Montana's First Peoples

Grade Level: 4–6

Big Sky. Big Land. Big History.
Montana
Historical Society

Enduring Understandings

Native peoples have lived in Montana for thousands of years. Their history predates the "discovery" of North America. Even before Europeans arrived in the area we now know as Montana, Montana Indian nations were feeling the impacts of colonization. Native traditional beliefs persist today.

Objectives

Students will

- Use maps to investigate tribal homelands and compare them to a map of today's reservations
- Write and take notes to assimilate information
- Create a timeline
- Understand that there are different ways of learning about the past including oral traditions and archaeology
- Understand that each Montana tribe has a unique history
- Make connections between the physical environment, material culture, and ways of life among Montana's tribes
- Practice speaking and listening skills
- Learn subject specific vocabulary
- Learn about one type of art (winter counts) and how it relates to culture
- Learn about symbolic elements in art and create artwork that demonstrates understanding
- Read to learn about life in this region between 13,000 years ago to about 1810
- Recognize that indigenous people are still here and that there is no generic American Indians

Time: 10-15 days

Teaching Notes: This is the second unit of a larger fourth grade curriculum. You can find Unit 1, Montana Today: A Geographical Study, on the Montana Historical Society's Resources for Educators page or at at mhs.mt.gov/Portals/11/education/docs/Geography-LP_Final.pdf. If you teach sixth grade or advanced readers, the readings included with this unit may be too basic for your students. If so, you may want to substitute excerpts from chapters 2 and 3 of *Montana: Stories of the Land* for the readings included with this lesson. Chapter 2 is at mhs.mt.gov/education/StoriesOfTheLand/Part1/Chapter2 and Chapter 3 is at: mhs.mt.gov/education/StoriesOfTheLand/Part1/Chapter3.

Sixth grade teachers may also want to incorporate the lesson on ancient technology, Making Atlatls, mhs.mt.gov/Portals/11/education/Textbook/Chapter2/Atlatl_LessonPlan.pdf

Content Standards

See p. 63-65

Materials

For Part 1: Introducing Montana's Earliest History

- Paper or journal
- Pens or pencils
- Timer
- String or yarn
- Index cards
- Hole punch
- Paper clips
- Rulers/tape measure
- Masking tape

- Reading (below)
- Computer with internet and projector
- Video: "Greetings from Montana American Indian Students," www.youtube.com/watch?v=BxiEBkojASo&feature=youtu.be

For Part 2: Introduction to the Early Contact Period

- "Introduction to the Early Contact Period" PowerPoint mhs.mt.gov/portals/11/education/iefa/introductionearlycontactmontana.pptx
- Map transparencies
- Group Worksheets
- Index cards
- Pencils and pens
- Timeline from Part 1
- Reading (below)

For Part 3: Virtual Tour of *Neither Empty Nor Unknown*

- "Virtual Tour of *Neither Empty Nor Unknown: Montana at the Time of Lewis and Clark*"—A Montana Historical Society exhibit lesson plan and PowerPoint, mhs.mt.gov/Portals/11/education/IEFA/NENUK_VirtualLessonPlan.pdf

For Part 4: Winter Count: Marking Time

Materials

- Scrap paper, pencils
- Sharpie, markers, crayons, oil pastels, or tempera paint (and brushes)
- Large piece of paper, cloth, or canvas
- Computer, PowerPoint Projector and internet connection
- Tribal Homelands, 1855 (Map). Download at mhs.mt.gov/Portals/11/education/IEFA/TribalHomelands1855.pdf
- Current Montana Reservations Map (below, p. 23)
- Northern Cheyenne Tribal Timeline, mhs.mt.gov/Portals/11/education/IEFA/NorthernCheyenneTimeline
- "Medicine Bear, Yanktonai Dakota (Sioux) Winter Count" PowerPoint (Download at mhs.mt.gov/Portals/11/education/IEFA/YanktonaiDakotaWinterCount.pptx)
- *Essential Understandings Regarding Montana Indians*, pp. 7-8 (Download at opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/Indian%20Education%20101/essentialunderstandings.pdf)
- "Northern Cheyenne Flag Song Lame Deer version," sung by Conrad Fisher, youtu.be/9vnfleR8aOk
- First 3:45 minutes of "Gary Small (Northern Cheyenne Musician)," youtu.be/8sMRgQ_f0Ug.

For Part 5: Wrap-up

- The students' "Write Your Way In" free writes
- Pens or pencils
- Timer

Pre-unit Preparation

If you live near Helena, schedule a tour of the exhibit *Neither Empty Nor Unkown: Montana at the Time of Lewis and Clark*. Preview the unit and review the suggested Additional Resources to decide if you want to add additional components to the exploration (for example, by ordering a relevant hands-on history footlocker).

Part 1: Introducing Montana's Earliest History

Time: 2-3 days

Activity Description: Students will create a timeline to help them visualize how long people have been in Montana and how that length of occupation compares to the period following European arrival on the continent.

Pre-Lesson Preparation

- Review the lesson plan and gather the materials listed above in the Materials section.
- Pull up the 3:41 video" Greetings from Montana American Indian students" from YouTube (www.youtube.com/watch?v=BxiEBkojASo&feature=yo

utu.be)
- Make copies of the reading (below)

• Procedure

Step 1: Show the YouTube video "Greetings from Montana American Indian Students." Talk about the fact that these students are all *indigenous* (Define "indigenous": descended from the original inhabitants of the region.) Their ancestors were on this continent long before Europeans arrived here.

Step 2: "Write Your Way In" (5 minutes)

1. Ask students to take out a pencil and their writing journals, or a sheet of paper, and date it. Let them know that they will be thinking hard and writing for five minutes nonstop, as soon as you say, "Go!" You will be using a timer and they must keep on going, not lifting their pencils until the five minutes are up. If they are stuck for what to write next, encourage them to write, "I am thinking!" until they think of more to say. Remind them they can use their imaginations! Create a sense of urgency! For this exercise, they should not be concerned with their spelling, etc. They should just think and pour out their thoughts on paper.

2. Provide students with the following prompt: **"**What do you think Montana was like before non-Indians arrived here?"

3. When the timer goes off at the end of five minutes, tell students to draw a line where they stopped. (Gather their "Write Their Way Ins" and save them for the Wrap-up.)

Step 3: How Long Ago Is 12,500 years? (Math connection)

1. Have students list a few historical events they've heard of and find dates for them (American Revolution, Black Plague, building of the pyramids). Encourage them to find the oldest events they can identify years for. These are the first dates that students will locate on their timeline.

2. Tell students that the class is going to create a timeline.

   a. Let students know that the first item on the timeline will be 12,500 years ago. People have lived in Montana at least this long. Tell students that people may have arrived before this, but this is the oldest *physical evidence* of humans living in Montana.

   b. The last item on the timeline will need to be something in the news today.

   c. Let students know that the timeline will need to have a standard scale. For example, if 1 foot=100 years, the timeline will need to be 120 feet long. (As a class, look at how long that is.) If that's too long, have them experiment. How long will the timeline need to be if 6 inches=100 years? How long will it be if 3 inches = 100 years?

   d. As a class decide how long the string should be for the timeline, measure out the string, and place masking tape markers at 500-year intervals. For the most recent 500 years, add masking tape markers at 100-year intervals. Make sure they measure precisely. (**Teaching Note:** You can have students do this in small groups and compare results before choosing one timeline to use as the class timeline.)

   e. Have students write the timeline events from the list the class made on index cards and punch a hole in the top of the card so they can tie a string through it to hang it from the timeline. Make sure they include dates or date ranges prominently at the top of their cards.

   f. Have them estimate the placement of the historic events you brainstormed as a class, positioning them on the timeline as exactly as they can. (Help them as needed convert dates to "years ago"—this becomes tricky with dates that occurred

BCE [Before Current Era].)

g. Display the timeline in class (and save so you can add information throughout the course of this chapter).

Step 4: Read to Find Out

1. Read Sidebar together—"How We Know What We Know"—and discuss it.

2. Establish the purpose for reading by writing on the board, "What was Montana like before the first non-Indians arrived? Who called Montana home and how did they live?"

3. Tell students they are going to read to answer these questions and add information to the timeline.

4. Place students in pairs/triads and have them read about the Early Period together (allow them to take turns reading out loud). After they've finished reading, have them work together to come up with two to three pieces of information to add to the timeline (for example, "End of the last ice age," or "People hunted mastodons"). Have them write each piece of information on an index card.

5. Have them read about the Middle Period and complete the same exercise, creating two to three more timeline index cards.

6. Finally, have them read about the Late Period and create two to three more timeline index cards.

7. Come together as a class and have students share what they wrote on their cards to add to the timeline. Come to a consensus as to which cards should be added and hang them on the timeline (Let students know that it is okay to hang the cards anywhere within the appropriate date range since they won't have exact dates.)

8. Make sure students save the reading for Part 2.

Part 2: Introduction to the Early Contact Period

Time: 2 days

Activity Description: Students will learn about the tribal nations who lived in this region in the 1800s by reading, listening, and viewing a PowerPoint presentation, and manipulating maps showing tribal homeland and use areas.

Pre-lesson Preparation

- Preview the lesson and gather materials listed above in the Materials section.
- Download Introduction to the "Early Contact Period" PowerPoint.
- Print the ten maps provided below, pp. 23-32, onto overhead transparency film (you can buy transparency film at any office supply store).
- Divide class into nine groups.
- Print the nine worksheets (below, pp. 33-50). Each group will get only one of the worksheets.

Procedure:

Step 1: Learning the Basics

1. With their reading partners, have students read about the Early Contact period. After they've finished reading, have them work together to come up with three more pieces of information to add to the timeline and write each piece of information on an index card.

2. Discuss the reading as a class. Ask:

   - What disturbed or confused you?
   - How do you think European diseases arrived in the region before Europeans themselves? (Answer: Diseases passed from tribe to tribe via trade networks.)
   - What was the relationship between the epidemics and the European image of the continent being a "wilderness"? (Answer: There were many more people living here before 1492 than in 1804 when Lewis

and Clark came through. The epidemics dramatically reduced population.)

3. Choose index cards to add to the class timeline.

4. As a class, read the section "The Tribes of Montana." Tell students that they are going to learn more about the indigenous people who were here in 1804. (Remind students of the definition of "indigenous": the original inhabitants of the region.)

5. Show the "Introduction to the Early Contact Period" PowerPoint, using the slides to discuss the concepts of tribal homelands, tribal use areas, and seasonal rounds.

   Slide 1: Introduction

   Slide 2: During the next activity we are going to look at maps that show tribal homelands and tribal use areas to learn more about the many different people who lived here around 1800, before Europeans arrived in the region but after horses and European trade goods had made their way here. The maps will look like this. The area labeled "tribal homeland" is where the tribe spent most of its time. The area labeled "tribal use area" is where members of the tribe went to harvest particular resources.

   Slide 3: But first we need a little background. In 1804, the region's indigenous peoples were hunter-gatherer-traders. They did not live permanently in one place. They moved from place to place to gather plants, hunt bison, and trade with one another. Trade networks extended far beyond the borders of present-day Montana.

   Slide 4: The **Plateau tribes** mostly lived in the high plateau region west of the Rocky Mountains. They fished for salmon and trout on the west side of the Continental Divide—western Montana, northern Idaho, and British Columbia. In summer and fall, they traveled to the east side of the divide to hunt bison. One place some of these tribes went is Flathead Lake, shown here in this painting.

   Slide 5: East of the Rocky Mountains, bison formed the cornerstone of the economies and ways of life for Montana's indigenous peoples. **Plains tribes** (those who stayed mostly on the Plains) depended on bison for food, shelter, tools, and many other aspects of their survival.

   Slide 6: Each tribe followed its own seasonal round—moving from place to place according to the natural resources available during different seasons of the year. Hunting, fishing, harvesting, trade, and ceremonies had their own proper time and place. Families might go their separate ways in summer, but come together again as a tribe in the fall for bison hunting. Talk about the diagram. Ask: what did the Salish gather in the spring? In the summer? In the fall? What did they do in the winter?

   Slide 7: Seasonal movements were not random. They were based on an expert knowledge of climate, animal behavior, and plant growth. Here's an example of the seasonal round of one band of Blackfeet. Roots and berries ripen at specific times, and bison occupied regular territories during certain periods. Since tribes relied on the same resources year after year, their patterns of travel were similar year to year. Study the map—what resources did they gather? When? Where?

   Slide 8: Each of Montana's indigenous nations has its own language, unique history, and distinct customs, even though they share some cultural traditions. Let's learn more about the native nations listed here. [Stop PowerPoint here and conduct activity. After the activity, show slide 9.]

Step 2: Comparing Maps and Sharing Information

1. Divide the class into nine groups. Tell each group that they are going to share information

about a particular tribe with their classmates. Give each group a transparency showing that tribe's homeland and traditional use areas and the worksheet specific to the tribe. Keep the Current Reservation map transparency for yourself. **Teaching Note:** In the interest of time, you may not want to require students to learn about all nine tribes, but all students should compare their tribes' territory to the current reservations.

2. Have students read over the information about their assigned tribe and give them a chance to ask you about any words they don't know or can't pronounce. (Refer to the PowerPoint for a guide to pronouncing tribal names).

3. Pair groups (The ninth group will work with you.) Have each group share information:

   a. Group A reads its information out loud to Group B. Group B takes notes on its worksheet.

   b. Group B reads its information to Group A while Group A takes notes.

   c. Groups A and B place their maps on top of each other to see if the homelands or traditional use areas overlap. Both groups record their findings on their worksheets before finding another group and repeating the process (giving all students a chance to read out loud).

   d. Have the group that works with you read its information to you before comparing their map to the current reservation map and recording their findings on the worksheet. (**Note:** Not all the tribes have reservations in Montana. If the group's assigned tribe does not have a Montana reservation, have them use a computer or iPad to find out where the tribe is headquartered.)

4. After all groups have completed their worksheets, debrief as a class. What did you learn? What surprised, disturbed, confused, or interested you? Which Montana tribes didn't we learn about? (Answer: Lakota Sioux, Northern Cheyenne, Little Shell Chippewa). Why? (Answer: In 1804, these tribes mostly lived further east—they were pushed into this region by Euro-American settlement.)

5. As a class, read the chapter's conclusion: "Early people were very good at figuring out how to find or make what they needed. They used what the land had to offer. They hunted and gathered food. They made tools, homes, and clothes. They traded with one another. They created art. They studied the stars. They held religious ceremonies. They passed down their history through songs and stories."

   Montana Indians today are the **descendants** (the children) of the region's first people."

6. Look at the current reservation map ["Introduction to the Early Contact Period" PowerPoint Slide 9].

   - How does the territory reserved by the tribes for their own use through treaties (today's reservations) compare with the territory the tribal nation you were assigned used circa 1800?
   - How do you think this change in land mass affected the tribes during the reservation period, particularly their economic activities (e.g., gathering resources and trading goods)?
   - How else do you think this change in land mass affected the tribes?

Part 3: Virtual Tour of Neither Empty Nor Unknown: Montana at the Time of Lewis and Clark

Time: 2-4 days

Activity Description: Students will take an interactive virtual tour of the Montana Historical Society's exhibit, *Neither Empty Nor Unknown: Montana at the Time of Lewis and Clark*.

Teaching Note: If you live near Helena, consider scheduling a fieldtrip to the Montana Historical Society to see the exhibit *Neither Empty Nor Unknown: Montana at the Time of Lewis and Clark* in person instead of using the virtual tour.

Pre-lesson Preparation

- Download and preview the PowerPoint (find the url above in the Materials section and print out script (below, pp. 51-57)
- Print and cut out Vocabulary Cards (below, pp. 58-62)

Procedure:

Step 1. Introduce the Lesson

1. At the Montana Historical Society in Helena, there is an exhibit called *Neither Empty nor Unknown: Montana at the Time of Lewis and Clark*. What do you think "neither empty nor unknown" means? (Allow time for students to answer.)

2. Explain, as necessary: Europeans, and later the Euro-Americans, believed that the West was a wilderness, because to them, it was an unknown place. However, throughout the West there were hundreds of indigenous nations.

3. Remind students of the definition of *indigenous*—the original inhabitants of a continent, not immigrants from another continent—and have students practice saying and reading the word.

4. Tell: As we've been learning, these nations, or "tribes" as Europeans called them, had lived here for thousands of years—since time immemorial. To them, this territory was not an empty, unknown place, but a familiar landscape they called home.

5. Tell: The exhibit, *Neither Empty nor Unknown* (NENUK), examines what "Montana" was like before the arrival of Euro-Americans (before 1800). We can't go to the exhibit, but we can explore what life was life for the people who lived in this area before Euro-Americans settled the West and brought many changes. We will do so using pictures from the exhibit and stories told by the people who lived here.

Step 2: Give the Virtual Tour

1. Pass out the vocabulary cards to students so each student gets at least one. Let them know they will be sharing the information on their card with the class during the virtual tour. Allow them a moment to practice reading their cards and provide help with pronunciation as needed.

2. Show the PowerPoint: "Neither Empty nor Unknown Virtual Tour" (mhs.mt.gov/Portals/11/education/IEFA/PowerPoint2elem.pptx) using the provided script and having students define the highlighted words using the vocabulary cards.

3. Hold a post-tour discussion using some of the following questions so that students have a chance to think about what they have learned. This list includes both comprehension questions and critical thinking questions (along with possible answers).

   - **Who lived in Montana in 1800?** (Note the diversity among these tribes and their cultures.) *Kootenai, Salish, Pend d'Oreille, Shoshone, Blackfeet, White Clay (also known as the Gros Ventre), Assiniboine, Crow, Nez Perce, Plains Cree. Note: Shoshone were mostly pushed out or to the southern edges (still Sheepeaters*

in the southern mountains); Hidatsa at the far northeast edge, Lakota and Cheyenne were also entering the eastern part of the state (got pushed westward). Each tribe had (and still has) its own language and culture.

- **What were some of the important aspects of tribal economies at that time**? (Define economy: the overall well-being of a community, how it obtains or produces food and other material goods necessary for survival, such as clothing, medicine, tools, and shelter.) *Seasonal rounds: Each tribe followed its own seasonal round—the practice of moving from place to place according to the natural resources available at different seasons of the year. Hunting, fishing, harvesting, trade, and ceremonies each had their own proper time and place. Trade: Trade allowed tribes to acquire goods and raw materials from distant tribes via well-established trade routes, share news, celebrate together, form alliances, and even intermarry.*
- **How were bison central to Plains tribes' economies and way of life?** (Define economy: the overall well-being of a community, how it obtains or produces food and other material goods necessary for survival, such as clothing, medicine, tools, and shelter.) *Bison provided the people with meat, marrow, and fat for food; hides for lodges, blankets, and clothing; bones for tools; horns for utensils; sinew for sewing; stomachs for water bags; and many other necessary resources.*
- **In what ways did both men and women contribute to their tribal economies? Why was division of labor along gender lines useful for tribes?** *Men hunted and brought in meat and hides for the women to process and served as protectors. Men of the Plateau tribes also fished. Women cooked and dried meat, dressed robes, gathered plants, and made clothes and lodges. When it was time to move camp, they took down the lodges and packed the horses and the travois. Plateau women also made baskets. Work was specialized—so gender divisions allowed people to train for specific tasks.*
- **How did children learn to participate in the work of the tribe?** *By working with their elders, through play and modified tasks. For example, Plenty Coups learned to be a raider by trying to steal meat. And Pretty Shield learned from older women how to dry meat, tan hides, keep the tipi.*
- **How did the acquisition of horses change the economies and daily lives of indigenous people?** *Horses could haul more goods, so people could acquire more things. Horses changed hunting practices (you didn't need buffalo pounds and jumps to hunt). Horses changed death practices (tribes no longer had to leave their elders to die).*
- **What plant resources were essential to many tribes as food, medicine, or for ceremonial purposes?** List some examples from the NENUK tour. *Women gathered wild foods like camas, prairie turnips, bitterroot (which can be used for food and for medicine), and many kinds of berries.*
- **What different natural resources were used for making household objects, clothing, and tools?** List some examples. *Baskets (bark), bags (cornhusk, hemp, or beargrass), tipi (bison hide), dishes (shoulder blades), cups (horns), clothing (hides), backrests (willow or chockcherry), travois (wooden poles and rawhide), parfleches (rawhide), fishing equipment (bone, willow), food processing equipment (stone, bone), awls (bones), bridles (horse hair), root-diggers (wood or elk antlers), rope (rawhide), etc.*
- **Why did indigenous people undertake a vision quest?** *The purpose of the vision quest varied: a person might seek necessary skills for life and success, a spirit helper, or knowledge of the future. Among Plateau tribes, people gained gifts through vision quests—for example, the power to find roots easily or prepare them for storage, the ability to fashion beautiful baskets, and gifts of healing.*

- **What can we learn about another time and culture from a person's biographical story?** *Possible answers: Biographical stories give us details of daily life. They convey how people think about their world. They offer us an opportunity to empathize with someone different from us. They allow us to understand that the world has not always been the way it is today.*
- **How did the arrival and settlement of Euro-Americans in Montana in the mid-1800s change the lives of the region's indigenous inhabitants? How did the creation of reservations also change the daily lives of indigenous peoples?** *Possible answers: Confinement to reservations limited tribes' access to resources that they traditionally gathered on seasonal rounds—like roots and plant fibers needed for basket-making. Traditional practices such as controlled burning to manage plant habitat were no longer possible. (See* Montana: Stories of the Land*, Chapter 12). During Euro-American settlement, bison were nearly exterminated, and indigenous peoples starved. Bison could no longer be central to tribal economies. The U.S. government tried to abolish traditional tribal cultures through forced assimilation, including policies like allotment and boarding schools. Indian agents banned traditional religious ceremonies. Tribal members could only practice their traditional ceremonies in secret. Missionaries introduced tribal members to Christianity. Some people converted willingly, while others were forced to convert. Indians' strength and adaptability helped them survive to pass along their cultural traditions and spiritual beliefs, many of which are still practiced today. (See Montana: Stories of the Land, Chapter 11).*

Part 4: Winter Count: Marking Time (Art Connection)

Time: 3-5 days

Activity Description: Students will watch and listen to a PowerPoint activity that will introduce them to a Yanktonai Dakota (Sioux) winter count and to the idea of symbolic representation. Then students will work in small groups to create a timeline using the winter count model reflecting important events that occurred during the Colonization/Colonial Federal Indian period for a different tribe, the Northern Cheyenne.

Teaching Note: This lesson plan is modified from a lesson created by Marina Weatherly, an artist and art educator from Stevensville, Montana, in 2012, which was part of a larger unit published by the Montana Historical Society: "The Art of Storytelling: Plains Indian Perspectives." MHS donated curriculum packets to all Montana public school libraries. The material necessary for the unit is also available to download from the Montana Historical Society's website: mhs.mt.gov/education/PictographicArt.

Pre-lesson Preparation

- Preview the lesson plan and gather materials listed above in the Materials section..
- Read about Essential Understanding 2, in *Essential Understandings Regarding Montana Indians*, pp. 7-8.
- Download and preview the "Medicine Bear, Yanktonai Dakota (Sioux) Winter Count" PowerPoint
- Download the first page of the Northern Cheyenne Reservation Timeline. Cut the timeline into eight strips (starting with "Traditional Life & Homelands" and ending with the "1770-1790" entry.)
- Gather scrap paper, pencils, art supplies (your choice of Sharpie, markers, crayons, oil pastels, or tempera paint and brushes) and a large piece of paper, cloth, or canvas

- Arrange to project maps (see Materials).
- Preview YouTube videos.

Procedure

Step 1: Introduce the activity by presenting the learning objectives to the students.

Explain: By looking at artwork from other cultures we can learn something about the people of that culture. Culture is the life-ways of a group of people.

We will be looking at a winter count—a type of calendar—made by Medicine Bear, a member of the Yanktonai Dakota (Sioux). By looking at maps first, we will learn where and how some tribes, including the Dakota, lived a long time ago. We will also locate a few present-day Montana Indian tribes and reservations on another map.

The winter count hide will tell us how the Yanktonai Dakota thought about time and how they told time. It will also tell us how they kept track of important events in their life that happened over a period of time, using picture writing or symbols that mean something. By talking about the materials used for the winter count, you will also learn about the close relationship traditional tribes had with the natural world.

We will learn about some important events in the history of a different tribe (the Northern Cheyenne) that occurred before non-Indians arrived in Montana and will create a winter count recording these events.

Step 2: Show Traditional Homelands Map.

1. Review the ancestral homelands and traditional lifeways (pre-1800s). Emphasize:

    - Dependence on the natural world for survival by hunting and gathering.
    - Migration: Tribes moved according to the availability of animals and plants, change of seasons, and neighboring tribal territories. Tribes were not necessarily located where they are today.

2. Explain that there are many branches of Dakota/Sioux tribes. The Yanktonai Dakota are a subtribe of the Dakota/Sioux. Using a U.S. map find the reservations on which members of the Yanktonai Nation reside:

    - Yankton and Crow Creek Reservations in South Dakota
    - Standing Rock and Fort Totten Reservations in North Dakota
    - Fort Peck in Montana

Step 3: "Medicine Bear Yanktonai Dakota (Sioux) Winter Count" PowerPoint.

1. Show the PowerPoint, pausing for discussion as noted in the script.

2. After the PowerPoint, review what you have learned about winter counts.

Particularly, students should remember:

To decide what important event to use for a certain year, the elders would get together at the end of a year and talk about all the important events that happened in the past year. They would choose one event that would represent that year, and the year would be named after that event forever. For many people to choose one main event would require cooperative decision-making, and the elders would have to reach a consensus.

The job of record keeper, the man who drew the winter count, was passed down through generations from father to son. The record keeper would draw the symbols on animal hide, and later, as it became available, heavy fabric and paper. The women and girls in the tribe would scrape and tan the hides, and in this way helped the men in creating the winter count.

The hide, even though it was large, was very easy to roll up for traveling. It was very portable. They would use animal bones or the frayed end of

sticks for a paintbrush and pigment (paint colors) made from plants, charcoal, and minerals (natural materials). The artists of this time period respected their natural materials and took care of them.

The winter count helped people remember their history, and today winter counts remind people who they are and where they come from. Looking at an Indian tribe's winter count helps all of us understand the story of a people and their culture during a specific period in time.

3. Discuss:
   - Why is it named a winter count?
   - Which tribe created this winter count?
   - Where did they live a long time ago?
   - Do they have a reservation in Montana now?
   - What are different ways the Indians in Montana told time and kept track of important events?
   - How do we tell time and record time and events today?
   - What symbols do we use today for time?
   - What symbols do we use today for other things?
   - Why are the symbols for the winter count painted on a hide?
   - What materials did the Indians use to paint?
   - What colors can you find in the winter count?

Step 4: Examining the Northern Cheyenne Timeline, from "Time Immemorial" through 1790

1. Tell students that studying Medicine Bear's winter count gave them some information about the culture of the Yanktonai Dakota (Sioux). Tell them that they are going to learn some of the history of a different tribe, the Northern Cheyenne, and will be creating their own winter count to record that history. (Emphasize that the Northern Cheyenne and the Sioux are different tribes, each with their own languages and traditions.)

2. Find the Northern Cheyenne Reservation on a contemporary map.

3. Divide the class into eight groups. Give each group one item from the first page of the Northern Cheyenne timeline (The first item doesn't have a date. It is headed "Traditional Life & Homelands.")

4. Give students time to read and understand their event. If it mentions a place, or movement from one place to another, encourage students to use maps and pictures of the landscape to gain an understanding of their event.

   Teaching Note: The Cheyenne are made up of two distinct groups of people, the Tsetsehestesahase (or Tsitsistas) and the So'taae'o. Share that information with the group that has the 1750-1790 entry.

5. Using scrap paper, have each group work to come up with a symbol to represent their timeline entry.

6. Have student groups make a human timeline, with the group that has the first entry on the left and the group that has the last entry on the right. Challenge students to create this human timeline SILENTLY, using only gestures (and their written material) to communicate.

7. Once groups are in chronological order, have a representative from the first group present its timeline event and explain its symbol. Have the rest of the groups follow in turn.

Step 5. Create a winter count.

1. Remind students that the events will be placed spatially as in the Yanktonai winter count, with the earliest event starting in the left corner and spiraling in on a curved line. (Show image of winter count.)

2. Before starting the formal winter count, discuss how the materials the students have available are different from the materials the Yanktonais used. For example: "The Yanktonais used materials they had on hand, like hide,

to make a winter count, like hide. Instead of painting on animal hide with natural, gathered materials or ink that we got through trade, we will be using paper and tools that we have on hand in our school."

3. Have students choose a record keeper (vote), who will draw a spiral line that ends in the middle of the paper. Make sure the students leave room for the symbols and that the symbols are equally spaced on the line. They will turn the paper as they go, so each symbol is sitting on top of the line, and some of the symbols will be upside down or sideways.

4. Have each group choose someone to add their symbol to the winter count.

5. After the winter count is complete, get a volunteer to use it to recount the Northern Cheyenne tribal history between time immemorial and 1790.

Step 6: Have the students hang the slips of paper with their timeline entries on the larger timeline created at the beginning of the lesson.

Step 7: The Northern Cheyenne Today

1. Remind students that they just looked at a few aspects of the Northern Cheyennes' early history.

2. Explain that the Northern Cheyennes experienced many changes and challenges and hardships at the hands of the U.S. government in the nineteenth and twentieth centuries but that the people survived.

3. Tell students that many Northern Cheyennes live on the reservation but not all of them do. Remind them that just as there is great diversity among tribal nations (the Northern Cheyenne are different from the Sioux), there is great diversity among individual American Indians. Tell them you are going to introduce them to two Northern Cheyenne singers, musician Gary Small and Vice President of the Northern Cheyenne Tribe (2016-2020) Conrad Fisher.

4. Show the first 3 minutes and 45 seconds of the video of Gary Small (Northern Cheyenne Musician).

5. Discuss: Who is Gary Small? What is his tribal affiliation? What did you find interesting? Surprising? Confusing?

6. Have students stand respectfully and show the 1:55 minute video "Northern Cheyenne Flag Song Lame Deer version," sung by Conrad Fisher.

7. Have students compare/contrast the music of Gary Small and the flag song. Make sure that students understand that both singers are proud members of the Northern Cheyenne tribe. Explicitly teach Essential Understanding 2: "Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian."

Part 5: Wrap-up

Time: 15 minutes

Activity Description: Students will reflect on what they learned through a quick write.

Pre-lesson Preparation

- Retrieve the "Write Your Way Ins" that students created at the beginning of the unit.

Procedure:

1. Pass out students' "Write Your Way In" free writes. Tell them that they will be writing below they line they drew earlier for this next five-minute nonstop writing period.

2. Tell students that they are going to do another

quick write, writing nonstop from the moment you say "Go!" until the timer goes off. Remind them of the procedure: they must write the entire time. They do not need to worry about spelling, grammar, or punctuation. If they are stuck for what to write next, encourage them to write, "I am thinking!" Until they think of more to say. Create a sense of urgency!

3. Set the timer and provide the prompt: "Now what do you think life in Montana was like before non-Indians arrived here?"

4. After students finish writing, give them time to read their "Write Your Way Ins." Hold a group discussion. What are their take-aways from the unit? How did their understandings change? What questions are they left with? Where could they find out the answers?

MONTANA'S FIRST PEOPLE

- What was Montana like before the first non-Indians arrived?
- Who called Montana home and how did they live?

WHAT WAS LIFE HERE LIKE 12,000 TO 8,000 YEARS AGO (THE EARLY PERIOD)?

We don't have any pictures of Ice Age Montana. Here is what one artist thinks it might look like.

No one knows exactly when people first came to Montana. We do know that people were living here over 12,000 years ago.

The land was very different then. It was the end of the last ice age. Ice covered much of Montana. The first people lived on the edge

of the ice field. They hunted mastodons, mammoths, and ancient bison using short heavy spears.

These first peoples traveled in small groups. They knew where to find the things they needed. One place might have a special kind of stone, perfect for making hammers. Another place might have flint for making knives. They traveled to these places to gather the **resources** (useful things) they needed. They carried everything they owned with them. Do you think they owned a lot of things?

How Do We Know What We Know?

There are no newspapers, photographs, or letters describing life during the ice age. So how do we know what it was like?

Archaeologists are scientists who study the past by analyzing **artifacts** (objects created by people) that people have left behind. If an archaeologist looked through your garbage can, what could she learn about you?

Archaeologists' close study of **ancient** (very old) artifacts is one way we can learn about the distant past.

Oral histories are important stories people pass down. When your grandparents tell you what life was like when they were young, they are sharing oral history. Oral histories are another way we can learn about the past. Montana Indians have oral histories that have been passed down for centuries. For example, the Salish and Pend d'Oreille oral histories describe giant animals. They also describe great floods, like ones that **geologists** (scientists who study the earth) believe happened 12,000 years ago.

WHAT WAS LIFE LIKE FROM 8,000 TO 1,500 YEARS AGO (THE MIDDLE PERIOD)?

About 8,000 years ago, the place now known as Montana began to grow warmer and dryer. Many of the giant, ancient animals became **extinct** (gone). Smaller animals, like deer, antelope, and rabbits, filled the **plains** (flat land). More plants appeared. The people learned how and where plants grew and how to use them to make food, medicines, rope, shelters, and baskets.

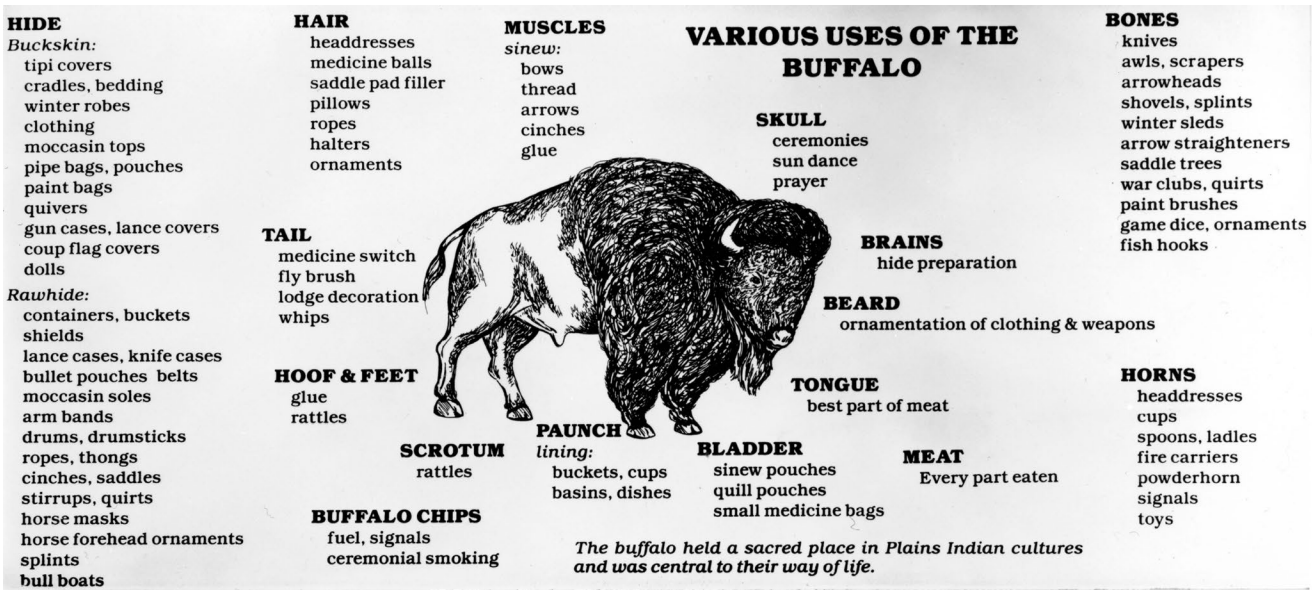
As the **environment** (land, water, climate) changed, the people **adapted** (changed to fit new conditions). The big heavy spears they used to hunt large animals did not work for fast-moving game, so they learned to make new tools like **atlatls** (spear throwers).

The number of people who lived here grew. People still lived in small family groups, or **bands**, but they were more likely to meet other groups as they traveled. When two bands met, they shared information and ideas. They also traded with one another.

WHAT WAS LIFE LIKE HERE FROM 1,500 TO 300 YEARS AGO (THE LATE PERIOD)?

About 1,500 years ago, the **climate** (typical weather conditions) changed again. The region became a little wetter and cooler. **Bison** (buffalo) filled in the grasslands. Soon they became the most important source of food for the people who lived here.

To hunt bison and other game, people began using bows and arrows. At some point, people tamed dogs. Dogs became an important part of everyday life. Dogs helped carry people's things, but they also meant that people had to hunt more meat. Each family owned about fifteen dogs to carry their **belongings** (things) and all of those dogs needed to be fed. People spent more time hunting to feed their dogs than hunting for themselves.



Look at all the things Plains Indians made from the bison. Find an item you use today. What is it made of? Probably not bison!

WHAT HAPPENED DURING THE EARLY CONTACT PERIOD, 1492–1850?

Europeans first came to the Americas in the 1500s. They arrived far from Montana. But they still changed life here.

The Proposal, painting by Gary Schildt

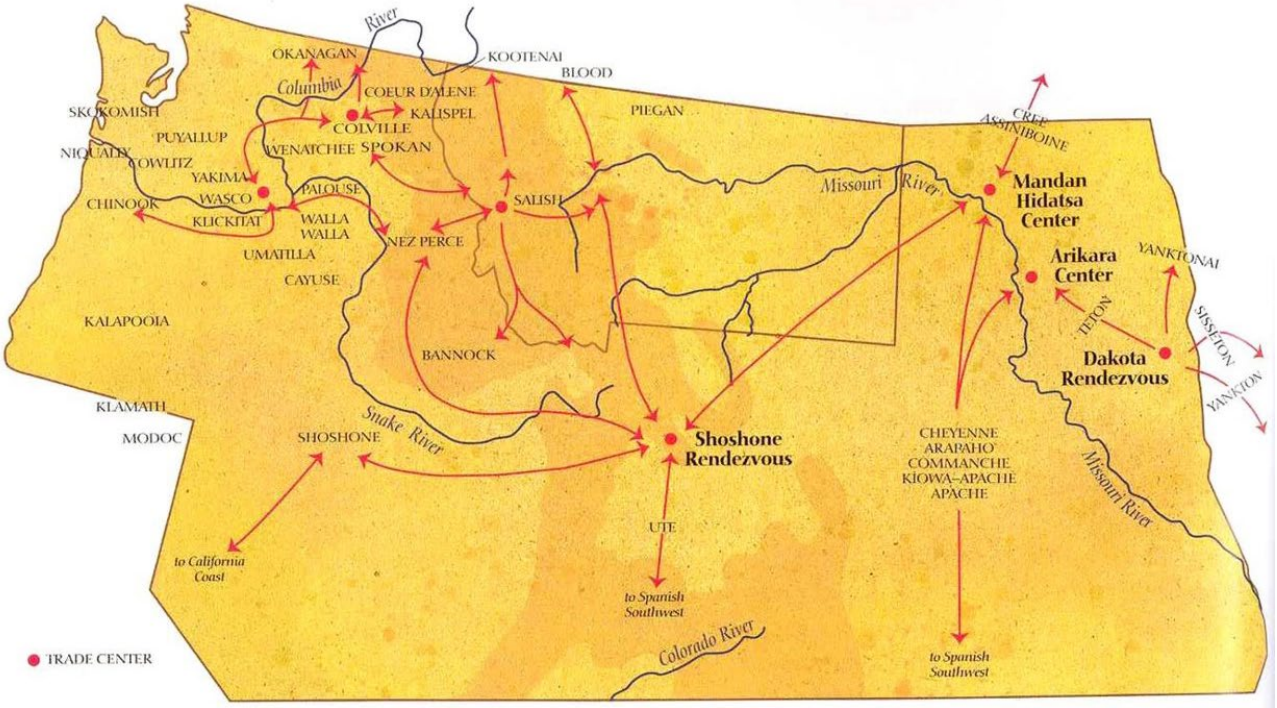
HORSES

The Spanish brought horses to the Southwest. Tribes in the Southwest began trading horses to other tribes. By the mid-1700s horses had come to the **Great Plains** (the flat land region west of the Mississippi River and east of the Rocky Mountains).

Horses changed everything. Horses could carry more weight for farther distances than dogs could, so people could travel farther to hunt. As tribes traveled farther, trade increased. Through trade, many items made in Europe or on the East Coast of the United States came to the Plains: beads, iron pots, knives, cloth, metal arrowheads, and guns.

Horses became almost as important to tribal people as the bison. Capturing horses from other tribes became a way to gain honor. People measured their wealth in horses and gave them as gifts.

Horses led to more conflict between tribes, but they also provided more **opportunities** (chances) to trade and share ideas.



Early Trade Networks

DISEASE

Imagine what would happen if a strange new **disease** (sickness) came to your town. The disease is very painful—and deadly. Most of the people who catch this disease die. The doctors do their best to treat it but nothing they do works. That's what happened to American Indian tribes when Europeans arrived in the Americas.

Europeans did not mean to bring new diseases, but they did. Native Americans had never been exposed to these diseases. Their bodies did not know how to fight them off. Disease spread when people met to trade. These deadly diseases may have come to our region by the mid-1500s. Fur traders wrote about a huge small pox **epidemic** (rapid spread of disease) here in 1782. Some experts believe that many tribes lost between 50 to 90 percent of their people to these new diseases.

These diseases changed everything. Survivors were very sad. Some tribes became powerful (because more of their people survived.) Others became weak (because so many people died.) Some tribes combined to form new tribes.

TRIBES OF MONTANA

By about 1820, most of Montana's current Indian tribes were already here. Many had been here since **time immemorial** (as long as anyone could remember). Each tribe had its own language, history, and ways of doing things. Some tribes were close **allies** (friends). Others sometimes fought. Each tribe had its own homeland, where its tribal members spent most of their time. However, people often traveled outside their homeland to hunt, gather important resources, and trade with other tribes.

CONCLUSION

Early people were very good at figuring out how to find or make what they needed. They used what the land had to offer. They hunted and gathered food. They made tools, homes, and clothes. They traded with one another. They created art. They studied the stars. They held religious ceremonies. They passed down their history through songs and stories.

Montana Indians today are the **descendants** (the children) of the region's first people.

VOCABULARY

adapted changed to fit new conditions

allies friends

ancient very old

archaeologists scientists who study the past by analyzing objects people have left behind

artifacts objects created by people

atlatl a spear thrower

band group

belongings things

Bison buffalo

climate typical weather condition

descendants the children, grandchildren, great-grandchildren (etc.)

disease sickness

environment land, water, climate

epidemic rapid spread of disease

extinct gone

geologists scientists who study the earth

opportunities chances

oral histories important stories people pass down

plains flat land

the Great Plains the flat land region west of the Mississippi River and east of the Rocky Mountains

resources useful things

time immemorial as long as anyone can remember

IMAGE CREDITS

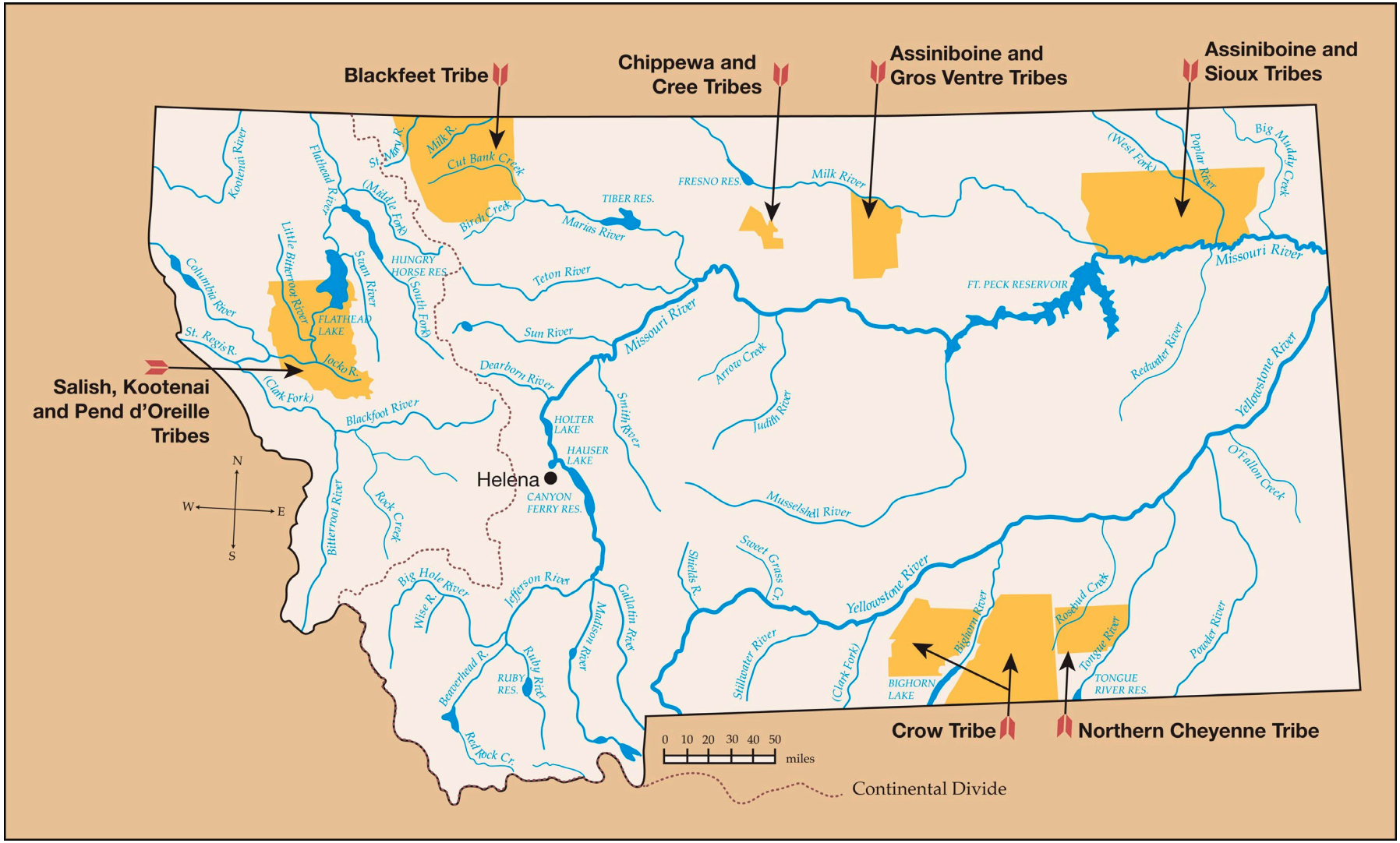
Ice Age People, courtesy Montana Department of Transportation

Various uses of the bison, Montana Historical Society Museum

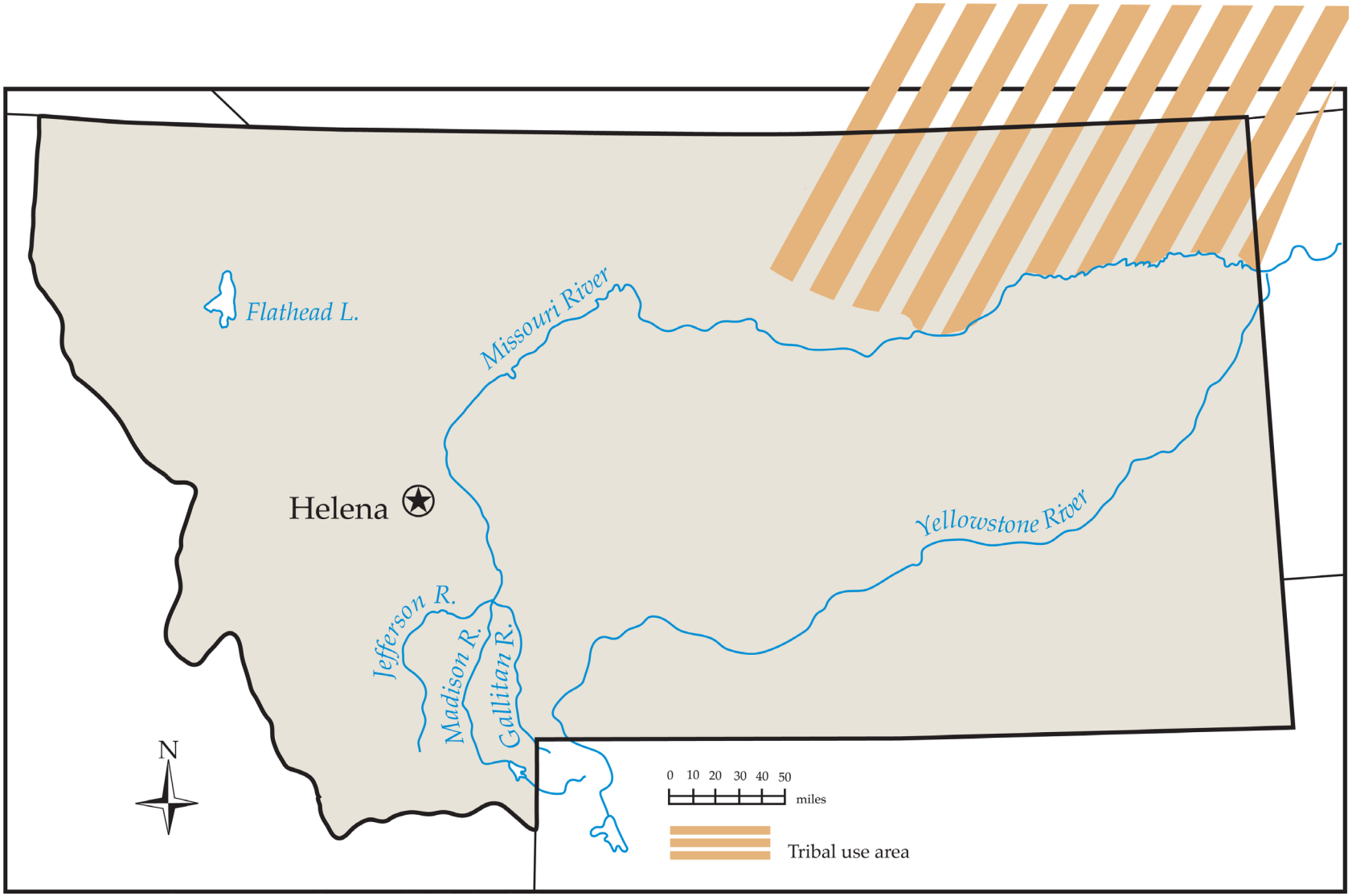
The Proposal, Gary Schildt, Montana Historical Society Museum

Early Trade Networks map, Montana Historical Society

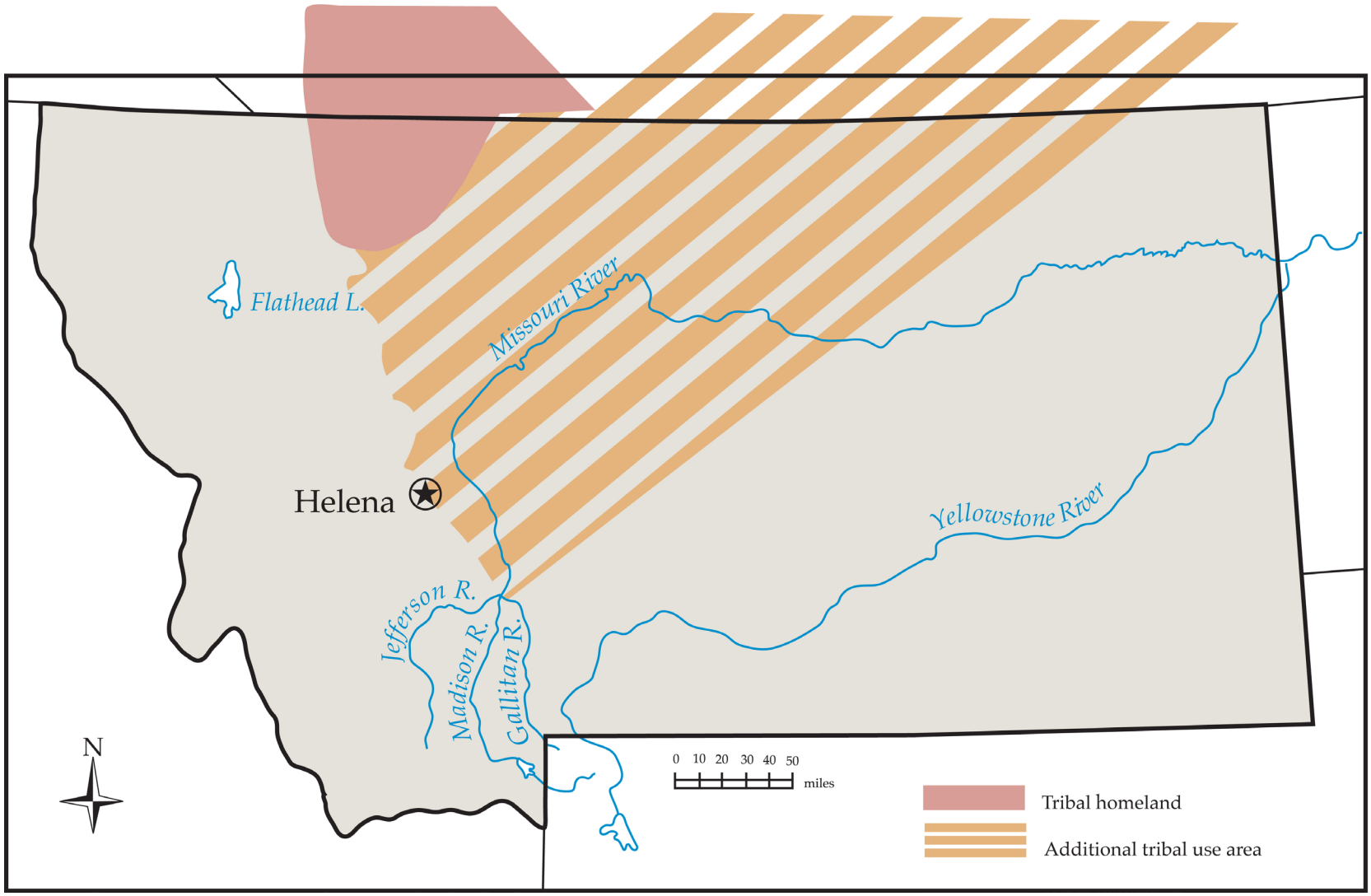
Reservations in Montana



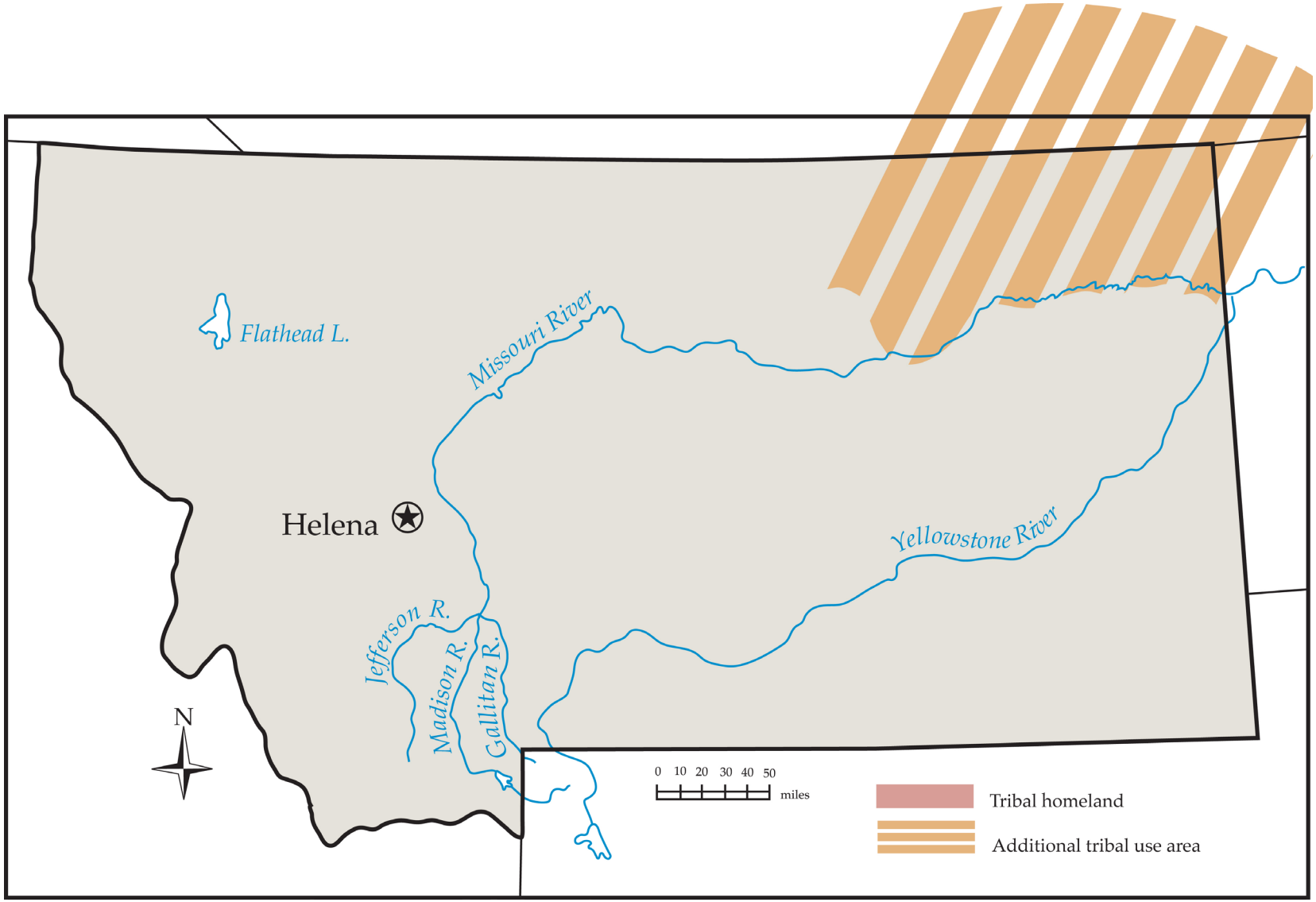
Assiniboine (Nakoda)



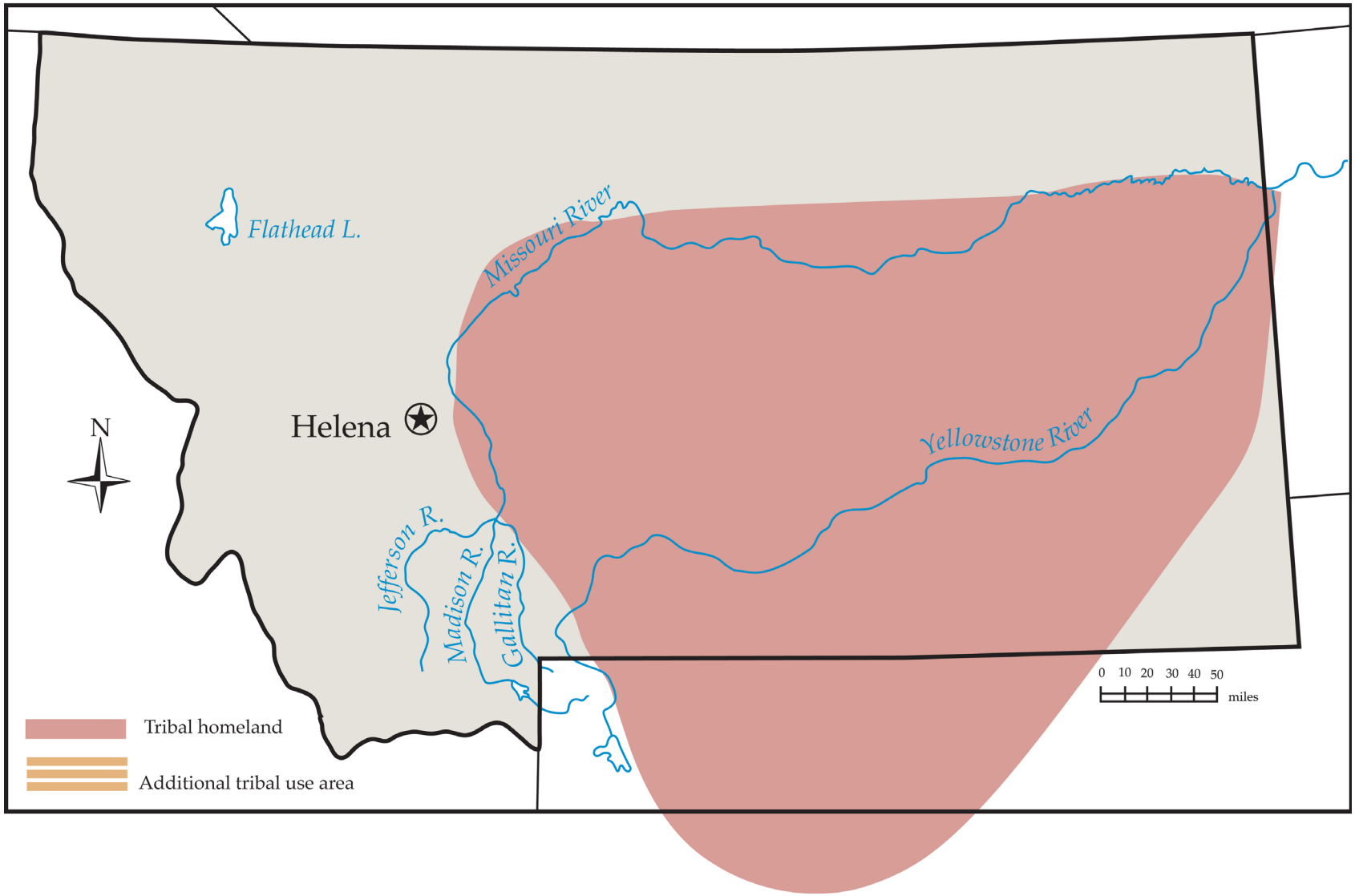
Blackfeet (Pikani)



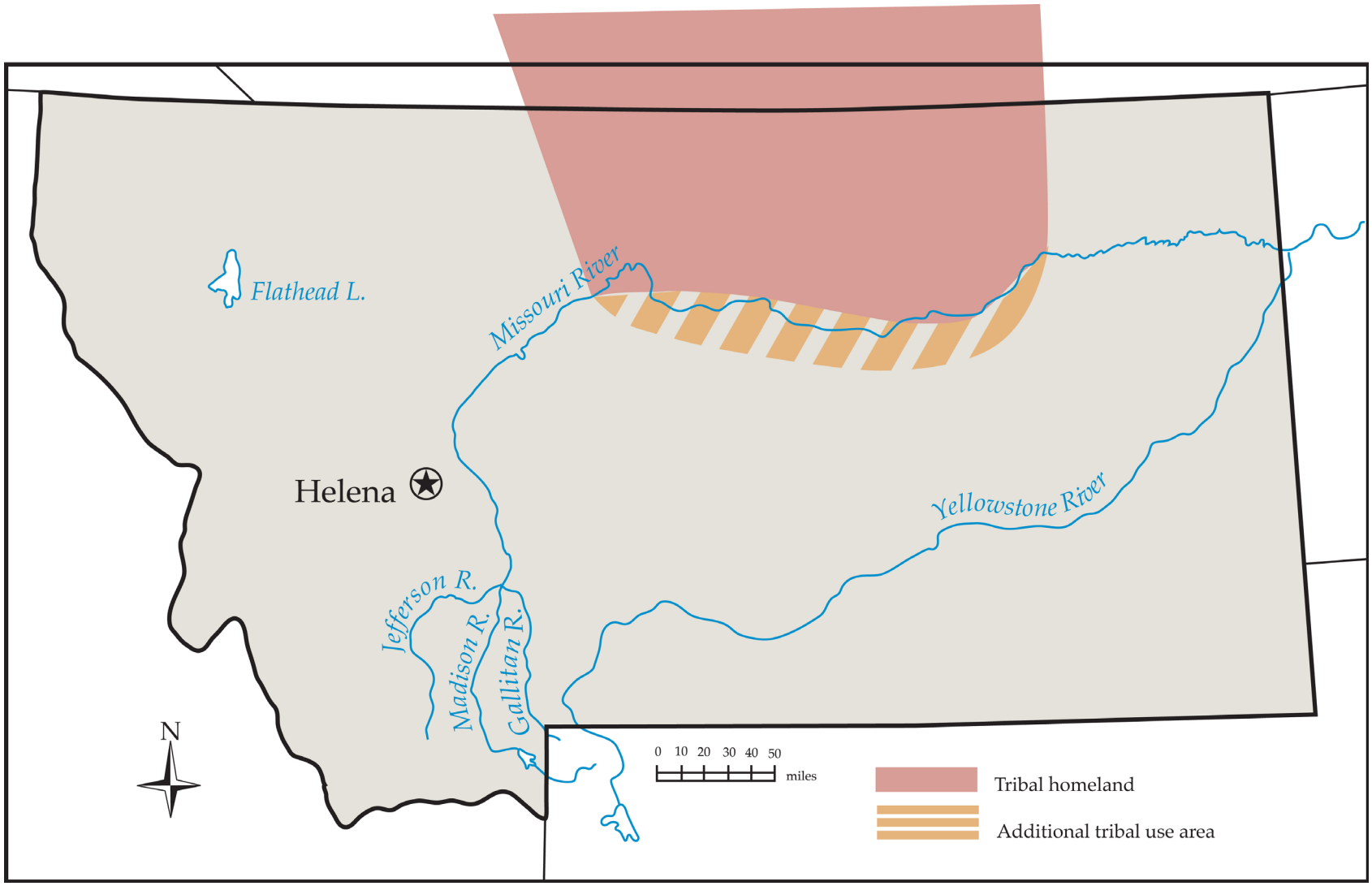
Cree (Kenistenoag)



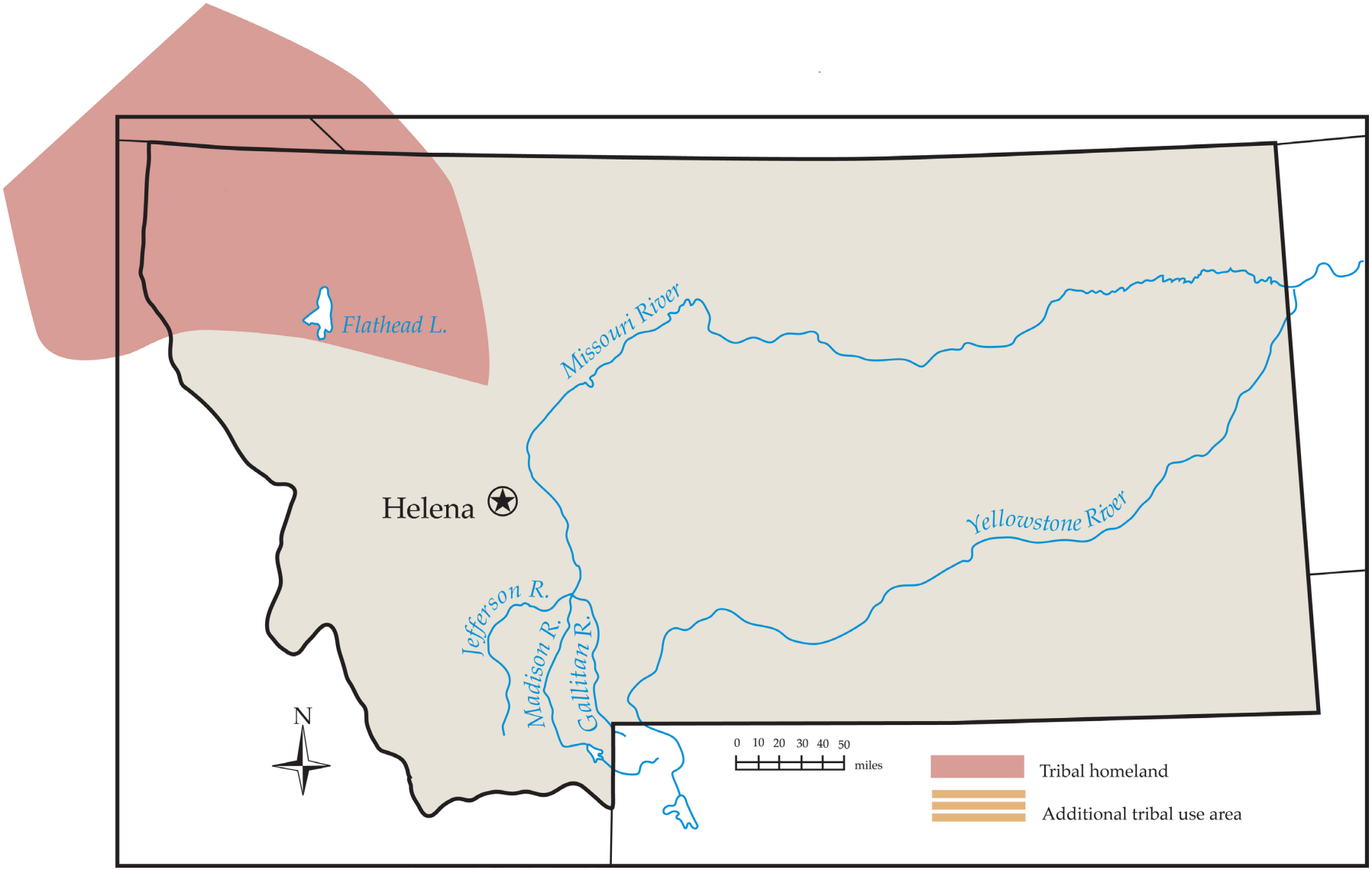
Crow (Apsaalooke)



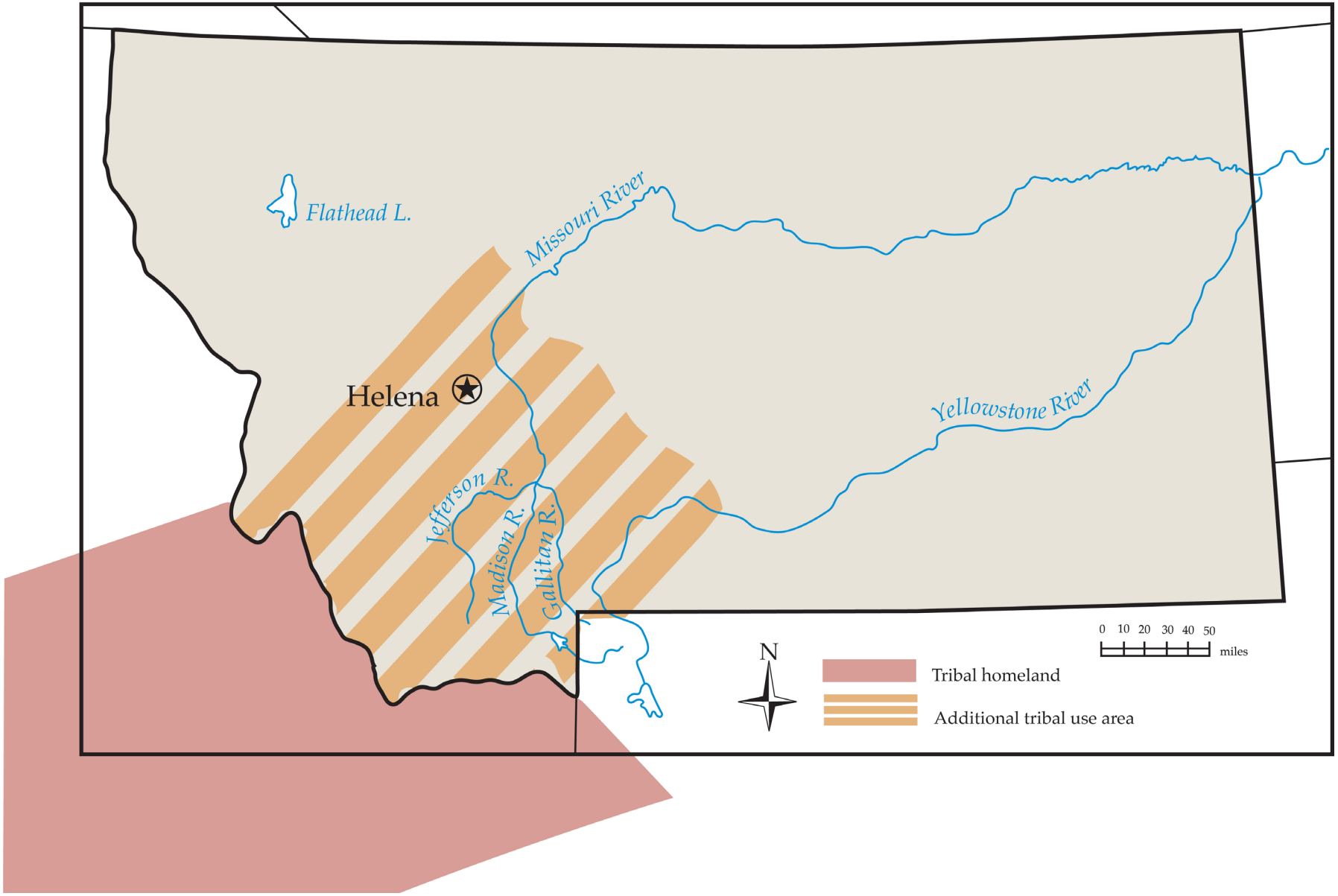
Gros Ventre (A'aniniin)



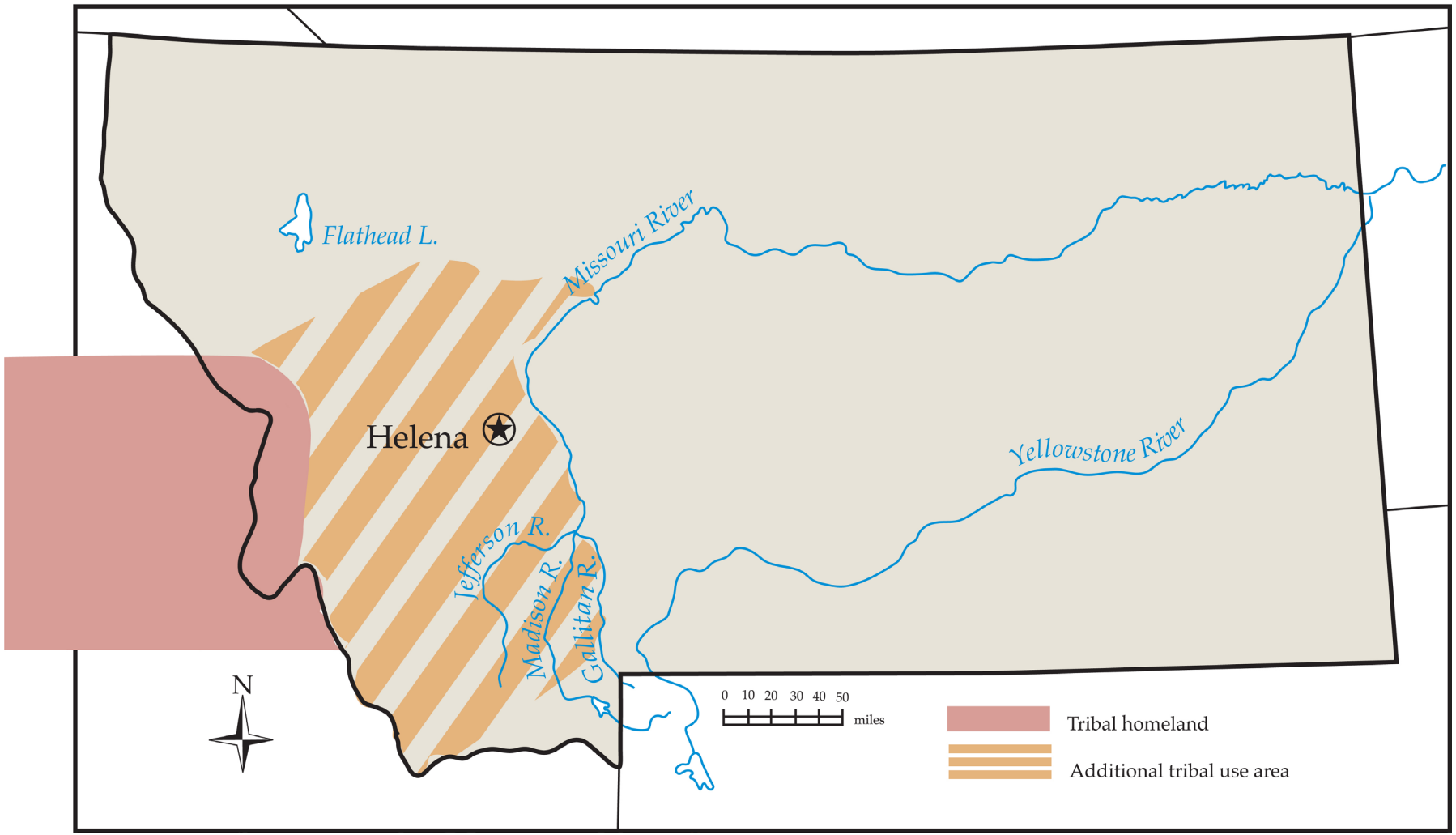
Kootenai (Ksanka)



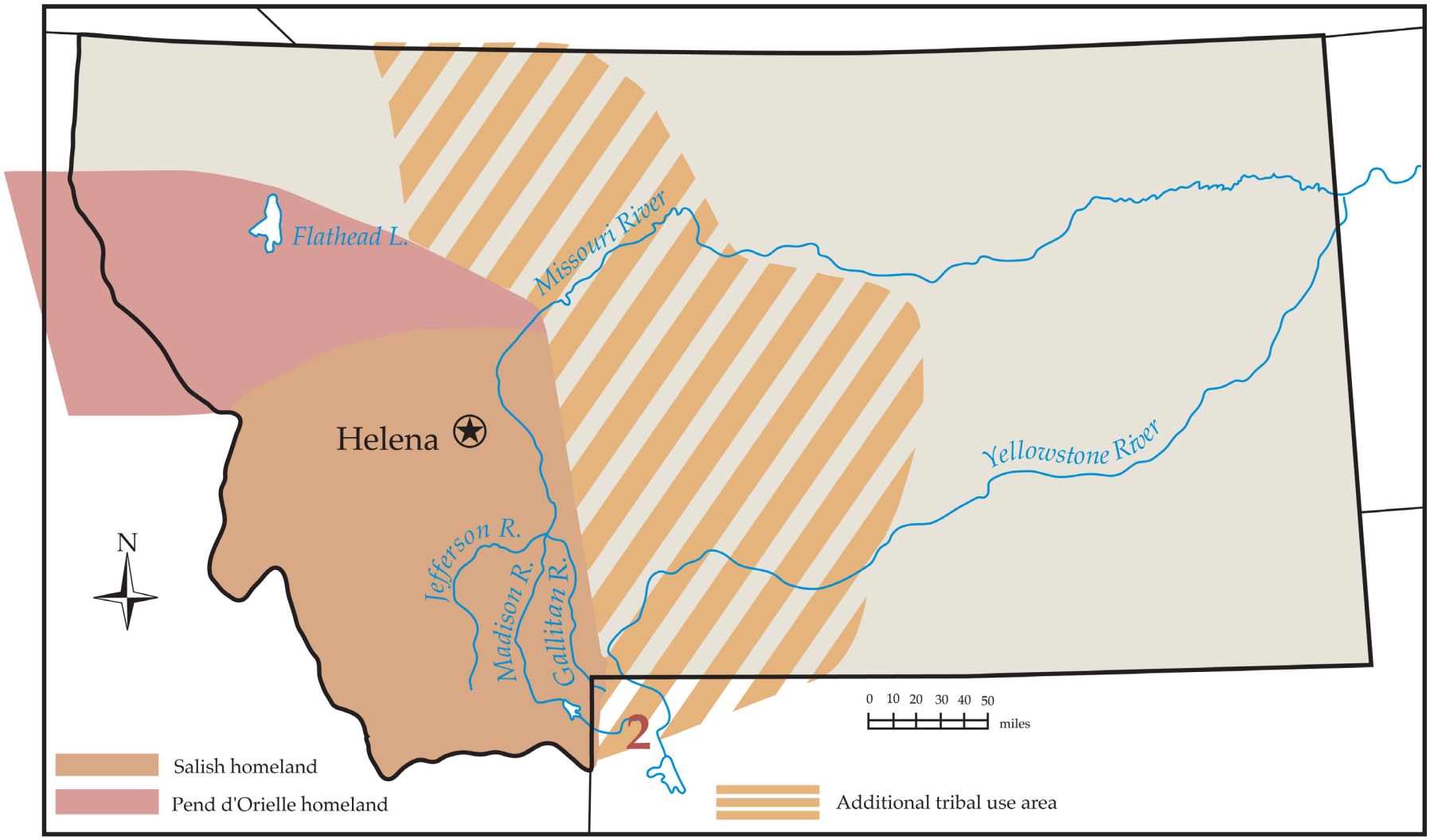
Lemhi Shoshone (Akidika)



Nez Perce (Ni Mii Puu)



Salish and Pend d'Oreille (Selis and Ql'spe)



Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the Assiniboine (Nakoda). Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Assiniboine's tribal homeland/traditional use area with the current reservation map and record your findings.

Assiniboine (Nakoda): The Assiniboine, or Nakoda, were originally from south-central Canada. By the late 1600s, they often hunted in what is now northeast Montana. They were some of the last Plains people to give up their work dogs for horses. The word Assiniboine means "those who cook with stones." The Nakoda would heat stones in a fire, and then use the hot stones to boil water for cooking. Today many Nakoda live on the Fort Peck and Fort Belknap Reservations.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

Blackfeet (Pikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Cree (Kenistenoag): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Crow (Apsaalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Gros Ventre (A'aniniin): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Kootenai (Ksanka): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Salish and Pend d'Oreille (Selis and Ql'spe): Do the territories overlap? YES NO

Write one thing you learned about these tribes.

Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the Cree (Kenistenoag). Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Cree's tribal homeland/traditional use area with the current reservation map and record your findings.

Cree (Kenistenoag): The Cree were active fur traders and bison hunters. They came to what is now Montana in the 1730s to hunt bison. They made the bison into pemmican (a nutritious food made of dried meat, fat, and berries). They traded the pemmican to French and British fur companies, who used it to feed their workers. They were part of a powerful alliance that included the Assiniboine, Chippewa, and Métis. Today, some Cree live on Rocky Boy's Reservation.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Blackfeet (Pikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Crow (Apsaalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Gros Ventre (A'aniniin): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Kootenai (Ksanka): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Salish and Pend d'Oreille (Selis and Ql'spe): Do the territories overlap? YES NO

Write one thing you learned about these tribes.

Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the Crow (Apsaalooke). Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Crow's tribal homeland/traditional use area with the current reservation map and record your findings.

Crow (Apsaalooke): In ancient times, the Crow lived in the upper Great Lakes area of Canada and the United States. About 1450, the tribe began to move west. By about 1600, they lived along the Missouri River in present day North and South Dakota. They grew corn and made their homes in earthen lodges. The Crow then moved into what is now Montana. Because eastern Montana was not as good for farming, they became hunter gatherers.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Blackfeet (Pikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Cree (Kenistenoag):

Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Gros Ventre (A'aniniin):

Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Kootenai (Ksanka):

Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Lemhi Shoshone (Akidika):

Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Nez Perce (Ni Mii Puu):

Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Salish and Pend d'Oreille (Selis and Ql'spe): Do the territories overlap? YES NO

Write one thing you learned about these tribes.

Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the Gros Ventre (A'aniniin). Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Gros Ventre's tribal homeland/traditional use area with the current reservation map and record your findings.

Gros Ventre (A'aniniin): A'aniniin means "White Clay people" or "an upright person." The Plains Indian sign language called the tribe "People of the Rapids," using a sign for waterfall. French traders misunderstood the sign. They translated it as *Gros Ventre*, French for "big belly." Many A'aniniin died in a 1780 small pox epidemic. Today many tribal members live on the Fort Belknap Reservation, which they share with the Nakota (or Assiniboine).

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

Assiniboine (Nakoda):

Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Blackfeet (Pikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Cree (Kenistenoag): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Crow (Apsaalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Kootenai (Ksanka): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Salish and Pend d'Oreille (Selis and Ql'spe): Do the territories overlap? YES NO

Write one thing you learned about these tribes.

Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the Blackfeet (Pikani). Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Blackfeet's tribal homeland/traditional use area with the current reservation map and record your findings.

Blackfeet (Pikani): The Blackfeet have lived on the Northern Plains for thousands of years. Two of the main bands still live in Canada. The third came to Montana in the 1700s. The Blackfeet traded bison hides to Cree and Assiniboine traders. These traders took the hides back to the Hudson's Bay Company in northeastern Canada, where they traded them for many items, including guns. As a result, the Blackfeet were one of the first Montana tribes to acquire guns.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Cree (Kenistenoag): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Crow (Apsaalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Gros Ventre (A'aniniin): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Kootenai (Ksanka): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Salish and Pend d'Oreille (Selis and Ql'spe): Do the territories overlap? YES NO

Write one thing you learned about these tribes.

Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the Lemhi Shoshone (Akidika). Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Lemhi Shoshone's tribal homeland/traditional use area with the current reservation map and record your findings.

Lemhi Shoshone (Akidika): The Lemhi Shoshone are the northernmost band of Shoshone. Their homeland was in Idaho. Every spring and fall they traveled into Montana to hunt buffalo. Like many tribes who lived along the Columbia River, they ate a lot of salmon. *Akidika* means salmon eater. The Akidika traded with their southern relatives for horses, so they had horses before most other tribes in the region. Today many Akidika live on the Fort Hall Reservation in Idaho.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Blackfeet (Pikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Cree (Kenistenoag): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Crow (Apsaalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Gros Ventre (A'aniniin): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Kootenai (Ksanka): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Salish and Pend d'Oreille (Selis and Ql'spe): Do the territories overlap? YES NO

Write one thing you learned about these tribes.

Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the Salish and Pend d'Oreille (Selis and Ql'spe). Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Salish and Pend d'Oreille's homelands/traditional use areas with the current reservation map and record your findings.

Salish and Pend d'Oreille (Selis and Ql'spe): The Salish and Pend d'Oreille are the most eastern Salish speaking tribes. The two tribes are closely connected. According to tribal tradition, they have always lived in Montana. Both fishing and bison hunting were important to their diet. The people also made baskets and gathered different types of plants for food and medicine. Many Salish and Pend d'Oreille live on the Flathead Reservation, which they share with the Kootenai.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Blackfeet (Pikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Cree (Kenistenoag): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Crow (Apsaalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Gros Ventre (A'aniniin): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Kootenai (Ksanka): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the Kootenai (Ktunaxa). Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Kootenai's tribal homeland/traditional use area with the current reservation map and record your findings.

Kootenai (Ktunaxa): There are seven bands of the Kootenai Nation. Most live in Canada. The Ksanka band has lived in western Montana since time immemorial (as long as anyone can remember). Unlike most languages, the Kootenai language is not related to any other language in the world. The Kootenai were known as excellent boat-builders and canoeists. Today many tribal members live on the Flathead Reservation, which they share with the Salish and Pend d'Oreille.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Blackfeet (Pikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Cree (Kenistenoag): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Crow (Apsaalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Gros Ventre (A'aniniin): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Nez Perce (Ni Mii Puu): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Salish and Pend d'Oreille (Selis and Ql'spe): Do the territories overlap? YES NO

Write one thing you learned about these tribes.

Student Names: _____

Introduction to the Early Contact Period Worksheet

Instructions:

1. Read over the information about the Nez Perce (Ni Mii Puu). Make sure you understand it and can pronounce all the words.
2. Find a group studying another tribe.
   a. Compare maps. Did the homelands or traditional use areas overlap? Record your findings.
   b. Read your information to them. Then listen to them read their information to you.
   c. Note something you learned.
3. Find another group and repeat the process. (Make sure you switch readers so everyone in your group has a chance to read.)
4. Compare the Nez Perce tribal homeland/traditional use area with the current reservation map and record your findings.

Nez Perce (Ni Mii Puu): The Nez Perce lived in villages west of the Rocky Mountains. They fished for salmon, hunted game, and harvested many different types of plants for food and medicine. After they acquired horses in the 1700s, the Nez Perce made fall trips east of the Rocky Mountains to hunt buffalo. On hunting trips, they lived in tipis like other Plains tribes. Today, the tribe's headquarters is in Lapwai, Idaho, on the Nez Perce Reservation.

Current Reservation Map: Is the tribe's current reservation in their historic homeland? YES NO

Which is bigger, the current reservation or the historic homeland?

Assiniboine (Nakoda): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Blackfeet (Pikani): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Cree (Kenistenoag): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Crow (Apsaalooke): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Gros Ventre (A'aniniin): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Kootenai (Ksanka): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Lemhi Shoshone (Akidika): Do the territories overlap? YES NO

Write one thing you learned about this tribe.

Salish and Pend d'Oreille (Selis and Ql'spe): Do the territories overlap? YES NO

Write one thing you learned about these tribes.

Virtual Tour of Neither Empty Nor Unknown: Montana at the Time of Lewis and Clark PowerPoint Script

Slide 1: Introductory slide. Tell: The exhibit, *Neither Empty nor Unknown* (NENUK), examines what "Montana" was like before the arrival of Euro-Americans (before 1800). Welcome to the virtual tour of this exhibit.

Slide 2: Tell: Indigenous tribes who lived on the Northern Plains depended on bison for survival. These Plains tribes, like the Crow and Blackfeet, are sometimes referred to as **"bison cultures."**

Slide 3: Do: Have student define **bison culture**.

Slide 4: Tell: Before Montana's indigenous peoples had horses, they hunted bison on foot. Some tribes, like the Blackfeet, used a buffalo jump or **pishkun**, where they herded bison over a cliff. But this was not the only way to hunt bison.

Slide 5: Do: Have student define **buffalo pound**.

Slide 6: Do: Examine the buffalo pound diagram. Advance slide and point out the drive lines (depicted by blue arrows).

Slide 7: Do: Examine the buffalo runner moccasins. **Ask:** In what way does the design resembles a buffalo pound? **Ask:** What do you think would happen if bison were hard to find? *(Let students answer **briefly**.)*

Slide 8: Tell: A long time ago, the Blackfeet people were suffering from hunger and having a hard time finding bison to hunt. With the help of an old woman, the tribe called the bison back to their hunters, using an **iniskim** (in-NIS-kim), or **buffalo stone**.

Do: Have student define **iniskim**.

Tell: Here is the story about how the iniskim came to be.

📖 **Read:** "The First Buffalo Stone" (Blackfeet iniskim story)

The First Buffalo Stone (Iniskim) – Blackfeet

"One time, long ago, before we had horses, the buffalo suddenly disappeared. So the hunters killed elk, deer, and smaller game along the river bottoms. When all of them were either killed or driven away, the people began to starve. They were camped in a circle near a buffalo drive.

Among them was a very poor woman . . . Her buffalo robe was old and full of holes. Her moccasins were old and ripped. While gathering wood for the fire one day, she thought she heard someone singing. The song seemed close, but when she looked around, she could see no one. Following the sound and looking closely, she found a small rock that was singing, **'Take me! I am of great power. Take me! I am of great power!'**

When the woman picked up the rock, it told her what to do and taught her a special song. She told her husband about her experience and then said, **'Call all the men together and ask them to sing this song that will call the buffalo back. . .'**

After all the men were seated in the lodge, the buffalo stone began to sing, **'The buffalo will all drift back, the buffalo will all drift back.'**

Then the woman said to one of the younger men, **'Go beyond the drive and put a lot of buffalo chips in a line. Then all of you are to wave at the chips with a buffalo robe four times while you all shout this song. The fourth time you sing, all the chips will turn into buffalo and go over the cliff.'**

The men followed her directions, and the woman led the singing in the lodge. She knew just what the young man was doing all the time, and she knew that the cow buffalo would take

the lead. While the woman was singing . . . all the buffalo went over the [jump] and were killed.

Then the woman sang a different song: **'I have made more than a hundred buffalo fall over the cliff, and the man above hears me.'**

Ever after that time, the people took good care of a buffalo stone [iniskim] . . . for they knew it was very powerful."

(Source: Retold in *Indian Legends*, pp. 275-76.)

Slide 9: Tell: In many tribes, the men hunted, but women had the responsibility of butchering the animal, preserving the meat, and processing the skins (or hides). Young girls like Pretty Shield helped their mothers preserve meat so that they would learn how to do it correctly. They used a drying rack like this one. Pretty Shield described how Crow women made **pemmican** and **dried meat**.

Slides 10: Do: Have student share information on how to make **pemmican**.

Slide 11: Do: Have student share information on how to make **dried meat**.

Ask: Why did women have to get the blood and moisture out of the meat? *(So it would not rot.)* Why did the women take the meat off the racks at night? *(To keep it from getting stolen by animals in the night.)*

Slide 12: Tell: Even in the daytime, women had to protect the drying meat from magpies and other "thieves." While girls were helping the women preserve the meat, boys in the Crow tribe were learning an important lesson from the men: how to **raid**.

Do: Have students explain **raiders** and **"wolves."**

Tell: Instead of raiding for horses, boys learning to be "wolves" aimed for an easier target.

📖 **Read:** Plenty Coup's story about learning to be a "wolf."

Plenty Coups' Story about Learning to be a "Wolf"

"I shall never forget the first time I went in to steal meat . . . The village was on the Elk River [Yellowstone River], and the summer was old. The racks of drying meat stretched through the village, and in a little time I was near them, looking for a fine fat piece to carry away. But always a little farther along I [thought] I saw a fatter piece and, acting like a wolf, crept toward it, only to discover it was no better than the others. At last I said to myself, 'This will not do. Somebody will be seen. I will take this piece and go.'

. . . Just as I took hold of the meat, an old woman came out of a lodge on the other side of the rack. I stood very still, the wolf skin tickling my bare legs. I do not believe the old woman saw me, but somehow she had been made suspicious that everything was not right and kept looking around . . . She picked up a stick of wood and turned to go in again . . . but she didn't.

'Oh, oh!' she cried out, dropping her stick of wood. 'The magpies, the magpies! Look out for your meat!'

. . . I dropped quietly to my knees and started away without any meat. Women were running from their lodges and calling out to one another . . . and that old woman caught me by the arm.

'Who are you?' she asked, looking sharply into my mud-colored face . . . I didn't answer, even when she pinched my arm and shook me 'til my ribs rattled.

'Ha-ha-ha!' she laughed, dragging me to the river. 'I'll find out soon enough! I'll know you when I get this mud off.' She was a strong old woman and held me easily while she washed my face: 'Oh, it's YOU, is it? . . . I thought I recognized you. Ha! I'll give you some meat, a good piece, too.'

And she did. I had the best piece in the whole lot when I got back, but I could not say I stole it, because my face was clean."

(Source: *Plenty Coups*, pp. 20-23)

Ask: What was Plenty Coups' goal? *(To steal some meat.)*

Ask: Did Plenty Coups achieve this goal? *(No, because he got caught instead of stealing it without being seen.)*

Ask: Why do you think the old woman called the boys "magpies"? *(Because they were stealing the meat.)*

Slide 13: Tell: Women were responsible for turning animal hides into usable goods. They started by stretching the hide out on the ground using stakes or by tying it to a wooden frame. Then they used special tools to clean the hide.

Slide 14: Do: Have students define **flesher and scraper**.

Slide 15: Do: Have student describe **tanning**.

Slide 16: Tell: Among the other tools women used were **awls** and **sinew**. **Do:** Have students define **awl** and **sinew**.

Slide 17: Tell: Pretty Shield said that it took 12 to 20 large tanned hides to cover a tipi and that Crow tipis had between 14 and 24 poles. A woman who cut the poles for the tipi (or lodge) and designed the **lodge covering** was called a lodge-cutter. Getting the poles to form a nice, conical shape was a challenge, and so was making the **lodge covering** fit just right.

Do: Have student explain **Crow "leaf-tipi."**

Slide 18: Tell: In addition to an outer covering, a tipi or lodge would also have a tipi-liner on the inside. **Do:** Have student define **tipi-liner**.

Ask: Is your house empty? *(Students will answer "No.")*

Tell: The inside of a lodge was not empty, either. It contained all the furnishings and belongings of the family.

Slide 19: Ask: Do you think this is a "leaf-tipi"? *(No.)*

Tell: Here is Pretty Shield's description of the home of her friend Good Cattails, where she often went to visit as a child.

📖 **Read:** "A Well-Kept Apsáalooke Lodge"

A Well-Kept Apsáalooke Lodge

"Everything was always neat. Its poles were taller, its lodge-skin whiter and cleaner. Its backrests were made with head-and-tail robes; . . . Kills Good [the mother] burned a little sweetgrass or sweet sage so that her lodge smelled nice. She herself wore dresses that fitted her form. They were always neat and clean, even after a long move, and they were beautifully made. And her hair! Never while she was Long Horse's wife did I see her hair when it was not neatly braided. One could always tell when a man loved his woman by her hair.

. . . Her daughter, [Good Cattails], was neater and better dressed than the other girls, and this was not because Long Horse was richer than other men, but because Kills Good was that kind of a woman . . . I never saw the beds in Long Horse's lodge when they did not look neat . . . Each bed, three of them, was covered with a robe that anybody would notice.

. . . The shoulder-blades of buffalo that Kills Good used for dishes were bleached white as snow, and always she placed a square of rawhide under each of them when she gave meat to anybody . . . Kills Good only used the horns of mountain sheep for drinking cups, just as her mother did.

How I loved to watch Kills Good pack her things to move camp! The painting on her

parfleches was brighter, her bags whiter, than those of any other Crow woman . . . Besides, I thought that her favorite horse—a proud pinto—was far and away the best horse in the Crow Tribe. And yet, Kills Good was not proud. Instead, she was kindly and so soft-spoken that all the people loved her."

(Source: *Pretty Shield*, pp. 13-14)

Ask: What furnishings did Pretty Shield mention were inside of Good Cattail's family's lodge? (*Beds, robes, parfleche containers with belongings inside, backrest chairs, cooking and eating utensils, personal belongings, etc.)*

Ask: How did Crow women want their homes? *(Clean, tidy, smelling nice.)*

Ask: How was Kills Good a good role model for girls like Pretty Shield? *(She was kind, hard-working, soft-spoken, and humble.)*

📖 **Read:** a summary of women's work from *Pretty Shield*: "We women had our children to care for, meat to cook and to dry, robes to dress, skins to tan; clothes, lodges, and moccasins to make. Besides these things, we not only pitched the lodges, but took them down and packed the horses and the travois when we moved camp. Yes, *and* we gathered the wood for our fires, too. We were busy...!"

Slide 20: Tell: Let's learn more about moving camp and how horses made tribes more mobile.

Slide 21: Tell: Before they had horses, Plains tribes used dogs to help relocate from one campsite to another. Dogs moved slowly and couldn't carry heavy loads when they pulled a **travois**.

Do: Have student define **travois**.

Tell: On the travois are backrests and **rawhide** containers called **parfleches** (PAR-fleshes).

Slide 22: Do: Have student define **parfleche**.

Tell: Pretty Shield explained how paint was made by mixing pigments (colored minerals or plant matter) with other ingredients.

Do: Have student explain how **paint** was made.

Slide 23: Do: Have student define **rawhide**.

Slide 24: Ask: Who do you think could carry more on a travois? A dog or a horse? *(A horse can carry more/heavier loads and can travel faster.)*

Tell: Northern Plains tribes acquired horses in the 1700s and valued them highly. Horses brought many changes to Indians' lives: They helped people travel faster and farther and made it possible to hunt without using a pishkun or a buffalo pound. They also changed how some tribes, like the Crow, took care of dying people.

📖 **Read:** "How Horses Changed Crow Death Practices," a recollection by Pretty Shield.

How Horses Changed Crow Death Practices

"I have listened to my grandmother tell of the old days when [old] women, too . . . weak to travel afoot on the long drives when the dogs dragged the travois, had to be left behind to die. She told me that when an old woman was used up, no good anymore, the people set up a lodge for her, gave her meat and wood for her fire, and then left her there to finally die. They could do nothing else. They could not pack old women on their backs, and dogs could not drag them [on the travois].

In those days, when men grew too old to take care of themselves, they dressed in their finest clothes and went to war against our enemies, often alone, until they found a chance to die fighting. Sometimes, these old men went out with war-parties of young men, just to find a chance to get killed while fighting. It was different with the old women. They sat in their lodges until their food was gone, until their fires were out; and then they died, alone.

All this was changed by the horse. Even old people could ride. Ah, I came into a happy world. There was always fat meat, glad singing, and much dancing in our villages. Our hearts were as light as breath-feathers.

**Breath-feathers are soft, downy feathers.*

(Source: *Pretty Shield*, p. 44)

Slide 25: Tell: Notice the camas bulbs on the right of the picture. Women gathered wild foods like **camas, prairie turnips, bitterroot** (which can be used for food and for medicine), and many kinds of berries. They returned to the same locations year after year to harvest these edible plants. To harvest roots or bulbs, the women used a tool called a **root-digger**.

Slide 26: Do: Have student define **root-digger**.

Slide 27: Tell: Women in Plateau tribes (like the Salish) also made baskets and bags.

Do: Have students define **cedar bark basket** and **cornhusk bag**.

Tell: These bags and baskets were useful for gathering food. They were also important trade and gift items.

Slide 28: Another useful tool was a mortar and pestle. **Do:** Have student define **mortar and pestle**.

Slide 29: Ask: What's the woman in the mural doing? What is she carrying? *(A root digger. She is gathering camas bulbs.)*

Ask: Has anyone ever told you not to run with scissors?

Tell: Well, they had a good reason! Here's a story about when Pretty Shield nearly lost her eye.

📖 **Read:** "How Pretty Shield Nearly Lost Her Eye."

How Pretty Shield Nearly Lost Her Eye

"We were camped on the Big River. It was summer, and I was seven years old. I, with two other little girls, was digging turnips, using a very sharp digger made from a limb of a chokecherry tree. The sun was hot. You have seen the heat dancing above the grass on the plains? Well, the heat was dancing that day and even the birds were thirsty for water. It is at such times that the old buffalo bulls go mad . . .

We were quite a way from the lodges, busy at our root-digging. Everything was very still. There were only the women and a few old men in the camp, and these were sitting in the shade of the lodges . . .

The turnips were plentiful, but hard to dig because the ground was so dry, and besides, we were too little to have great strength. I had found a very large turnip and had poked my digger into the hard earth beside it, when I heard my mother calling, 'Look out, girls! Run! Run!'

I raised up, glancing quickly over my shoulder. A big buffalo bull was coming at us, his face white with foam!

Jerking my root-digger out of the ground, I ran. We all ran. But the string on my moccasin got caught on a sage bush, and I fell so that the point of my sharp root-digger stuck into my forehead, its tip in the corner of my eye.

A boy cousin of mine tried to pull the digger out of my eye, but when my mother saw that my eye was going to come out with it, she stopped him. I do not know when my father came to our lodge. I know that he had been out running buffalo, and that when he came in and saw what had happened, he sent for Medicine Wolf, a wise one, giving him the best war horse he owned to try to get the stick out of my forehead without taking my eye with it. Besides this, my brother gave Medicine Wolf his best shirt and leggings.

Medicine Wolf did not even touch the stick. He sat down and made motions with his hands,

as though pulling at something. Once, twice, three times, four times he made these pulling motions, and the root-digger came out, leaving my eye lifted a little. This he pushed back into its place with his fingers.

(Source: *Pretty Shield*, pp. 36-37)

Ask: Why did Pretty Shield's mother stop the boy from pulling the root-digger out of Pretty Shield's forehead? *(So Pretty Shields's eye wouldn't fall out.)*

Who did remove the root-digger? *(A medicine man named Medicine Wolf.)*

How did he do it? *(Without touching her or the root-digger.)*

Do: Have student define **medicine** and **medicine man**.

Tell: In this story, the medicine man used his medicine power to remove the root-digger without touching it and without damaging Pretty Shield's eye. When Pretty Shield grew up, she, too, became a medicine person.

Slide 30: Tell: Tribes living west of the Rocky Mountains ate salmon and other fish, in addition to mammals like bison, elk, and deer. Plains tribes hunted more than they fished. Fishing was considered a man's task, just as root-digging and basket-making were, generally, thought of as women's responsibilities.

Slide 31: Tell: Fishermen used traps like this. **Ask:** How do you think it worked? *(The fish go in the wide end, and cannot back out because of the sharp spikes. The fisherman would untie the narrow end to get fish out.)*

Slide 32: Tell: Each person in a tribe had certain responsibilities, which they often learned while they were still children. **Ask:** How did children learn the skills they needed? *(Play and practice—like Plenty Coups playing wolf; role models—like Kills Good; apprenticeship—helping the adults around them.)*

Slide 33: Tell: In addition, in many tribes, people received skills from spiritual helpers they met during an important ceremony called a **vision quest**. Many tribes practiced (and some still do) this important ceremony, but each tribe did it differently.

Do: Have student describe **vision quest**.

Slide 34: Tell: Today, some American Indians still undertake their traditional ceremonies (which differ in each tribe). In Montana, some of the ceremonies that are still practiced include sun dances for the renewal of life, sweat lodge ceremonies for purification and healing, vision quests for gaining understanding, and prayer.

Slide 35: Do: Have student define **sacred pipe**.

Tell: In this last story, Pretty Shield recalls a time her father smoked his sacred pipe to honor a very ancient man.

📖 **Read:** "Pretty Shield and the Very Large Skull"

Pretty Shield and the Very Large Skull

Once, when I was a girl and our village was at the place-where-we-eat-bear-meat . . . several of us girls walked up to The-Dry-Cliff. This was, to me, a strange place. A great herd of buffalo had one time been driven over the cliff and killed by the fall to the rocks below. There were many, many bones that told a bad story. And on top, stretching out onto the plains, there were long lines of stones in this shape [a V-shape] with the narrow part at the cliff's edge. I have heard of old women tell of such things being done before the horse came onto the plains, and yet this herd of buffalo that went over The-Dry-Cliff may have been driven to death by another people.

The cliff was high, sloping in a little from the

top. At its bottom were the bones—many, many bones. I noticed a dark streak on the face of the cliff. It was narrow and straight, reaching from the bottom of the cliff to the rim above. It looked to me as though the smoke of a fire that had burned there for many snows had made this dark streak on the smooth stone, and yet I had never heard anybody mention this. I could not keep my eyes from looking at this dark streak as we girls were walking toward it.

We had brought some pemmican, and I had my ball with me, because we intended to stay all day. The sun was past the middle [of the sky] when we began to dig with a root-digger at the bottom of the cliff. We were not looking for any particular thing. We were only playing. But our playing stopped suddenly when, in digging, we brought up a man's skull that was twice as large as that of any living man! And with it were the neck-bones that were larger around than a man's wrist.

We ran away from that place, and I was the first to run. The size of the skull frightened me. Upon reaching our village, I told my father what we had found. He said he wanted to see the skull. We took him to the place, sitting off quite a distance while my father smoked with the skull. He said that it was a medicine-skull and powerful. While we girls watched him, my father wrapped the great skull in a buffalo robe and buried it.

. . . We found the blackened sticks of an old fire there, too . . . I believe that another kind of people once lived on this world before we came here. This big skull was not like our skulls. Even though I did not stay there very long, I noticed that its seam [suture] ran from front to back, with no divisions.

(Source: *Pretty Shield*, pp. 23-25)

Ask: What was so unusual about the man's skull Pretty Shield and her friends found? *(It had just one very large suture (seam) running front to back, had huge neck bones as big as a man's wrist, and was twice the size of a man's skull.)*

Tell: A seam (or suture) is a space between the bones in the skull. These seams allow our skulls to grow. Modern people, like Pretty Shield and all of us, have several sutures, some running front-to-back across our heads, and others from side-to-side. *(You can demonstrate some sutures: from the top of your nose over the crown of your head, from temple to temple above the forehead, and across the back of your head on top.)*

Ask: Who did Pretty Shield and her father think this skull belonged to? *(An ancient race of people.)*

Ask: Why did Pretty Shield's dad smoke the pipe with the skull and wrap it in a buffalo hide? *(He smoked the pipe to **honor the ancient man** whose skull this was, because he believed it was powerful. He wrapped it in a buffalo hide as he would wrap a loved one and reburied it to **show his respect** for its spirit.)*

Slide 36: The *Neither Empty nor Unknown* exhibit portrays life in 1804 when Lewis and Clark traveled through Montana. The stories you heard from Pretty Shield and Plenty Coups' oral histories retell events that occurred in the 1850s—but they still illustrate traditional lifeways. However, life for Montana's indigenous peoples would change dramatically over the next fifty years. What were some of the reasons for this?

Slide 37: Credits

Vocabulary Cards: Neither Empty Nor Unknown

Bison Hunting

Bison culture was a way of life developed around bison hunting. Bison provided the people with meat, marrow, and fat for food; hides for lodges, blankets, and clothing; bones for tools; horns for utensils; sinew for sewing; stomachs for water bags; and many other necessary resources.

A **buffalo pound** was a large pen into which bison were herded and speared. The pound was round and made of interwoven branches. Buffalo runners, positioned along a drive-line, funneled the bison into the pound. Skilled buffalo hunters wore the design of the buffalo pound on their moccasins.

An **iniskim** (in-NIS-kim) is a Blackfeet buffalo-calling charm. It is a fossil that looked like a bison. It was used to help bring bison to the hunters.

Processing Meat and Hides

Making pemmican: "We cut good, lean meat into strips and dried it a little; then we roasted it until it looked brown. After this was done, we pounded the dry meat with stone hammers . . . Next, we soaked ripe chokecherries in water and then used this water to boil crushed bones. When the kettle of boiled bones was cool, we skimmed off the grease from the bone marrow, mixed it with the pounded meat, poured this into buffalo heart skins, and let it get solid."

Making dried meat: "We first cut up the meat, taking it off the animal in the sections that naturally divide it. Then, we split these sections and spread the meat on racks in the sun, turning it often. At night we took the meat off the racks, piled it on the ground, covered the pile with a buffalo robe, and then trampled upon it to squeeze out all the blood that might yet be in the meat. When morning came again, we re-spread the meat in the sunshine, being careful not to let the meat touch the racks in the same places as before. If a woman were careless about this, she might lose her meat, because the spots that had touched the racks would spoil unless changed every day until the meat was dry."

Processing Meat and Hides

Crow **raiders** and scouts were called **"wolves."** Grown-up men would raid other tribes for horses. When boys like Plenty Coups learned how to be a "wolf," they had to be very stealthy to avoid being seen. They covered their faces with mud paint and wore a wolf hide, so they would be hard to see. Then their teacher sent them out to raid.

The **flesher and scraper** are tools used to clean the flesh and hair off the hide. Then the hide can be preserved by tanning. Traditionally, fleshers and scrapers were made from animal bones or sharpened stones. Today they are often made from metal.

Tanning is the process of curing a hide, changing it so that it is soft and wearable leather. Tanning requires hours of soaking, stretching, and smoking the hides. The Crow tribe used the liver and brains of the animal to help soften the hides. Tanned hides are used for clothing, moccasins, lodge coverings, and other household items.

An **awl** is used for sewing, like a needle. Indigenous people made different size awls from bones. They used awls for sewing clothes, moccasins, and the coverings for their tipis.

Sinew comes from the tendons that connect muscle tissue to bones. Sinew is very strong! It is used like thread for sewing.

Tipis

A Crow "leaf tipi": Little girls sometimes made miniature "tipis" out of curled leaves. When a lodge covering fit a real tipi perfectly without sagging or leaving poles uncovered, Crow women said it "fit like a leaf-tipi." Calling it a "leaf-tipi" was a way to compliment the lodge-cutter and the owner.

The **tipi-liner** is the inner wall of a tipi. The liner creates a space between the lodge covering and the inside of the tipi. This space creates a draft that allows cold air to move up between the poles and out the smoke hole at the top of the tipi, so that the smoke will not build up inside the tipi.

Travel

A **travois** (pronounced either tra-voy or tra-vwah) is a simple frame cart made of two poles pulled by a dog or horse. Between the two poles is a net to hold whatever one is carrying. "Travois" is a French word. A travois was easy to make from discarded tipi poles and lashings.

Rawhide is a skin that has not been tanned. When it is wet, rawhide is very stretchy and can be shaped. When it dries, it is very hard. Rawhide is used to make the heads of drums. It can be braided in long strips to make strong rope or folded into parfleches (PAR-fleshes).

Parfleche (PAR-fleshe) is a French word meaning rawhide. Parfleches are containers made of rawhide. Parfleches were used to hold arrows and for keeping personal items (similar to suitcases). Often parfleches are painted.

"We made **paint** hold its color with the gum, the water-colored gum [sap], that one sees on the chokecherry trees, and we used buffalo hoofs, too. We boiled them until they trembled [like jelly], mixed this with our paint, let it dry, and then cut it into squares. Water or grease made the color come out again from these squares any time, after this was done."

Gathering

A **cedar bark basket** is used for berry-picking. The cedar bark is folded in half to keep the berry juice from dripping out of the basket.

A **cornhusk bag** is woven from cornhusk, hemp, or beargrass. It is very strong. Cornhusk bags are used for carrying roots and bulbs.

The **mortar and pestle** are used to grind dried berries, roots, and meat for making pemmican. They are usually made of stone. The mortar is the container that holds the food. The pestle is the tool used to grind the food.

A **root-digger** is a tool used for digging roots and bulbs out of the ground. It is about an arms-length long and has a sharp tip. Root-diggers were usually made of wood, but could also be made from elk antlers. After harvesting roots or bulbs, the women softly tamped the loosened soil back into the ground where the root came out. They left some roots and bulbs in the ground so that new plants would grow for the next harvest.

Medicine, Vision Quests, and Spiritual Practices

Every culture has its own type of **medicine**. Among North America's indigenous peoples, medicine takes many different forms. Medicine can be chemical (like herbs or roots) or physical (like sweating). But medicine can also be a form of energy used to cure, strengthen, or even cause harm.

A **medicine man (or woman)** is a skilled healer. Some medicine men also served as spiritual advisors, prophets, and interpreters of visions and dreams.

Medicine, Vision Quests, and Spiritual Practices

A person on a **vision quest** would go alone, often into the mountains, to seek a vision or to be visited by spirit helpers. They usually did not eat or drink during this time. In the Salish tribe, boys and girls as young as six or seven went on a quest to receive a spiritual helper and to get a skill (like fishing, hunting, gathering, or basket-making) that could help them be successful in life.

Prayer is an important part of Indian cultures throughout North America. **Sacred pipes** were used for smoking during ceremonies or as part of prayer, not as recreation. The smoke from the pipe carried the prayers upwards to the spirits. Tribal leaders also smoked a pipe with others to signify a pact or agreement with one another.

Additional Resources

The following hands-on history footlockers from the Montana Historical Society complement this unit. Footlockers are available to Montana educators for two weeks at a time. No rental fee is charged for the use of footlockers. However, schools are responsible for the cost of shipping the footlocker to the next venue via United Parcel Service (UPS) or the United States Postal Service (USPS). Visit the Montana Historical Society website (mhs.mt.gov/education/HandsonHistory) to reserve a footlocker.

- **Lifeways of Montana's First People -** Emphasizes the various tribal lifeways of the people who utilized the land we now know as Montana in the years around 1800.
- **Montana Indian Stories Lit Kit** - Immerses students in storytelling and the oral tradition with seven class sets of Montana Indian stories collected for the Indian Reading Series (1972) and reprinted by the Montana Historical Society Press. The lit kit includes animal puppets and User Guide. NOTE: Out of respect for the storytelling customs of many Montana Indian people, this kit will be made available for use in the winter months (November through March.)
- **Stones and Bones -** Uncovers the earliest evidence of Montana›s human history through a study of casts and reproduction stone and bone tools, including replica artifacts from the Anzick collection found in Wilsall, Montana.

"The Art of Storytelling: Plains Indian Perspectives" (K-12), mhs.mt.gov/education/pictographicart. These materials are designed to provide you and your students with an exciting way to incorporate Indian Education for All into your art curriculum. The material includes grade-appropriate lesson plans which are aligned with the Essential Understandings and the Montana Art Content Standards; three PowerPoint presentations, one focused on winter counts and two about ledger art (one of which is designed for grades K-6 and the other for grades 7-12); and additional material that explores winter counts and biographical art. Part 4 features one lesson from "The Art of Storytelling," but other lesson plans are available if you want to extend this investigation.

Videos

"Ice Patch Archaeology." This nine-minute video "provides a brief overview of more than a decade's worth of investigation into the archaeology of alpine snow and ice in the Greater Yellowstone and the effects of climate change on archaeological resources." It emphasizes that people have lived in this region for ten thousand years and talks about the importance of archaeology for understanding the region's history. vimeo.com/252583882

Blackfeet Star Stories (17 minutes on DVD and YouTube) and Montana Skies: Blackfeet Astronomy Teacher's Guide) and Crow Star Stories (15 minutes on DVD and YouTube) and Montana Skies: Crow Astronomy Teacher's Guide. Find links on the Montana Office of Public Instruction's Indian Education Division website. These stories are told by members of the Crow and Blackfeet Tribe).

Content Standards

Essential Understandings regarding Montana Indians

- **EU 1** There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana. **(Parts 2-5)**
- **EU 2** Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined.... There is no generic American Indian. **(Part 4)**
- **EU 3** ...each tribe has its own oral histories,

which are as valid as written histories. These histories predate the "discovery" of North America. **(Part 1)**

- **EU 5** There were many federal policies put into place throughout American history that have affected Indian people in the past and continue to shape who they are today… Much of Indian history can be related through several major federal policy periods. (Colonization/Colonial Period) **(Parts 2-5)**
- **EU 6:** History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from an Indian perspective frequently conflicts with the stories mainstream historians tell. **(Part 3)**

Montana Content Standards for Social Studies

- **MCSS.3.1** Identify and use various representations of the Earth **(Part 2)**
- **MCSS.3.3** Describe and illustrate ways in which people interact with their physical environment… **(Part 3)**
- **MCSS.4.1** Identify and use various sources of information (e.g., artifacts, diaries, photographs, charts, biographies, paintings, architecture, songs) to develop an understanding of the past. **(Parts 2-4)**
- **MCSS.4.2** Use a timeline to select, organize, and sequence information describing eras in history. **(Parts 1-2)**
- **MCSS 4.3** Examine biographies, stories, narratives, and folk tales to understand the lives of ordinary people and extraordinary people, place them in time and context, and explain their relationship to important historical events. **(Part 3)**
- **MCSS 4.7** Explain the history, culture, and current status of the American Indian tribes in Montana and the United States. **(Parts 1-5)**
- **MCSS 6.4:** identify characteristics of American Indian tribes and other cultural groups in Montana. **(Parts 2-4)**

C3 Framework

- **D2.His.1.3-5** Create and use a chronological sequence of related events to compare developments that happened at the same time. **(Parts 1, 2, and 4)**
- **D2.His.2.3-5** Compare life in specific historical time periods to life today. **(Parts 1, 2, and 4)**
- **D2.Geo.3-5** Describe how the spatial patterns of economic activities in a place change over time because of interactions with nearby and distant places. **(Parts 2 and 3)**

Montana Content Standards for English Language Arts

- **CCRA.1** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text. **(Parts 1 and 2)**
- **CCRA.R.2** Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas. **(Parts 1 and 2)**
- **CCRA.R.7** Integrate and evaluate content presented in diverse media and formats, including visually and quantitatively, as well as in words. **(Parts 1-5)**
- **CCRA.SL.1.** Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively. **(Parts 1, 2, 4)**
- **CCRA.SL.2** Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally. **(Parts 2-4)**

- **CCRA.L.6.** Acquire and use accurately a range of general academic and domain-specific words… **(Parts 1-5)**

Montana Art Content Standards (Part 4)

- **MACS.1.** Generate and conceptualize artistic ideas and work.
- **MACS.2.** Organize and develop artistic ideas and work.
- **MACS.3.** Refine and complete artistic work.
- **MACS.6.** Convey meaning through the presentation of artistic work.
- **MACS.7.** Perceive and analyze artistic work.
- **MACS.8** Construct meaningful interpretations of artistic work.
- **Anchor Standard 10** Synthesize and relate knowledge and personal experiences to make art.
- **Anchor Standard #11**. Relate artistic ideas and works with societal, cultural and historical context to deepen understanding, including artistic ideas and works by American Indians.

Montana Mathematics Content Standards Math (Part 1)

4.MD.2 Use the four operations to solve word problems within cultural contexts … including problems …that require expressing measurements given in a larger unit in terms of a smaller unit.