

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

Answers: 1. drill, 2. fishhook, 3. arrowhead, 4. pipe bowl, 5. knife, 6. spear point

You Be the Archaeologist

Worksheet Hints:

Map = refers to which U.S. Geoloical Survey map (24k or 7½) the site is using

Twp. = the north and south distance in miles from Willow Creek (chosen as the reference point)

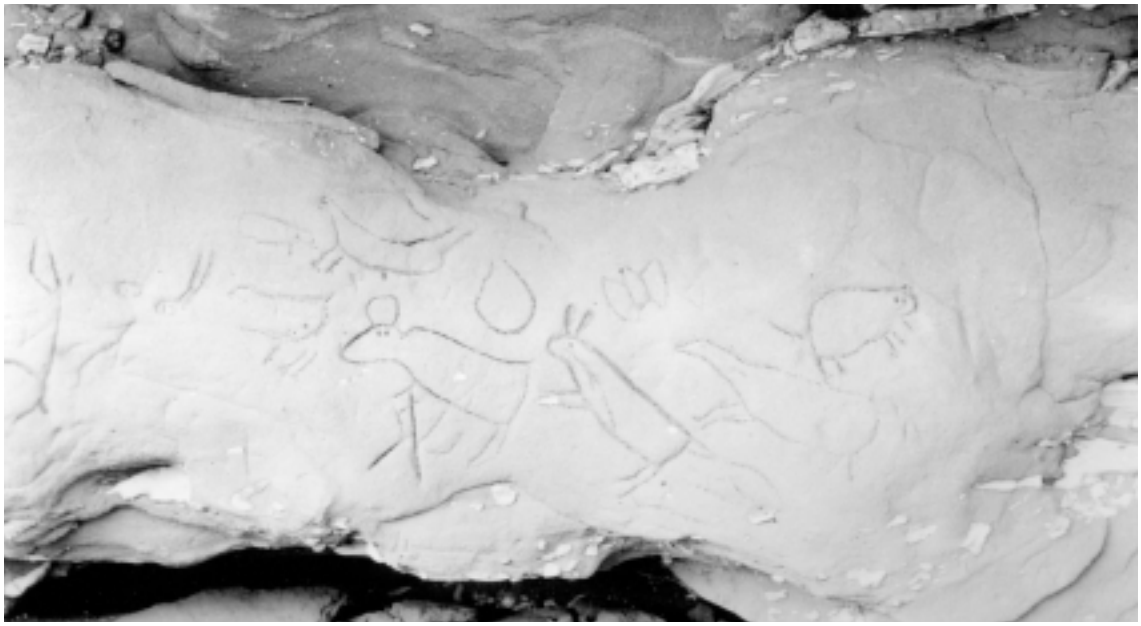
Range - the east and west distance in miles from Willow Creek

It is true that artifacts are important to archaeologists. However, archaeologists also carefully record information about the place where artifacts are found. An artifact can only tell part of the history of a site.

On the next page is a copy of a form which archaeologists use. Every site is given a reference number, like the numbers given to books in the library. Because there is much archaeological work being done in Montana, the University of Montana gives each site a number and keeps copies of all the site reports.

All states use the same numbering system. For instance 24LC1018 is the number of a site called Indian Meadows. "24" is the number given to all Montana sites. "LC" stands for the county in which the site was discovered (Lewis and Clark County). The last series of numbers was given to the site by the University of Montana after the report is turned in.

Imagine that you are part of an archaeological expedition 500 years from now. You have discovered the remains of what was once a school (perhaps your school). Complete the form as best you can, and sketch your site on the graph provided.



MONTANA HISTORICAL SOCIETY

Pictograph found near Ekalaka, Montana.

You Be the Archaeologist Worksheet

Statewide Archaeology Survey • University of Montana

County _____

Map _____ Site No. _____ Twp. _____ Range _____

Contour Elevation _____

Location and Access _____

Type of Site _____

Description of Site _____

Previous Designations _____

Published References _____

Owner _____

Address _____

Present Tenant _____

Site Size _____

Est. Depth _____

Vegetation _____

Nearest Water _____

Possibility of Destruction _____

Recommendation _____

Artifacts Collected _____

_____

Artifacts Observed _____

_____

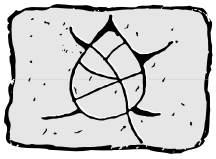
Photo Numbers _____

Recorded by _____ Date _____

Continuation Sheet
Statewide Archaeological Survey

Department of Anthropology, University of Montana

Site_____ **Date** _____



Life at Pictograph Cave Slide Show

Site of Pictograph Cave (no. 1)

Above the Yellowstone River near present-day Billings three caves lie nestled into a quiet draw. These caves gave shelter to native people who lived on these windswept Northern Plains for untold generations.

Inside Pictograph Cave (no. 5)

Knowledge of Pictograph Cave was passed on through many generations of the Native American cultures who resided in this region. In past times, people who may have stopped here at regular intervals during the year used the caves repeatedly. For at least 5,000 years and perhaps as many as 10,000 years, people camped in these caves.

Pictograph Cave site came to public attention during the late 1800s and was a popular camping and picnic spot for residents of the young town of Billings. Nevertheless, it was not until 1937, after a sandstone slab fell out of the cave ceiling and rainwater began to expose buried layers of camp remains, that the rich archaeological legacy of the site came to light.

Excavating the Cave (no. 9)

In the spring of 1937, the State of Montana purchased the land where the caves were located and an archaeological investigation of the site was organized. For two years, an amateur archaeologist from Glendive named Oscar Lewis led a crew of 30 men. As they dug, trowelled and sifted their way through the archaeological remains, they reached 20 feet below the original cave floor. After analyzing collections from the site, archaeologists returned for a third season of excavation to answer important questions about the age of some artifacts and when they were made. In doing so, they dropped the excavation level even deeper, where they uncovered an ancient hearth or "fire ring", which was dated to be over 5,000 years old.

Artifacts (no. 12)

What the archaeologists found was a rich record of Plains Native American life, marked by changes in soil and a vast array of over 30,000 artifacts. Tools of stone, bone, shell, and wood...

Pictograph Image (no. 5)

...and over a hundred painted figures on the cave walls in black, red, and white. Together these spoke of thousands of years of life near the Yellowstone River.

Shield Warrior (no. 15)

Who were these ancient people who lived for thousands of years in the rugged lands of Montana?

They were nomadic people, who probably lived in small groups which included families and relatives. Approximately 12,000 years ago, North America was emerging from an ice age, and around the Rocky Mountains large glacial lakes formed as the ice melted and receded.

continued

Mammoth (no. 18)

Large animals such as the mammoth and ancient bison roamed the landscape in Montana. The earliest people in Montana hunted these animals. In fact, hunting in those ancient times may have contributed to the extinction of these species.

Shelter (no. 8)

Little is known about homes of these early people. They may have used natural shelters, such as Pictograph Cave and similar rock overhangs and built shelters using brush and/or animal hides.

Spear Points (no. 9)

The earliest hunting weapons used were believed to be large spears that hunters could throw or thrust at their prey. Large, beautifully crafted stone (or lithic) projectile points that tipped their weapons are often found at these early sites.

Picto Man (no. 25)

Evidence from Pictograph Cave and other sites and ancient stories handed down through the generations by Native Americans of the region, paint a detailed picture of native life over the past 5,000 years.

Buffalo Jump Diorama – from the Montana Historical Society (no. 11)

On the Northern Plains buffalo (a species that survived the ice age) were central to the Native Americans' way of life. Buffalo jumps, traps and surrounds were used to capture many animals at once. Many families would work together to harvest buffalo in these ways. Montana with its rolling hills and great buffalo herds was prime country for buffalo jumps.

Tipi (no. 29)

Warm and comfortable in winter, cool and breezy in summer, the tipi lodge has a long history of use in Montana. These ingenious houses made of hide and poles, could be set up or taken down in a matter of minutes.

Dog Travois (no. 13)

When moving their lodges people traveled on foot, and their dogs accompanied them as pack animals. Tipi poles and skins were attached to dogs in a pack frame called a "travois".

Tipi Rings (no. 14)

Millions of stone rings on the landscape today are believed to mark tipi sites. The large stones in the "tipi rings" were probably used to hold the tipi covers down on the ground and to block cold air and wind from blowing into the lodge.

Hunter with Atlatl (no. 15)

From about 4,000 to 1,500 years ago, the atlatl was probably the most important weapon used in hunting. Deceptively simple, the atlatl was carefully weighted; it hooked into the tail end of a throwing spear or dart. Using an atlatl a hunter could hurl small spears across great distances with much force and accuracy.

Bow and Arrow (no. 37)

Some 1,500 years ago, a new invention, the bow and arrow, changed hunting methods across North America. Lightweight and portable, the bow and arrow allowed hunters to move with great stealth and to shoot across greater distances than with a spear and atlatl.

continued

Awls and Needles (no. 43)

These bone awls and needles were important for making clothing, netting, lodge covers and for manufacturing and repairing weapons.

Bone Knife Blade (no. 45)

This bone knife blade was probably hafted (attached) to a handle and used much like modern knives for cutting and scraping.

Stone Blades (no. 46)

Finely crafted blades of stone (or lithic material) were common....

End Scraper (no. 47)

...as were scrapers that could be attached to a handle or hand-held for scraping hides and for other uses.

Bone Flesher (no. 48)

Fleshing tools, used to strip meat from bone and hide, were another kind of tool for processing food.

Projectile Points or Arrowheads (no. 51)

Hunting weapons were found at Pictograph Cave including many projectile points or arrowheads.

Sandstone Abraders (no. 23)

Tools for making weapons were also common, such as these shaft abraders. These were used to smooth arrow shafts by rubbing them between two grooved pieces of sandstone.

Digging Sticks (no. 24)

From earliest times, people also gathered plants – roots, berries, bark, leaves, flowers – for food and medicine. Digging sticks, hardened by fire, are examples of one of the most basic and important tools for collecting edible roots such as Indian turnip, camas, and bitterroot.

Wild Turnip Husks (no. 21)

Tuberous roots such as the wild turnip were staple foods.

Plains Environment (no. 25)

The place that we know as Montana has dramatically changed from when Native Americans made Pictograph Cave their home. Over thousands of years the average climate has changed many times. Sometimes it is wetter, or for prolonged spells much drier than our climate today.

Bitterroot (no. 23)

Throughout the centuries, the lives of people living here were interwoven with these patterns of nature – changes in the weather, turning of the seasons, movements of the animals and the blooming plants in the region.

Bone Beads (no. 53)

The people who lived at Pictograph Cave included fine artisans who not only made functional tools for hunting and gathering, but fashioned beads out of bone (like these made from), shell and stone.

continued

Turtle Pictograph (no. 36)

Yet artifacts and paintings from Pictograph Cave site also relate much about the spirit of the people, their beliefs and their dreams.

Shield Warriors (no. 58)

The most personal view of these past people may be in the images painted across the back walls of Pictograph Cave: of the people themselves, and the world they knew.

Pictograph Cave State Park with Roads (no. 60)

Our world today is a place of great change...

Pictograph Cave State Park, Billings in Distance no. 61)

...yet the legacy of Montana's ancient past is still with us.

Tipis and Crow Fair (no. 62)

Vibrant and thriving in the Native American communities of today...

Young dancer at Crow Fair (no. 63)

....native language and traditions...

Little girl at Crow Fair (no. 64)

...ancient stories and history are still handed down from generation to generation as they have been for thousands of years.

Our past is an important part of who we are. As we learn about the past, we learn about ourselves today.

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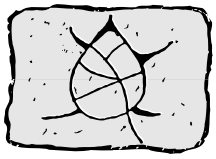

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