

NEITHER EMPTY NOR UNKNOWN

Montana at the Time of Lewis and Clark

Lessons for Grades 4-7



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for the Montana Historical Society (2017)**

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Neither Empty nor Unknown Montana at the Time of Lewis and Clark Lesson Plan

Grade Level: 4-7

Created by Laura Ferguson

Overview

Designed to be used in conjunction with the Montana Historical Society's exhibit, *Neither Empty nor Unknown: Montana at the Time of Lewis and Clark* (NENUK), this lesson plan can also be adapted for use by teachers unable to bring their students to the Society.

- The pre-tour lesson provides students with essential background information on Montana's tribes around the year 1800, so that they are prepared for what they encounter at the museum.
- The tour asks for active student participation and uses indigenous peoples' stories and personal narratives to complement the exhibit. If you cannot bring your students to the museum, you can conduct a modified virtual tour using PowerPoint #2 (see Appendix 4).
- Post-tour lessons offer students a chance to expand on what they learn at the museum, while a summative class discussion enables them to put all the pieces together.

Time

Plan for activities on three consecutive days.

Part 1—Pre-Tour Lesson: 50 minutes

Part 2—Tour of *Neither Empty nor Unknown* (NENUK) or Virtual Tour using PowerPoint #2 (see Appendix 4): 50 minutes, plus

Part 3—Post-Tour Lesson: 50 minutes

Summative discussion: 15-30 minutes (can be done immediately after the tour or at the end of this unit. Questions are provided.)

Objectives

In this lesson, students will...

- understand that Montana was inhabited by tens of thousands of people from several different tribal nations when Lewis and Clark passed through this region in the early 1800s;
- recognize that each of Montana's tribal nations had (and still has) its own culture, language, customs, and history; they were not all one large tribe, but many distinct and autonomous nations;
- name and locate tribes living in Montana in 1800, with an emphasis on understanding that their overlapping territories and interactions with one another prevented any tribe from being geographically or culturally isolated;
- acquire a basic, working vocabulary that is an essential foundation for learning more about Montana's indigenous peoples;
- develop a more specific vocabulary as it applies to the everyday lives of indigenous people living in this region during this time period;

- make connections between the physical environment, material culture, and ways of life among Montana’s tribes;
- hear, read, and learn from indigenous peoples’ own accounts of their lives, to be able to more fully picture what daily life was like for people their own age at that time;
- draw reasonable inferences from these personal accounts in order to better understand indigenous worldviews and cultural practices;
- help facilitate one another’s education by sharing in the tour presentation at the museum and by participating in the post-tour activities and discussions;
- be prepared for further study about Montana’s indigenous peoples— especially a critical examination of how their lives, economies, and cultures changed after the influx of European Americans into what is now “Montana.”

Standards – Standards are listed at the end of this unit in Appendix 1.

Assessment

- Student participation in NENUK or virtual tour: respectful listening to others, presenting vocabulary definitions, answering questions posed by docent or teacher, appropriate museum or classroom behavior
- Post-tour lessons and questions
- Summative class discussion (Questions are provided and include material from pre- and post-tour lessons.)

Materials

- Pre-tour Lesson and PowerPoint #1: Introduction to NENUK and Montana’s Indigenous Peoples

- Instructions for Tour at the Historical Society
- Post-tour Lessons: Stories and Questions for Students
- Summative Discussion Questions
- Appendix 1: Standards
- Appendix 2: Pronunciation Guide
- Appendix 3: Tour Script for Teacher
- Appendix 4: Instructions for Modifying This Unit If You Cannot Visit the Museum and PowerPoint #2 (the virtual tour)
- Appendix 5: Vocabulary Cards
- Appendix 6: Answer Keys
- Appendix 7: Comprehensive Vocabulary List for Educators
- Appendix 8: Additional Resources on Montana Tribes for Educators and Students
- Appendix 9: Bibliography of Material Cited in This Lesson

Teacher Preparation

- Preview the entire unit, especially the tour instructions. (Museum docents will provide vocabulary cards for students to share during the NENUK tour.)
- Review PowerPoint #1: Introduction to NENUK and Montana’s Indigenous Peoples.
- If your students will not be traveling to the museum, also review PowerPoint #2: *Neither Empty nor Unknown* Virtual Tour. Note: PowerPoint #2: *Neither Empty nor Unknown* can be used for review (if students visited the exhibit) as well as with students unable to visit the exhibit.
- Review pronunciation of tribal names (see Appendix 2).

- Schedule your tour at the Montana Historical Society, by calling 406-444-4794 or by emailing MHSEducation@mt.gov. Specify that you want the story-based NENUK tour for grades 4-7. Note: If you cannot bring your students to the museum, see Appendix 4 for ways to modify this lesson.

Note: Copies of *Pretty Shield* and *Plenty Coups* by Frank Linderman are in your school library. Students may wish to read these after this lesson to learn more about these two Apsáalooke people and their lives during and after the “buffalo days.” These also make great “read-alouds.”

Part 1: Pre-Tour Lesson

Time: 50 minutes

Materials:

- PowerPoint #1: [Introduction](#) to NENUK and Montana’s Indigenous Peoples (available for download at <http://mhs.mt.gov/education/IEFA/PowerPoint1elem.pptx>)
- Computer, projector, and screen
- Optional: After the PowerPoint, view the video “Introducing the First Nations of Montana to the World” (8:46) by the Montana Department of Tourism, 2012. <https://vimeo.com/49771618>

Teacher Preparation:

- Download, set up, and preview the Introduction to PowerPoint #1. Students can take notes and the slides can be printed for reference.
- Review pronunciation guide (Appendix 2)

Procedure:

1. Introduce the unit: We are going to visit the Montana Historical Society. Specifically, we will tour 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. Define indigenous—the original inhabitants of a continent, not immigrants from another continent—and have students practice saying and reading the word.
4. Tell: 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).
6. Introduce the PowerPoint: Before we go to the museum, we are going to prepare by learning a little bit about the indigenous peoples of Montana and about their lives before Euro-Americans settled the West and brought many changes. We will also learn some important vocabulary terms that we will hear again at the museum. (Note: You may want your students to take notes on the vocabulary terms in the PowerPoint: *indigenous*, *intertribal*, *Plateau tribes*, *seasonal rounds*, *bison culture*.)
7. View PowerPoint #1. (Text is on each slide.) As appropriate, ask students to read the slides and interact with the maps (for example, locate your community in relation to tribal territories).

Part 2: At the Montana Historical Society's exhibit, "Neither Empty nor Unknown"

Time: 50-60 minutes

Materials:

- Tour Script (page 19)
- Vocabulary Cards (page 44)

Teacher Preparation:

- Review tour script (Appendix 3)
- Review Vocabulary Cards (Appendix 5). The docent will provide laminated vocabulary cards (color coded by stop in the exhibit) for you to distribute to your students once you arrive at the museum. You will want to differentiate by providing struggling readers easier cards.
- Review proper museum behavior with students.
- Review and print the Post-Tour Discussion Questions (see page 15).

Activity

- At the beginning of the tour, the docent will ask the teacher to distribute the vocabulary cards to the students.
- Join students on the tour and monitor behavior and comprehension.
- Optional, lead students in a discussion of the experience using some of the post-tour discussion questions on the bus ride home.

Part 3: Post-Tour Discussion Questions and Follow-up Activities

Time: 30-90 minutes, depending on how many post-tour activities you choose to do

Materials

- Horses and Society Lesson (page 6)
- Indigenous Worldviews Lesson (page 10)
- Post-Tour Discussion Questions (page 15)
- Answer Keys (Appendix 6, page 49)

Teacher Preparation

- Review all of the post-tour activities and choose the ones you wish to do with your class (or divide the class into two, and have half the students do one of the lessons, and the other half do the other lesson and then share.)
- Print copies of post-lesson worksheets and stories.
- Review the class discussion questions and choose the ones you want to talk about as a class.

Note: Depending on your students' level, you may either wish to conduct these lessons as a whole group, reading the stories aloud for the class, or in small groups.

About the Post-tour Lessons

- Horses and Society:** Montana's tribes acquired horses via trade after the year 1700. Use of horses quickly changed many aspects of their daily lives, from hunting and raiding to death practices and travel. Horses soon became a highly valued and essential part of tribes' lives, and were prized as personal possessions, comrades in warfare and hunting, and gifts that connoted wealth and respect. This lesson provides two lively stories (one Crow and one Salish) and an image from NENUK that present different ways in which indigenous people valued horses.
- Indigenous Worldviews:** The worldviews of Montana's indigenous peoples varied from tribe to tribe, but all of them shared

an understanding of other living beings that was very different from those held by Europeans and Euro-Americans. Indigenous oral traditions express a regard for animals as beings capable of emotion and communication, and personal accounts relate stories of human-animal interactions that reveal social and spiritual ties between animal beings and human beings. This lesson lets students consider how indigenous people saw their own world and interacted with it, using two accounts from the lives of children (one Salish, one Crow).

Procedure:

Tell students that in addition to the stories they heard on the tour, there are many more stories that provide insight into the lives of indigenous people during the early 1800s. To supplement what they learned on the tour, they are going to read a few additional stories.

Distribute the worksheets and stories and have students complete the activity, either in small groups or as a whole class.

If you have students work in small groups, gather back as a class and discuss what they've learned using the post-tour discussion questions.

Introduction: Montana's indigenous peoples acquired horses around 1700 through trade with the Shoshone and Nez Perce tribes. Horses quickly became very important to them and changed some aspects of their lives. Use the stories and image to discover some of the ways horses changed daily life for Montana's tribes and to understand the value of horses to indigenous peoples.

Read the Story: "Pretty Shield and Her Father's Buffalo Horse" (Crow)

Read Story: "The Story of Pretty Flower" (Pend d'Oreille)

Examine the Image: *The Proposal* (mural from NENUK)

Answer the Questions:

1. What is a buffalo horse?
2. Why was it unusual that Pretty Shield got to ride a buffalo horse? What was the outcome?
3. To which tribe did Pretty Flower belong? What tribe would she marry into?
4. To which tribe did Little Dog belong? Why did he kidnap Pretty Flower?
5. Why did Little Dog agree to return Pretty Flower to her parents? How was this act a brave deed?
6. What did Pretty Flower's father do in response to Pretty Flower's return? Why?
7. Describe the ways in which horses are being used in the picture. What does this tell you about the value of horses to indigenous peoples?

Pretty Shield and Her Father's Buffalo Horse

My father said that there was no faster or smarter horse in the Crow tribe than this buffalo-horse of his. I think he stole him from the Lacota. He was always fat and pretty to look at. And he was so gentle that a little child was safe with him. But once he started to run after a buffalo—then he went wild, crazy! A strong man could not hold him...!

My father never rode him when the village moved, never wasted him on foolishness, so that sometimes after long rests he grew too full of life. One morning when the village was moving, my father told me that I might ride his buckskin. I was but ten years old and light on his back, you see. Yet my riding him on this day would give him something to do.

We were moving from Rotten-Grass to Lodge-Grass. I felt so proud of myself that I could scarcely wait to find a couple of my friends so that they might notice my father's fast buffalo-horse. Together we girls waited for the travois to move out, and then we visited, even stopping to play... By the time the sun was in the middle, we came upon buffalo, many of the cows having calves by their sides. I thought I would rope one of the calves just to show off. I made a great mistake when I headed that horse toward the herd.

He noticed that I seemed to want a calf, and picked one out for me—a good fat one, too. I threw my rope, but missed. The buckskin kept right on after that same calf, as though no other one would do. Before I knew what was happening, I was in the running herd, my horse going like the wind after that calf, dodging in and out among hundreds of buffalo cows and calves, with no thought of letting his choice get away. I dropped my rope, luckily a short one, to hold onto my saddle. I could have touched that calf with my hand, anytime, but now I did not want it.

Disgusted because I did not shoot, the buckskin horse struck the calf with his front hoof, knocking it down, and jumped over it to save himself from falling. When he did that, I screamed.

That is about all there is to the story. My father, wondering what could have happened to hold us so long, came back for us. He took the buckskin away from me. "This horse has more sense than you have," he said. "He saw that if any meat was going to be killed, he would have to do the killing himself...!"

(Source: *Pretty Shield*, pp. 50-51)

The Story of Pretty Flower

Bear Track, a prominent Salish leader, and his Pend d'Oreille wife had a beautiful daughter they called Pretty Flower. . . At the age of twelve, Pretty Flower was promised to a young Kootenai man through an arranged marriage by their families. Four years later, the young man and his family arrived at Bear Track's camp to prepare for the marriage and the return of Pretty Flower with her husband to his people's camp.

Days before in a Blackfeet camp, Little Dog, a Piegan [Blackfeet] warrior, had rallied fifty warriors to go with him on a raiding party. Little Dog said he had been shown that he would be successful. Little Dog and the warriors found their way to a Salish camp, the camp of Bear Track and his people. They hid outside the camp, waiting for a hunting party to leave so that they could ambush it. When no hunting party left, they determined to steal the horses.

That night, the [Salish] people brought all of their horses into the camp circle. As Little Dog watched, he saw a beautiful young woman leaving the camp. When she was close enough, he threw his blanket over her and carried her away. He gathered the other warriors, and they rode hard from the Salish camp, making a false trail. When they felt a safe distance away, they made camp near a lake.

Pretty Flower explained to Little Dog her love for her people and the importance of her commitment to the young man she was promised to. She begged him to understand her need to return to . . . her soon-to-be husband and his family.

Little Dog listened and then went to the edge of the lake to sleep. When morning came, he knew what he must do. He told the warriors to return home, and he took Pretty Flower back to her camp. He brought her to the door of her father's lodge that night. Days later, Pretty Flower's father, Bear Track, was seen coming toward the Piegan camp. He was leading a string of horses laden with furs and other gifts to acknowledge and honor Little Dog's act of returning his daughter.

(Adapted from "The Story of Pretty Flower" in *Heart of the Bitterroot: Voices of Salish & Pend d'Oreille Women*)



The Proposal by Gary Schildt, oil on canvas, 2006, H 84.25" W 144"
Montana Historical Society Museum, 2006.69.01

Introduction: Many Montana Indians practiced vision quests, a solitary search for spiritual help and power. But each tribe practiced it in its own way. Among the Salish people, for example, girls and boys as young as six or seven were left alone on a mountain or far from the tribe to seek knowledge or find a spirit helper. This experience helped them to be successful in their adult lives. For example, a girl might gain skill at being an expert basket maker or root harvester, which would help her provide for her family. A boy might acquire special skill as a hunter or fisherman. Sometimes a girl might be given what was considered a “boy’s” gift, or a boy might receive what was normally considered a “girl’s” skill. When that happened, the people respected that this was the right thing for that particular person. People on a vision quest might also receive a spirit helper—an animal who appeared to them at first as a human in order to transfer particular abilities to them.

The first story is about a young Salish girl named Fallen-From-The-Sky (later called Mary Sdipp-Shin-Mah), who grew up long ago in the Bitterroot Valley in what is now southwestern Montana. In the second story, Pretty Shield recalls the time when she and a friend tried to take two baby antelope as pets, but ended up learning how protective a mother antelope can be.

Read the Story: “Fallen-From-The-Sky’s Vision Quest” (Salish)

Read the Story: “Pretty Shield and the Antelope” (Crow)

Answer the Questions:

Why did Fallen-From-The-Sky’s mother leave her on the mountain? How old was the little girl at the time?

Who came to help Fallen-From-The-Sky find her family?

What gift or ability did this helper give to Fallen-From-The-Sky?

What happened to these helpers after the mother gave Fallen-From-The-Sky these powerful gifts?

Why didn’t Fallen-From-The-Sky charge a fee for using this ability when she grew up?

Why did Pretty Shield and a friend catch two baby antelope?

What did the mother antelope (called a doe) do to get her babies back?

What do these two stories tell us about the Crow and Salish people’s understanding of other living beings? Explain.

Fallen-From-The-Sky's Vision Quest

When I was a little girl five or six years old, my mother said to me one day in huckleberry-picking time, "Tomorrow morning we will go high on the mountain and pick huckleberries." Next morning, she got a horse and we rode double up the mountain. On the way, I told my mother that I saw a spot with many nice, big huckleberries. But she said, "No, we will go farther up the mountain."

Late in the afternoon we were on a high ridge. There, we got off the horse and started picking huckleberries. After a while, my mother said to me, "You stay here and pick. And you may eat as many huckleberries as you wish. I am going farther up the mountain. I will not be gone long. Nothing will harm you."

I picked some berries, and then I sat down and ate them. The sun set, but Mother did not come back. I called and called for her. Then it got dark and I was frightened. I cried and cried. . . I slept for a while and then I climbed higher, still crying. When the sun came up, I was very tired and sat down on a ridge, facing a gulch thick with forest. I thought I heard something down there, so I stopped crying and listened. I thought I heard the voice of a human being . . .

A woman and two children were coming. I felt pretty good now that I knew people were near me. . . The boy and girl were playing and having fun. Soon the three of them came right to me and the mother said, "Well, little girl, what are you doing here? You must be lost. We heard you crying, so we came up here to give you help."

The mother was a middle-aged woman, well-dressed in buckskin. Around her shoulders the buckskin was painted red, and she wore trinkets. The little boy and the little girl were pretty little fellows, clean, and also well-dressed in buckskin. "Don't cry any more, little girl," said the mother. "You can come with us."

I jumped up and went with them. The children tried to get me to play with them, but I stayed near the mother. . . When we got to the bottom of the gulch, where the bank was not steep, we stopped to get a drink. I stooped over and drank for a very long time, for I was very thirsty. When I finished and sat up, I was alone again. The mother and the children were gone! I cried again, until I heard the mother's voice say, "Don't cry little girl. Come up here."

They were sitting on a bank, and I climbed up to them. Then the mother said, "Now we are going to take you back to your people. When you grow up, you will be a good medicine woman. I give you power over all kinds of sickness. I give you power to heal people. I give you special power to help women give birth to children. But you

must never try to do more than I tell you to do. If you do, you will be responsible for suffering and even death. That is all I can tell you now. I have given you your power...”

I glanced away, and when I looked back, the mother and the children were gone. Instead, a grizzly bear sat there beside me, with two little cubs. The mother bear stood up and said, “Now we are ready to take you to your people. Get on my back.”

I did. How fast we went, I couldn’t say. After a while she stopped and said, “Your people are near here. Walk on a short distance, and you will see them.” And I did. Now you know why I never accept payment for healing the sick or for helping women in childbirth. My power was not given me for reward of any kind. And I cannot tell anyone how I heal the sick.

(Source: From “How My Grandmother Received Her Healing Power”
retold in *A Song to the Creator*, pp. 28-30.)

Pretty Shield and the Antelope

My father, who had been driving his horses to water, stopped to talk to me. “You girls had better dig some bitterroots,” he said. “They are quite plentiful up that way,” he pointed.

Soup made with bitterroot and crushed bones is very fine. We girls all liked it, so that as soon as my father rode away about his business, we began to dig... When at last the patch played out, a girl of my own age and I went farther, looking for more bitterroots, leaving the younger girls to peel the roots we had already dug.

We separated, I going along the edge of smooth stone on the rim of a coulee, so that I might look down for bitterroots growing below. I came to a juniper tree growing out of a crack in the rock—a twisted, crooked juniper that was in my way. When I took hold of one of its branches to swing myself around it, on the narrow ledge I saw two baby antelope on a flat place in the shade. Each was lying with its pretty little head on the other’s neck. I stood still to watch them. Only their slim ears moved. They were sound asleep.

I ran back and beckoned the other girl, who came to me. I whispered, telling her about the baby antelope... “Let’s catch them,” I proposed. “You go around that way,” I showed her, “and I will go this way. You catch the top one, and I will catch the other one.”

She agreed. We [sneaked] up on the babies and caught them both. “Aaaah! Aaaah! Aaaah!” they cried. Oh, how they cried!

We were tying their legs together so that we might carry them to the village when...their mother came, her hair bristling, her eyes wild. She began running around us, “Whiff-whiff!”...The babies cried louder than ever, and their crying made the mother crazy. Bristled like a fighting wolf, she ran at us, but stopped, stamping her hoofs, her eyes full of fear and fight.

Suddenly, as though some medicine had told her what to do, she ran to the ledge of the rock and began to beat it with her hoofs, as though beating on a drum. And then she began to sing, keeping time on the rock with her hoofs. I understood her words:

“Who is going to have the smartest children?

The one that has straight ears.

Get up and run, run on!”

She sang this song four times. I could not stand to hear her, a mother, sing that way. I thought of how my own heart would feel if somebody stole children that belonged to me. I untied my baby antelope. “Go,” I told it, glad to see it run to its mother.

The other girl acted as I had, and then that mother had her family again with her. I felt better.

That song has never left me. When my grandchildren are fretful at night, I sing it to them, and they always go to sleep...

(Source: *Pretty Shield*, pp. 62-63)

C. Post-Tour Discussion Questions

The following questions can be used to guide a post-tour class discussion so that students have a chance to think about what they have learned. Alternatively, they could be adapted for a written assignment after doing the follow-up lessons. This list includes both comprehension questions and critical thinking questions.

1. Who lived in Montana in 1800? (Note the **diversity** among these tribes and their cultures.)
2. What were some of the important aspects of tribal economies at that time?
3. 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.)
4. In what ways did both men and women contribute to their tribal economies? Why was division of labor along gender lines useful for tribes?
5. What kinds of work did women do? What did they provide (make or produce) for their tribes?
6. How did children learn to participate in the work of the tribe?
7. How did the acquisition of horses change the economies and daily lives of indigenous people? (See Follow-up Lesson A: Horses and Society.)
8. What plant resources were essential to many tribes as food, medicine, or for ceremonial purposes? List some examples from the NENUK tour.
9. What different natural resources were used for making household objects, clothing, and tools? List some examples. (Teacher can prompt by suggesting items such as baskets, tipi, home furnishings, cradleboards and moss bags, clothing, travois, parfleches, fishing equipment, food processing equipment, tools for harvesting or preparing food.)
10. Why did Indian people undertake a vision quest? (See Follow-up Lesson B: Indigenous Worldviews.)
11. What can we learn about another time and culture from a person's biographical story?
12. 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 Montana Indians? Consider the impacts of these events on:
 - a. tribes' access to natural resources
 - b. land use practices
 - c. bison hunting
 - d. cultural ways that were dependent on bison hunting
 - e. ability to practice traditional spiritual customs
 - f. survival (physical and cultural)

Appendices

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Appendix 1: Standards

Indian Education for All Essential Understandings

EU 1: There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

EU 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral history beginning with their origins that are as valid as written histories. These histories pre-date the “discovery” of North America.

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.

Montana Content Standards for Social Studies

Standard 4: Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

Standard 6: Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

Montana CCR Anchor Standards for Speaking and Listening

CCRA.SL.2 Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.

Montana CC Standards for Literacy in History/Social Studies and Reading Informational Texts (RI)

RI.5.2: Determine two or more main ideas of a text and explain how they are supported by key details; summarize the text.

RI.5.3: Explain the relationships or interactions between two or more individuals, events, ideas, or concepts in a historical, scientific, or technical text based on specific information in the text. Include texts by and about Montana American Indians.

RI.5.5: Determine the meaning of general academic and domain-specific words and phrases in a text relevant to a [grade-level appropriate] topic or subject area.

RI.5.6: Analyze multiple accounts of the same event or topic, including those of historical and contemporary American Indian events and topics, noting important similarities and differences in the point of view they represent.

Appendix 2: Pronunciation Guide

Common Name	Common Name Pronunciation	Traditional Name Tribes Call Themselves	Traditional Name Pronunciation
Kootenai	KOOT-Nay	K'tunaxa	Too-NAH-ha
Blackfeet	Blackfeet	Niitsitapi	Nee-it-see-TAH-peh
Pend d'Oreille	Pon-de-RAY	Qlispe'	Kah-LEES-pah
Salish	SAY-leesh	Séliš	SEH-leesh
Crow	Crow	Apsáalooke	Ab-SAH-lah-gah
Cheyenne	SHY-ann	Tsetsêhesêstâhase/So'taahe	*See below
Sioux	SOO	Lakota, Dakota	LAH-ko-da/DAH-ko-da
Gros Ventre	Grow-VAHNT	A'aniniin	Ah-ha-NEE-nin
Assiniboine	A-SIN-ah-boyn	Nakoda	NAH-ko-da
Plains Cree	Cree	Nehiyawak	Nay-HIN-uh-wog
Chippewa	CHIP-a-wah	Annishinabe	AH-nish-ah-NAH-beh
Nez Perce	NEZ-purz	NiMiPuu	Nee-MEE-Poo
Shoshone	Show-SHOW-nee	Akidika	A-Kee-DEE-kah
Hidatsa	Hi (short i) -DOT-sah	Hiraacá	Here-AH-tsa

*To hear the pronunciation of all Montana tribes' traditional names, go to: <https://montanatribes.org/learning-activities/>

Appendix 3: Tour Script

Neither Empty nor Unknown: Montana at the Time of Lewis and Clark

TOUR SCRIPT FOR DOCENTS AND TEACHERS

Introduction at the Cradleboards & Maps area:

Explain how the tour will work: We will make several stops in our tour through the *Neither Empty nor Unknown* (NENUK) gallery. At each stop, we will observe artifacts and activities from the daily lives of Montana’s indigenous peoples, learning more about their lives from the biographical stories of different individuals.

Have teacher distribute vocabulary cards: Explain that at each station in the tour, students will share the relevant vocabulary terms when they are asked to do so.

Tell students: We only have **7-8 minutes at each of the stops in the exhibit.** That means everyone needs to stay together, listen well, share when you are asked, and move quickly to the next stop when it’s time.

Remind students: If there is time after we are all done with the tour—not before—you may have a chance to visit the wolf den. Please remember this and let’s make sure we finish the tour on time!

▶▶▶ Move to the **Buffalo Pound Diagram** next to the wolf den. A chaperone should make sure students are not crawling into the wolf den.

1. At the **BUFFALO POUND Diagram and Hunting Exhibit** (purple cards)

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.”

Student defines bison culture:

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.

Tell: Before Montana’s indigenous people 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.

Show the **buffalo pound diagram** and point out the **drive-lines**.

Student defines buffalo pound:

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.

Ask: What do you think would happen if bison were hard to find? (*Let students answer briefly.*)

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**.

Show the students the ***iniskim*** in the artifacts case.

Student defines *iniskim*:

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.

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

 **Read:** “The First Buffalo Stone” (Blackfeet iniskim story) (*See next page.*)

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.)

Guide the students to the buffalo hunter exhibit. Show them the **buffalo pound design** on the hunter’s moccasins.

Ask students: Why do you think he wore that design? (*The design indicates that he knows how to hunt buffalo using the buffalo pound. It is like a badge to show his occupation.*)

▶▶▶ **Turn to the MEAT-DRYING RACK** opposite from the buffalo pound.

2. MEAT-DRYING RACK: Crow Women’s Work (pink cards)

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. (Gesture toward the drying rack.)

Tell: Pretty Shield describes how Crow women made **pemmican** and **dried meat**.

Students read how to make pemmican and dried meat: (Source: *Pretty Shield*, pp. 78-79.)

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.”

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.*)

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**.

Student explains raiders and “wolves”:

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.

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

 **Read:** Plenty Coups’ story about learning to be a “wolf.” (*See next page.*)

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.*)

► **Focus students' attention on the buffalo robe** to the left of the cradleboard.

Tell: This is a buffalo robe. A **robe** is the tanned hide of an animal. To prepare the hide, women used special tools, such the flesher and scraper. (*Encourage students to look at the women's tools in the display case in front of the hide.*)

Student defines flesher and scraper:

The **flesher and scraper** are tools used to clean the flesh and hair off the hide. Then the hide can be preserved by **tanning**.

Student describes tanning:

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.

Point out the awl and sinew. **Tell:** These are the **awls**. This is **sinew**.

Students define awl and sinew:

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.

►►► Move to the **TIPI/LODGE**.

3. At the LODGE: A Well-Kept Apsáalooke Lodge (green cards)

(*Three to four students at a time can go into the tipi and try out the backrests. Teacher and docent should make sure the students are moving along and not taking too long.*)

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.

Student explains Crow “leaf-tipi”:

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.

Tell: In addition to an outer covering, a tipi or lodge would also have a tipi-liner on the inside. (*Students can see a tipi-liner in the Homelands Gallery.*)

Student defines tipi-liner: (*Docent can point out the smoke hole at the top.*)

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.

Ask: Is your house empty? (*Students will answer, “No.”*) The inside of a lodge was not empty, either. It contained all the furnishings and belongings of the family. 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” (*See next page.*)

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)

After the story, ask: What furnishings did Pretty Shield mention were inside of Good Cattail’s family’s lodge? (*Beds, robes, parfleche containers with belongings inside, backrests, 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*: (See next page)

“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...!”

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

▶▶▶ Move to **HORSE AND TRAVOIS**.

4. At **HORSE AND TRAVOIS: Horses in Crow Culture** (yellow cards)

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**.

SHOW the travois. **Student defines travois:**

A **travois** (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. A travois was easy to make from discarded tipi poles and lashings.

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

Students define rawhide and parfleche:

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.

Tell: Pretty Shield explained how paint was made by mixing pigments (colored minerals or plant matter) with other ingredients. (Source: *Pretty Shield*, p. 78)

Student explains how paint was made:

“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.”

Ask: What can you observe about the load of parfleches carried by the dog and the load carried by the 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)

Focus students' attention on the HORSE. As time allows, have students examine the bridle, hobble, crupper, quirt, and saddle and what each is made of.

▶▶▶ **Move to DRIED ROOTS** at the top of the ramp. **VERY BRIEFLY**, allow students to observe the roots, berries, and herbs in the cases.

▶▶▶ **Move to the ROOT-DIGGING MURAL.** Students should sit down facing the mural.

5. At BASKETS/ROOT-DIGGING: How Pretty Shield Nearly Lost Her Eye (blue cards)

Ask students (one at a time) to locate and define the following items:

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 berries, dried roots, and dried meat.

Have students observe the mural. ASK: What is the woman in the foreground doing? (*Gathering camas bulbs.*)

Tell: 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 (like camas in this mural), the women used a tool called a **root-digger**. (*Show root-digger in mural.*)

Student defines root-digger:

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.

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.*)

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

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

Students define medicine and medicine man:

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.

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.

Point out the fish trap. (*If time allows, explain that 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.*)

Tell: Tribes living west of the Rocky Mountains ate salmon and other fish, in addition to mammals like bison, elk, and deer. Plains tribes did not eat fish. Fishing was considered a man's task, just as root-digging and basket-making were, generally, thought of as women's responsibilities.

Tell: Each person in a tribe had certain responsibilities, which they often learned while they were still children. Many tribes practiced (and some still do) an important ceremony called a **vision quest**, but each tribe did it differently.

Student describes vision quest:

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.

If there is time, allow 3-4 students at a time to go *SILENTLY* into the vision quest space, then have students re-group at the other side of the ramp. Remind them not to screech at the stuffed snake at the entrance to the vision quest space.

▶▶▶ Move to the space on the **other side** of the **SACRED PIPES** – down the ramp, turn **LEFT**.

6. At PIPES: Pretty Shield and the Very Large Skull (buff cards)

Tell: Today, some American Indians still undertake their traditional ceremonies (which differ in each tribe). In Montana, some 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.

Point out the sacred pipes and pipe bags.

Student defines sacred pipe:

Prayer is an important part of tribal 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.

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” (See next page.)

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)

After the story, 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.*)

Explain: 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.*)

Tell: Thank you for traveling back in time through the exhibit and learning about daily life through the stories of Pretty Shield, Plenty Coups, and others. Pretty Shield and Plenty Coups lived on the cusp of change. During their lifetimes they saw Euro-Americans arrive in Montana in great numbers. They saw the bison come close to extinction and their economies collapse. They saw their tribal homelands reduced by millions of acres, their families split apart when tribal youth were taken away to boarding schools, and their people lose their freedom to live as their ancestors had.

These pressures caused great suffering and hardship—nonetheless, many of Montana's indigenous people managed to keep some of their cultural traditions when confronted with these sweeping changes. You can see evidence of ways they kept their cultures alive as you exit the gallery.

Reminders for teacher: Students will want to check out the wolf den (by the grizzly bear) or the vision quest space if there is time. Also, there are **follow-up lessons** (two) that build on what students have just learned in the exhibit and **discussion questions** for a post-tour discussion and/or summative assessment.

Appendix 4: Instructions for Modifying This Unit If You Cannot Visit the Museum

Although this lesson is best used with a trip to the Montana Historical Society, we understand that not all classrooms are in traveling distance. If your class cannot visit the museum, you can still share the information with your students.

Materials:

- PowerPoint #1: [Introduction](#) to NENUK and Montana’s Indigenous Peoples (available for download at <http://mhs.mt.gov/education/IEFA/PowerPoint1elem.pptx>)
- PowerPoint #2: *Neither Empty Nor Unknown* [Virtual Tour](#) (available for download at <http://mhs.mt.gov/education/IEFA/PowerPoint2elem.pptx>)
- Vocabulary Cards (see Appendix 5)
- Computer, projector, and screen

Procedure:

1. **Introduce the unit:** 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. **Define indigenous**—the original inhabitants of a continent, not immigrants from another continent—and have students practice saying and reading the word.
4. **Tell:** 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 like 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. But first, we need a little background.
6. **PowerPoint #1:** [Introduction](#) to NENUK and Montana’s Indigenous Peoples (<http://mhs.mt.gov/education/IEFA/PowerPoint1elem.pptx>). **Note:** You may want your students to take notes on the vocabulary terms in the PowerPoint: *indigenous, intertribal, Plateau tribes, seasonal rounds, bison culture*.
7. **Pass out the vocabulary cards** in Appendix 5 to students so each student gets at least one. Let them know they will be sharing the information on their card with the class.
8. **Show PowerPoint #2:** *Neither Empty nor Unknown* [Virtual Tour](#) (<http://mhs.mt.gov/education/IEFA/PowerPoint2elem.pptx>) using the following script and having students define the highlighted words using the vocabulary cards.

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 resemble 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 raw-hide 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 moc-casins 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 camp-site 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 choke-cherry 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 got 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

Appendix 5: Vocabulary Cards

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.

Appendix 6: Answer Keys

1. Post-Tour Discussion Questions

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. (See PowerPoint #1.)*

What were some of the important aspects of tribal economies at that time? **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).

(See also Follow-up Lesson A: Horses and Society.)

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 (corn-husk, hemp, or beargrass), tipi (bison hide), dishes (shoulder blades), cups (horns), clothing (hides), backrests (willow or chokecherry), 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? (See Follow-up Lesson B: Indigenous Worldviews.) *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)

2. Answer Keys for Post-Tour Lesson Worksheets

Horses and Society Lesson

- C. What is a buffalo horse? *A specially trained horse used to hunt buffalo.*
- D. Why was it unusual that Pretty Shield got to ride a buffalo horse? What was the outcome? *It was her father’s horse, and he rode him only for important things, not for moving the village. However, this time he let Pretty Shield ride, hoping that it would give the horse something to do.*
- E. To what tribe did Pretty Flower belong? What tribe would she marry into? *Her father was a Salish leader, and her mother was Pend d’Oreille. She married into the Kootenai tribe.*
- F. What tribe did Little Dog belong to? Why did he kidnap Pretty Flower? *Little Dog belonged to the Blackfeet tribe. He kidnapped Pretty Flower because he thought she was beautiful, and also because he had hoped to capture horses, but the Salish had brought all their horses into the camp circle for protection.*
- G. Why did Little Dog agree to return Pretty Flower to her parents? How was this act a brave deed? *He thought about it and decided it was the right thing to do after Pretty Flower explained her love for her people and of her commitment to her soon-to-be husband. It was brave because the Blackfeet and the Salish were enemies, so Little Dog risked his life to take Pretty Flower back to her camp.*

H. What did Pretty Flower's father do in reaction to Pretty Flower's return? Why? *Pretty Flower's father brought a string of horses laden with furs and other gifts to acknowledge and honor Little Dog's bravery in returning his daughter.*

I. Describe how horses are being used in the picture. What does this tell us about the value of horses to indigenous peoples? *Horses are being used to ride and to pull travois. These animals were able to expand the land area that indigenous peoples could travel to follow their food sources. Before the horses they walked and used dogs to pull their travois.*

Teacher note: *The title of the painting is The Proposal. If you look closely you can also see that horses are also being given as a present to the bride's family. Horses were an important symbolic and practical gift as well as a symbol of wealth. They were also essential to producing wealth: a good hunting horse was worth twenty-five times a simple transport horse. It is hard to underestimate horses' importance. Within five to six generations after acquiring horses, Plains tribes transformed from bands of egalitarian hunter-gatherers to ranked/class-based tribal nations with military societies and political leaders.*

Indigenous Worldviews Lesson

- A. Why did Fallen-From-The-Sky's mother leave her on the mountain? How old was the little girl at the time? *Fallen-From-The-Sky was around five or six years old when her mother left her at the top of the mountain. Her mother left her there so that she might have a vision and see what special role she might have or powers she might be given.*
- B. Who came to help Fallen-From-The-Sky find her family? *A mother and two children.*
- C. What gift or ability did this helper give to Fallen-From-The-Sky? *The woman told her,*

"when you grow up, you will be a good medicine woman. I give you power over all kinds of sickness. I give you power to heal people. I give you special power to help women give birth to children. But you must never try to do more than I tell you to do. If you do, you will be responsible for suffering and even death. That is all I can tell you now. I have given you your power."

- D. What happened to these helpers after the mother gave Fallen-From-The-Sky these powerful gifts? *They turned into a mother bear, or sow, and her two cubs.*
- E. Why didn't Fallen-From-The-Sky charge a fee for using this ability after she grew up? *Because the gift of healing was not given to her as a reward, so she could not accept payment for healing.*
- F. Why did Pretty Shield and a friend catch two baby antelope? *Because the two baby antelope were sleeping and they wanted to see if they could catch them.*
- G. What did the mother antelope do to get her babies back? *"Suddenly, as though some medicine had told her what to do, the mother antelope ran to the ledge of the rock and began to beat it with her hoofs, as though beating on a drum. And then she began to sing, keeping time on the rock with her hoofs. I understood her words:*

'Who is going to have the smartest children?

The one that has straight ears.

Get up and run, run on!

She sang this song four times. I could not stand to hear her, a mother, sing that way. I thought of how my own heart would feel if somebody stole children that belonged to me. I untied my baby antelope. 'Go,' I told it, glad to see it run to its mother."

- J. What do these two stories tell us about the Crow and Salish people's understanding of other living beings? Explain. *The Crow and Salish, along with most Montana tribes, treated all living beings, whether human or animal, with respect and esteem. All humans were treated honorably, whether they were friend or enemy.*

Appendix 7: Comprehensive Vocabulary List for Educators

General Vocabulary

Indigenous (in-DIJ-in-us) – The original inhabitants of a region or continent. Their histories indicate indigenous peoples have occupied and used this landscape since time immemorial. (Opposite: settlers, immigrants)

Plains tribes – Indigenous nations of the Great Plains. Plains tribes share some aspects of their cultures, such as bison hunting; however, each tribe has its own language, culture, customs, and history. Some Plains tribes in Montana (in and prior to 1800) are the Pikuni (Blackfeet), A’aniniin (White Clay/Gros Ventre), Apsáalooke (Crow), Hidatsa, Lakota, Nakoda, Assiniboine, Plains Cree, and Cheyenne.

Plateau tribes – Tribes who live in the region of the Columbia Plateau (eastern Washington, Idaho, western Montana, southern British Columbia). In Montana, some of these tribes are the Salish (Sélis), Pend d’Oreille (Kalispel), and Kootenai (Ktunaxa). While these three Montana tribes did hunt bison, they also fished for salmon and trout (which Plains tribes did not eat).

Territory – An area occupied by a group of people. The territories of Montana’s indigenous tribes often overlapped with one another, leading to alliances as well as potential for conflict.

Bison culture – A culture developed around bison hunting as the cornerstone of its economy. Montana’s Plains tribes relied on bison for food, shelter, tools, and many other items. Bison figure prominently in their cultural histories as well.

Intertribal trade – Trade between tribes. Tribal trade routes crisscrossed Montana. Trade allowed tribes to acquire goods and raw materi-

als from distant tribes, share news, celebrate together, form alliances, and even intermarry.

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 round – 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. Families might go their separate ways in summer, but come together again as a tribe in the fall for bison hunting.

Division of labor – The separation of work into distinct categories. For example, in a bison-hunting economy, men generally did the hunting, while women preserved the meat and processed the hides (skins). Also, men raided and went to war, while women were in charge of the homes, children, and food preservation. Division of labor helped ensure that everyone knew his or her responsibility to the tribe’s well-being.

Pretty Shield – Born around 1855, Pretty Shield was a Crow (Apsáalooke) woman who grew up before the traditional Crow culture and buffalo-hunting way of life were replaced by life on the reservations. During her childhood and early adulthood, the Crow tribe hunted bison, moved to seasonal camps, gathered roots and berries, and traded with and raided other tribal nations. Her stories are important today because they tell of a time before white Americans came to the West and forever changed the way of life, economies, and culture of the Crow people.

Plenty Coups – Plenty Coups was born around 1840 and lived to be nearly 90 years old. He saw the transition from the buffalo days to the early reservation years. During his lifetime and still today, Plenty Coups was/is regarded as

one of the greatest Crow chiefs ever. He was a skilled hunter, warrior, leader, and diplomat. Even in his old age, Plenty Coups worked hard to protect his people and their way of life and made several trips to the federal government in Washington, D.C. to speak on their behalf. He had no children of his own, but regarded all of the Crow people as his children.

NENUK PowerPoint and Tour Vocabulary

Stop 1: At BUFFALO POUND Story: Origin of the Iniskim (Blackfeet)

Pishkun (Blackfeet) – *Pishkun* is a Blackfeet word for a buffalo jump. Pishkuns had “drive-lines” that directed the bison over a specific place on a cliff. Buffalo jumps and buffalo pounds could be used by hunters on foot. Working as a team, the hunters would drive the bison into the pound or over the cliff.

Buffalo pound – A buffalo pound is an enclosure or pen into which bison were herded. This enabled skilled hunters to single out bison for the hunt. The pound was a round pen made of interwoven branches. Buffalo runners along a drive-line funneled the bison into the pound.

Buffalo runner – Often disguised in wolf skins, buffalo runners worked along the drive-lines to direct the bison toward the pishkun or into the pound. Being a buffalo runner required courage and stamina, and success depended on coordination and cooperation between runners. Experienced buffalo runners sometimes wore the design of a buffalo pound on their moccasins to indicate their experience and skill in this occupation.

Iniskim (Blackfeet) – An *iniskim* is a Blackfeet word used to describe fossils that are shaped like bison. It was used as a charm to help bring bison to the hunters.

STOP 2: At MEAT-DRYING RACK & Story: Plenty Coup and Learning to be Wolves (Crow)

Drying rack – A meat-drying rack is essential for making dried meat. It is a wooden frame made of thin, strong branches on which thin strips of meat are hung to dry. (See story.)

Dried meat – Drying meat was time-consuming and required constant vigilance. Women and girls dried meat so that their families would have a plentiful supply for the winter months. (See tour script for additional information from Pretty Shield on methods for drying meat.)

Pemmican – Pemmican is a mixture of dried meat, fats, and berries—an indigenous Power Bar. Pemmican was high in protein and the berries and fats helped preserve it for a long time. (See tour script for additional information from Pretty Shield on how pemmican was made.)

“Wolves” – A “wolf” is a metaphorical name given to scouts and raiders, or to boys learning how to become scouts and raiders.

“Magpies” – Thieves.

STOP 3: At TIPI/LODGE & Story: A Well-Kept Apsáalooke Lodge (Crow)

Flesher and scraper – Fleshers and scrapers are two tools used to clean an animal hide. Fleshers are often made of chert or other hard, fine-grained stone, and they are used to clean the flesh from the inner side of an animal hide. Scrapers can be made of stone or bone and sometimes have a serrated edge. Scrapers are used to remove the hair of the outer side of a hide.

Tanning – Tanning is the process of curing a hide so that it is soft and wearable. Tanning requires hours of soaking, softening, and stretching hides into soft buckskin. Tanned hides are used for clothing, tipi-coverings, moccasins, bags, and many other household items.

Awl – An awl is used for sewing, similar to a needle. Indigenous people made different size awls from bones.

Sinew – Sinew comes from the tendons that connect muscle tissue to bones. Sinew is very strong and can be separated into fine threads for sewing.

Lodge-cutter – A lodge-cutter is a person experienced in the making of a lodge or tipi. Among some tribes, such as the Crow, not just anyone could be a lodge-cutter. One of the lodge-cutter's duties was to make sure the lodge covering fit perfectly on the tipi frame. According to Pretty Shield, who was a lodge-cutter, it could take 12 to 24 large hides to cover one tipi, depending on its size.

Lodge covering – The lodge covering is the outside “wall” of the tipi. Lodge coverings are made of tanned hides sewn together. When the tipi is moved, the covering has to be partially taken apart by un-sewing some of its seams. Some tribes painted their lodge coverings, but some did not. (See story.)

Leaf-tipi – A miniature “tipi” made of leaves. In Crow culture, when a lodge-covering fit a tipi perfectly without sagging or leaving poles uncovered, it was said to “fit like a leaf-tipi,” a compliment to the lodge-cutter as well as the owner of the tipi.

Tipi-liner – The inner wall of a tipi is the liner. 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. Sometimes, tipi-liners are painted to illustrate family histories or important events.

Shoulder blade plate and mountain sheep horn cup – Indigenous people's household goods included dishes, tools, and utensils made from

animal bones, horns, and hooves. Shoulder-blades of large mammals made excellent large flat plates. Bison and sheep horns could be used for cups and ladles.

Chokecherry backrest – Montana's indigenous people made comfortable seats out of the narrow branches of chokecherry and willow bushes. Backrests could be rolled up for travel and stored out of the way when not in use.

Cradleboard and moss bag – Indigenous people created many different types of baby carriers. Depending on what resources were available, baby carriers could be soft slings worn on the back, side, or front of the mother. Moss bags were bags lined with moss, which was also used for diapering babies. Cradleboards were hard frames carried on the mother's back with a bundled baby strapped to it. Baby carriers such as moss bags and cradleboards allowed mothers to have their hands free for work while keeping babies safe and close by.

STOP 4: At HORSE & Story: How Horses Changed Crow Death Practices (Crow)

Travois – A travois 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 needs carrying, similar to a stretcher. *Travois* is a French word. A travois could be made from discarded tipi poles and lashings.

Rawhide – Rawhide is animal hide that has not been tanned. When 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 folded into parfleches or braided in long strips to make strong rope.

Parfleche – *Parfleche* is a French word meaning rawhide. Parfleches are cases made of rawhide. Thick hides are used, and once dry they are relatively waterproof. Often parfleches are painted. Parfleches are used to hold arrows, for keeping personal items (similar to suitcases),

and for storing some types of foods.

Quirt, hobble, bridle, and saddle – Plains

Indians created horse equipment out of horsehair (used for bridles), rawhide (hobbles to prevent horses from running), and animal bones (saddle horn or pommel).

Bullboat – Some tribes used bullboats to ferry things or people across wide rivers. A bullboat is a temporary boat made from a round willow or chokecherry frame covered by a buffalo bull hide tanned with the hair still on. Bison hides are very thick and water resistant. Once across the river, the hide could be removed from the frame and packed away.

STOP 5: At ROOT-DIGGING MURAL & Story: How Pretty Shield Nearly Lost Her Eye (Crow)

Root-digger – A root-digger is a sharp, stout tool used for digging roots out of the ground. It is about an arms-length long and has a sharp, scooped tip. Root-diggers were usually made of wood, but could also be made from elk antlers.

Camas, bitterroot, and prairie turnip – Three of the main vegetable foods harvested by Montana tribes are camas, bitterroot, and prairie turnip. Bitterroot is also used for medicine to treat respiratory infections. These plants grow in meadows and open prairies.

Smudge – Indigenous people used (and still use) some plants for smudges or incense. Smudging (burning incense and “washing” with the smoke) accompanied (and still accompanies) many ceremonies and daily activities. Some plants used in this manner include sweetgrass, sage, and juniper.

Cedar bark basket – Women and girls were the primary makers of bags and baskets. The triangular shape of folded cedar bark berry baskets created a closed end that kept berries from being squished and berry juice from leaking out.

Cedar bark berry baskets were made by tribes who lived west of the Continental Divide.

Cornhusk bag – Cornhusk bags could be made of cornhusk, Indian hemp, beargrass, and/or cedar root. These woven bags are lightweight and very durable. They are used for gathering and storing roots, tubers, and bulbs (like camas). Among Plateau tribes, bags and baskets were prized trade items, popular gifts, and household necessities.

Mortar and pestle – A mortar and pestle were used to pound berries such as chokecherries and to grind corn. Tribes in Montana traded for corn from agricultural tribes farther east, like the Mandan and Hidatsa.

Fishing weir – A fishing weir is a kind of trap used for catching fish. Salmon and trout were important foods for tribes living west of the Continental Divide. Although these tribes also hunted for bison, elk, deer, and other mammals, plentiful fish made up a large part of their traditional diet.

Intertribal trade – Trade between tribes. Tribal trade routes crisscrossed Montana. Trade allowed tribes to acquire goods and raw materials from distant tribes, share news, celebrate together, form alliances, and even intermarry.

Medicine man – A medicine man is a healer. Some medicine men (or women) cured specific ailments, like medical specialists today, while others were general healers. Some medicine men also served as spiritual advisors, prophets, and interpreters of visions and dreams.

Medicine – Every culture has its own types of medicine. Among North America’s indigenous peoples, medicine can be anything that can treat or cure an illness or injury. On the one hand, medicine can be chemical (like plant medicines) or physical (like sweating), but it can also be a form of energy used to cure, strengthen, or even cause harm.

STOP 6: At PIPES/VISION QUEST AREA & Story: Pretty Shield and the Very Large Skull

Sacred pipe – Indigenous people throughout the Americas smoked (and still smoke) sacred pipes during certain ceremonies and as part of prayer. The smoke carries their prayers upward to the spirits. Tribal leaders also smoked a pipe with others to signify a pact or agreement with one another.

Songs and prayer – Among indigenous cultures, songs serve many different purposes. Songs may be prayers, forms of encouragement, or a way to honor others. Songs may be used for specific purposes or to mark special occasions (like war songs, victory songs, or ceremonial songs). Individuals may have their own sacred songs and death songs. Songs often accompany prayers and rituals, like smoking the sacred pipe.

Sweat lodge – The sweat lodge is a dome-shaped structure constructed of willow poles covered by hides. Rocks are heated in a nearby fire and then brought into the lodge where water is poured over them to produce steam and heat the air, similar to a sauna. A sweat lodge ceremony has specific protocols that must be followed, as well as its own set of songs. Each tribe performs sweat lodge ceremonies differently, but the ceremonies are generally undertaken for cleansing and spiritual purification.

Vision quest – A vision quest is a way of seeking guidance. Not all indigenous peoples practice a vision quest, and it is done differently by different tribes. Among the Plateau tribes (like the Salish), boys and girls as young as six years old might seek a vision in order to gain a spiritual helper and to obtain a life skill. Boys and men from Plains tribes also undertook a vision quest, often to seek information. Their visions were usually interpreted by medicine men or women.

Terms Included in PowerPoint or in Follow-up Lessons

Worldview – How you perceive and understand the world is your worldview. Worldviews are shaped by culture, beliefs, and values. In turn, worldviews shape attitudes, behaviors, and actions. The worldviews of indigenous peoples often differed greatly from those of Europeans and Americans, and sometimes these differences led to misunderstandings and conflict.

Animated Universe – An animated universe is a universe that is fully alive. Many indigenous peoples' worldviews considered all things to possess a living spirit, including rocks, waterways, plants, animals, and various landforms. The belief in an animated universe encourages people to interact with the world in a way different from those who see the world primarily as composed of natural resources to be exploited or controlled.

Buffalo horse – A buffalo horse was trained specifically for hunting bison up close. Buffalo horses were fast, aggressive, and very valuable. Women and children did not, generally, ride war horses or buffalo horses. When they did, it was because they were being especially honored.

Appendix 8: Additional Resources

Students and teachers can refer to these resources for more information on Montana’s tribes (past and present) and for investigating how the arrival and settlement of European Americans changed indigenous people’s way of life.

Print Resources

“Farming and Futility” by Martin Charlot (Salish). Reprinted in *Native American Testimony*. Peter Nabakov, editor. London: Penguin Books, 1999. (Pages 267-71.)

“Some Strange Animal” by Wolf Calf (Piegan/Blackfeet). Reprinted in *Native American Testimony*. Peter Nabakov, editor. London: Penguin Books, 1999. (Pages 42-44.)

Heart of the Bitterroot: Voices of Salish and Pend d’Oreille Women. (CD and accompanying booklet) Jennifer Greene, Joanne Bigcrane, and Julie Cajune, creators. Npustin, 2008.

“I Will Be Meat For My Salish”: *The Montana Writers Project and the Buffalo of the Flathead Indian Reservation*, Robert Bigart, editor. Helena: Montana Historical Society Press, 2002.

Indian Legends of the Northern Rockies, Ella E. Clark, compiler. Norman: University of Oklahoma Press, 1988. (paperback edition)

Montana: Stories of the Land, Krys Holmes. Helena: Montana Historical Society Press, 2009. (Specifically see the chapters that address changes brought by Euro-American settlement in Montana, such as gold mining, the creation of reservations, ranching, railroads, and homesteading.)

Plenty Coups, Chief of the Crows, Frank Linderman. Republished by Bison Books, 2002.

Pretty Shield, Medicine Woman of the Crows, Frank Linderman. Lincoln: University of Nebraska Press, 2003.

A Song to the Creator: Traditional Arts of Native American Women of the Plateau, Lillian A. Ackerman, editor. Norman: University of Oklahoma Press, 1996.

The Salish People and the Lewis and Clark Expedition, Salish-Pend d’Oreille Culture Committee and Elders Cultural Advisory Council. Confederated Salish and Kootenai Tribes, 2008.

Online Resources

Introducing the First Nations of Montana to the World (video). Montana Department of Tourism, 2012. <https://vimeo.com/49771618>

[Montana Tribes](https://montanatribes.org) (<https://montanatribes.org>)

[Trail Tribes](https://trailtribes.org) (<https://trailtribes.org>)

Appendix 9: Bibliography

“How My Grandmother Received Her Healing Powers.” As told by Pierre Pichette. *Indian Legends of the Northern Rockies*. Ella E. Clark, compiler. Norman: University of Oklahoma Press, 1988 (paperback edition), 118-21.

“The First Buffalo Stone” excerpted from *Indian Legends of the Northern Rockies*. Ella E. Clark, compiler. Norman: University of Oklahoma Press, 1988 (paperback edition), 275-76.

The Proposal. (image) Gary Schildt, artist. Original in “Neither Empty nor Unknown: Montana at the Time of Lewis and Clark” (exhibit). Montana Historical Society, 2006.

“The Story of Pretty Flower” adapted from *Heart of the Bitterroot: Voices of Salish and Pend d’Oreille Women* (CD with notes). Produced by Julie Cajune. Npustin, 2008.

Linderman, Frank. *Plenty Coups, Chief of the Crows*. Lincoln: University of Nebraska Press, 2002. (Originally published in 1930 as *American: The Life Story of a Great Indian, Plenty Coups Chief of the Crows*.)

Linderman, Frank. *Pretty Shield, Medicine Woman of the Crows*. Lincoln: University of Nebraska Press, 2003. (Originally published in 1932 as *Red Mother*.)

Notes:



Above: Ken Woody, Doll and Toy Horse with Travois, 2005 reproduction of a circa 1805 style artifact, MHS Museum Collection, #2005.78.01 and 2005.63.01.

Front Cover Image: Detail, John Potter, Gathering, 2005, oil on canvas, MHS Museum Collection, #2005.77.01

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