Indian Education for All

Talking Without Words Teacher Guide

~ Suggested for 6th Grade ~

January, 2009

Talking Without Words

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Teacher Guide for Talking Without Words
~ Suggested for 6th Grade ~

Getting Started

Talking Without Words explores the use of non-verbal and symbolic communication by focusing on the ways Native peoples of Montana communicated with each other and with non-Indians. This guide is designed to aid you in extending and expanding the topics introduced in the DVD by providing lessons in Montana history, geography and language arts.

Please note that the 22-minute DVD is not chaptered, but intended to be viewed in one class period. This guide, however, is divided into three chaptered sections, with corresponding time codes for the DVD which provide logical breaks in the film content for your convenience.

Using the DVD and Guide

We suggest that you preview the entire DVD with the guide to familiarize yourself with its overall layout, and to determine how the material can be best integrated into your coursework. The chaptered sections in this guide can be used to cue you to appropriate stopping points for review as you watch the video in the classroom, or you can watch the entire DVD and refer back to the guide for classroom review and exercises.

To begin, please review the **Pre-Viewing Activities** section. This section provides activities that will orient students to the various language families, their geographical distribution, and the scope of the geographic region covered in the DVD.

Upon completing the Pre-Viewing activities, you will be ready to view the DVD. This guide divides the DVD into three chapters:

Chapter 1 (2:55 min):	**Introduction**
Chapter 2 (6:34 min):	**Sign Language – Direct Communication**
Chapter 3 (12:40 min):	**Messages – Indirect Communication**

The beginning of each chaptered section in this guide provides a list of **Key Concepts**, **Vocabulary**, **Tribes, People**, and **Places** encountered in the DVD, followed by a list of **Essential Questions.** These intend to facilitate deeper understanding of the content, and to expand upon the learning opportunities presented in the DVD.

A complete **transcript** of the DVD content is also included for quick reference and review purposes. This is an *exact rendition* of the speakers featured in the film, and reflects the nuances of each speaker regardless of language usage.

Several **Post-Viewing Activities** are provided near the end of this guide to expand upon the main themes presented in the DVD. These activities involve Montana history and geography, and provide the opportunity to further explore signs and symbols as a form of communication.

At the end of this guide is a list of **Suggested Sources for Further Study**. This includes Web links to video footage of the 1930 Sign Language Preservation Conference held in Browning, Montana, a Sign Language Primer activity, excellent lesson plans for Pictograph Cave State Park (Billings, Mont.) and the Lone Dog Winter Count, as well as additional listings of petroglyph sites in Montana.

Pre-viewing Activities

Many of us are map-challenged, especially when it comes to historical maps. We recognize where we are on a contemporary map by the highways, so how do we get oriented on a landscape without highways? We need to become familiar with key features of the landscape, such as rivers, mountains, and large lakes. These are the features that early cartographers had to symbolize on their maps in order to convey the landscape to others.

The following pre-viewing activities are intended to familiarize students with the geography, tribal territories and language groups encountered in the film. We have enclosed three appendices to assist you in leading these activities.

- Appendix 1: 1838 Parker Map (historical)
  Patterson Geographical Base Map (contemporary)

- Appendix 2: List of Regional Tribes
  Tribal Territories in Montana Map

- Appendix 3: Native languages and language families of the Plateau
  Languages and language families of the Plains

1. <u>Geographic Orientation</u>

   Make copies of the two maps found in Appendix 1 for 2-3 person teams to work with. Invite the teams to spend some time looking for places they recognize, including the location of your hometown. Prompt them, as needed, with questions about the most important features on the maps, e.g. the largest rivers, key mountain ranges, etc. Ask them to share their observations and list on the board the places they can locate.

   What differences do they notice between the two maps? What might account for the differences?

2. <u>Locating Tribal Territories</u>

   The following is a list of the tribes you will learn about in the film. You will also find a copy

of this list in Appendix 2 to distribute as a handout.

Sioux	Salish
Mandan	Crow (Mountain Crow and River Crow)
Hidatsa	Cheyene
Arikara	Nez Perce
Assiniboine	Shoshone
Gros Ventre	Arapaho
Piegan (Blackfeet)	Blood (Blackfoot)

Referring back to the 1838 Parker Map from the previous activity and to the map of Tribal Territories in Montana, have your student teams locate as many of the tribes listed as possible. Note any that they are unable to find. Then have them refer back to the Patterson Geographical Base Map to map the locations of the tribes. Work together to find all the tribes. Do additional research, if necessary.

3. Who Speaks What Languages?

For this activity you will need the two language family maps found in Appendix 3. You will also need the map of Tribal Territories in Montana (Appendix 2) and the Patterson Geographical Base Map (Appendix 1) with the tribal territories the students have recorded.

First, using the two language family maps, have students determine which tribes speak related languages. Then on their Geographical Base Maps have them note the language family of each Montana tribe to determine the language families and their geographical distribution.

Have them study the physical characteristics of the tribes' homeland areas. Does it make sense that they are separated by something more than language?

NOTE: Just because two languages are in the same family does not mean they are mutually intelligible. For example, most of the Salish-speaking tribes can understand each other; however, Crow is very different from Lakota even though they are both Siouan. For comparison you might have your students research the language families of Europe.

Chapter 1: Introduction
(2:55 min)

The introduction to this DVD orients students to the concept of non-verbal communication, its various forms, and how this type of communication was essential to early inter-tribal relations.

The following lists provide the key concepts, vocabulary, tribes, people, and geographical places encountered in this section, followed by essential questions for further consideration

Key Concepts

Non-verbal communication
Multi-lingual
Trade networks

Vocabulary

Non-verbal communication
Multi-lingual
Trade networks

Tribes

Salish (Flathead)
Mandan

People

Pierre Antoine Tabeau

Places

Missoula, Montana
Bismarck, North Dakota
Missouri River

Essential Questions

Consider the following questions for this section of the DVD.

1. Think of the different forms of non-verbal communication you experience on a day-to-day basis and list them.
2. Has anyone ever guessed you were having a good or bad day just from your facial expression?
3. Have you ever met someone who spoke a different language? How did you communicate?
4. How did different tribal people communicate with each other in the past when they did not know each other's languages?

Chapter 1 Transcript
Introduction
(2:55 min)

Sally Thompson
In *Talking Without Words*, we will introduce you to different forms of non-verbal communication used by tribes of Montana in the days before telephones and e-mail. We hope that you will be able to follow up with some research of your own about non-verbal communication.

Have you ever wondered how the ancestors of Montana's tribes passed down their history - their stories from one generation to the next? How did people communicate with other tribes in the past when they didn't know each other's languages?

Indian communities had traders and explorers who traveled far and wide. They met people all the time who spoke different languages. Have you ever driven from Missoula to North Dakota? That's how far the Salish people of Western Montana traveled to trade with the Mandans, a farming tribe that lived along the Missouri River in what is now near Bismarck, North Dakota. The Mandans were the center of a huge trading network that encompassed the entire middle of the continent.

In 1795, Pierre Antoine Tabeau listed the "Flathead" tribes among those that visited Mandans to barter peltries every year [cited in Moulton 4:1988]. By this he meant the Salish people, whose name in sign language was misunderstood as Flathead. How did the Salish communicate with other tribes as they traveled along?

In Montana, before English was introduced as the common language, many different languages were spoken by resident tribes. How did people from one tribe communicate with people from other tribes? Many people were multi-lingual. They spoke many languages so that they could be effective communicators with their neighbors and trade associates.

Imagine traveling through Europe or Africa. You would go from one country to another where different languages are spoken and different non-verbal cues are given. If you are involved in international trade, you would have to learn these languages and spend time with the people in order to successfully communicate.

It was the same for Indian people throughout North America, before English became the official language and before the written word provided a new means of communication. The local tribes had various means to communicate with each other, directly and indirectly. Some non-verbal communication is unintentional, and other signals are given on purpose.

Think about all the ways that you give cues to each other throughout the day. What happens to your face when you don't like what someone is saying to you? What about when you're confused? Surprised? Do you think someone from another country responds in the same way? Did you know that in some cultures it is rude to look at people while they are talking? Indian people had to be very observant of the ways of many other cultures, in order to understand and be understood by people from other tribes.

Chapter 2: Sign Language – Direct Communication
(6:34 min)

This section examines the historical accounts and resources we use to learn about Indian sign language, and how sign language is used in historical and contemporary native cultures as a means of direct communication.

The following lists provide some of the concepts, vocabulary, tribes, people and geographical places encountered in the film, followed by a list of essential questions for consideration.

Key Concepts

Sign language as an "international" language

Vocabulary

Adept
Liable
Animate and Inanimate
Representative

Tribes

Sioux	Assiniboine
Nez Perce	Mandan
Blackfeet / Piegan	Hidatsa
Blackfoot / Blood	Arikara
Shoshone	Cheyenne
Crow	Arapaho
Gros Ventre	Salish

People

Warren Ferris
W.P. Clark (William Philo) Clark
Meriwether Lewis
Mountain Chief (Blackfeet)
Tihee (Bannock)

Geographical Places

Great Plains (region)	Whoop-Up Trail
Columbia River	Milk River
Missouri River	Montana/Alberta
Missoula, Montana	Fort Hall, Idaho
St. Louis, Minnesota	

Essential Questions

Consider the following questions for this section of the DVD.

1. What are some different ways in which sign language was used as a form of direct communication?
2. The Tribal educators in the film discuss contemporary efforts to revitalize and preserve sign language. Why do you suppose this preservation is important to tribal cultures? What does sign language express about individual tribes and their cultures?

Chapter 2 Transcript
Sign Language – Direct Communication
(6:34 min)

Sally Thompson
Let's think about sign language. For those who didn't speak other languages, the tribes of the Great Plains developed a way to communicate through signs. No one knows how old this language might be. How do we learn about sign language? The most important source is the people themselves. Some people still speak sign language and many of their grandchildren understand it.

Rob Collier (Nez Perce)
I remember my grandfather, and when he would talk to us, he would sign. It's that old 'Indian can't hold his hands still.' And so we learned a lot of the different signs for different things like, me, you, you know, the simple signs. And some of the tribal signs, what they called each other, and clan signs.

Sally Thompson
Another source of information comes from research done over a century ago when sign talking was a common practice. We integrate sign language information from a book by W. P. Clark, who spent time with many Indian tribes in the 1870s and 80s, learning all he could about sign language.

Another source of information comes from tapes made at the 1930 Sign Language Preservation Conference held in Browning, Montana. This sign talker gathering brought together the best of the sign talkers who still lived in the area in 1930. Indians of the Plains and Mountains were extremely adept at sign language.

Rob Collier (Nez Perce)
Sign language, all up and down the Columbia, the people would come over to this side of the mountains to buffalo hunt and out onto the Plains. And so even though sign language wasn't really part of our particular culture, once we started moving out onto the Plains we had to be able to communicate with the people on the Plains. And so that was where sign language came in.

Dr. Lanny Real Bird (Crow)
Sign language is a very graceful, beautiful language. It was used like, for example, if we were hunting. We were on an intelligence mission, and we could see we were scouting an area and we could tell somebody (signing). We could tell them that - that we would meet and go check over there.

Sally Thompson
As Meriwether Lewis noted, after traveling all the way up the Missouri River from St. Louis, sign language, "seems to be universally understood by all the Nations we have yet seen." He goes on to say that "this language is imperfect and liable to error but is much less so than would be expected. The strong parts of the ideas are seldom mistaken." (Lewis, August 14, 1805 journal entry cited in Moulton, v.5: 1988, p.88)

In an article in the *Dallas Herald*, January 11, 1873, Warren Ferris recalls more details about sign language. He reported:

> "These signs are made by graceful movements of the fingers, hands, and arms, and are natural and expressive. These signs embrace animate and inanimate things; thought, hope, light, darkness, truth - each has its sign, which is well understood as well as all other things, animate or otherwise, that is known to them. (Ferris 1940: 328).

In this film, Mountain Chief of the Blackfeet Tribe is telling a story about a battle on the Whoop-Up Trail along the Milk River.

Rob Collier (Nez Perce)
Each clan had their own sign for themselves, and then another tribe would have a sign for them as they saw them. So, to say that there's one sign for the Sioux people or one sign for the Blackfeet people, they had their own signs for themselves and each band had a sign for them because they saw them differently. They didn't see them as all Blackfeet, all Piegan, all one tribe or another. Each band lived in a different place. A lot of it was what they ate, it was what they ate was the sign that was given to them. Like our people, my grandpa's people, the Nez Perce, they say this is the only sign (sign), but the Shoshone had a different sign for us. They called us the <Native language> eaters. We were the cous eaters. *(Cous is an edible bisquitroot plant.)*

Sally Thompson
Tihee, the chief of the Bannocks at the Fort Hall Agency in the 1880s, stated that his people learned what they knew of the sign language from the Crows and Nez Perce; that from Fort Hall to the north and east the sign language was well understood, to the west and south it was not. At the 1930 sign language conference, the commemorative event in Browning, those represented at the conference included: Piegan, Blood, Gros Ventre, Assiniboine, Hidatsa, Arikara, Mandan, Cheyenne, Shoshone, Arapahoe, Crow, and Salish.

Dr. Lanny Real Bird (Crow)
Sign language is an international language. It's representative of all the great Indian civilizations and it's still flourishing at this time.

Rob Collier (Nez Perce)
There are still very active sign talkers. Not so much over on the other side, in the Western side, but on the Plains it's still very much utilized. It's the older people and there's a revitalization coming, people are teaching it. Just like the language. Language almost died out, and so did the sign language, and so there's a big effort moving forward now to make sure that it's not lost.

Vernon Finley (Kootenai)
The sign language has become almost extinct. I mean there are very few people who understand it, and there are some of us that are learning it and reviving it but in the past, even two generations ago when the people spoke, even though they didn't have to, as they were speaking they were signing as well.

Chapter 3: Messages – Indirect Communication (12:40 min)

This section focuses on the various methods and materials indigenous people used to communicate indirectly important messages or record significant historical events.

The following lists provide some of the concepts, vocabulary, tribes, people and geographical places encountered in the film, followed by a list of essential questions for consideration.

Key Concepts

Indirect communication
Spiritual guidance

Vocabulary

Glyphs	Smoke signal
Ingenious	Winter count
Rock cairns	Quest
Pictograph	Count coup
Barter	

Tribes

Nez Perce	Shoshone
Walla Walla	Blackfoot
Wyam	Mountain Crow

People

Warren Ferris	Ackomakki
Prince Maximillion von Wied	Cameahwait (Shoshone)
Andrew Garcia	Antoine Larocque
Thomas LaForge	Lone Dog (Nakota)

Places (all in Montana)

Deer Lodge Valley	Upper Missouri (region)
Three Forks, Missouri River	"King" or Chief Mountain
Upper Rock Creek drainage	Heart Butte Mountain
Bitterroot Valley	Bear's Tooth Mountain
Bozeman	Bear's Paw Mountains
Fleischman Creek	

Essential Questions
Consider the following question for this section of the DVD.

1. What are the various forms of indirect communication mentioned in the film? Compare and contrast these; for example, in what ways does a winter count differ from messages left at a rock cairn?

Chapter 3 Transcript
Messages – Indirect Communication
(12:40 min)

Sally Thompson
People could use sign language when they were together, but how did people leave messages for each other when there was no written language? In addition to hand gestures, local tribes had other ways to communicate using written signs or 'glyphs.' Just as Lewis and Clark left notes for each other along the way, so did Indian people leave messages for each other to convey locational information, warnings, and noteworthy events. What if you need to leave a message for someone who was coming along later? In such circumstances, sign language wouldn't work. Indian people devised other methods to leave messages.

Rob Collier (Nez Perce)
Leaving messages was very important, and it was not just the Nez Perce, the Walla Walla, the Wyam, it was all of the Western tribes that would come to the east to buffalo hunt. And what they did was so ingenious, they built rock cairns. And there's one up here on the pass called Indian Post Office. And you could go there and you could look at the things that had been left, and where they were, and where they were distributed and know who had been there ahead of you, where they were going. It was a post office.

Sally Thompson
In the Deer Lodge Valley, Warren Ferris observed an interesting pictographic message or "curious Indian letter" as he called it along the trail back in the 1830s. As you listen, you might sketch a picture of what Ferris describes. He said:

> Traversing the Deer House Plains with a party of traders and Flathead Indians, on our way to the Buffalo range, we observed…an Indian letter…This was drawn on a small extent of ground and indicated a fort at the Three Forks of the Missouri. It showed Indians trading at peace with the whites and red sticks indicated Flatheads killed. It was meant as a warning to the Salish not to cross the mountains. (Warren Ferris in 1835 cited in Ferris 1940)

Prince Maximilian, who traveled up the Missouri in the 1830s, deciphered another "letter," this one from a Mandan to a fur trader. He said it meant this:

> The cross signifies, "I will barter or trade." Three animals are drawn to the right of the cross: one is a buffalo (probably a white buffalo); the two others, a weasel and an otter. The writer offers in exchange for the skins of these animals the articles that he has drawn on the left side of the cross: a beaver and a gun. To the left of the beaver are thirty strokes, each ten separated by a longer line. This means,
> "I will give 30 beaver skins and a gun for the skins of the three animals on the right side of the cross. (Prince Maximilian von Wied in 1833 cited in Hunt, et.al.: 1984)

In the dense woods of upper Rock Creek, between the upper Bitterroot and Deer Lodge valleys, old

timer Buss Hess, when he was a young boy, found a message carved into the bark of a tree. When he was a child, Andrew Garcia, the author of Tough Trip through Paradise, lived with Buss and his father. Buss asked Andrew Garcia what the image meant. Garcia showed him that the more narrow line meant the trail, and if you were going up the trail you would cross the river, and then you would head up the river until you found three tipis. And that's where they were camped.

From Shoshone country we have an account of a very interesting form of instant message. This was written by a man named Hailey, who was one of the party of miners. In 1863 a party of prospectors reached Stanley Basin in Custer County. While traveling along the old Indian trail they met a party of about sixty Indians. After a council wherein the whites and Indians exchanged mutual confidences, each proceeded on their respective journey. Three days after this meeting, the prospectors again passed the council grounds and were surprised to see a freshly blazed tree near the trail, on which the adventurers read a story of their meeting with the Indians in a pictograph.

> It was about five feet long and eighteen inches wide, and on its surface the artist had done his work so well in red and black pigment that every one of the ten men read it at once. On the upper end of the blaze he had painted the figures of nine men and horses, representing the number the white men had, and their only dog. On the lower end of the pictograph six mounted Indians and one rider-less horse appeared; not far from these the artist had painted a rifle and the accoutrements of which the Indian had divested himself. In the middle of the picture the two ambassadors were represented with clasped hands. Between them and the figure representing the white company, the artist had painted a miner's pick, near which was an arrow pointing in the direction the white men had gone. There was no mistaking the object of the pictograph; it was to advise their people passing that way that there might be or had been a party of gold hunters in the country. (Hailey: 1910).

Another Indian message was recorded by Thomas LaForge in the 1870s. You might draw what's in your minds eye, what's in your own imagination, as you listen to what he recorded. He said:

> I found an Indian "sign" one time on my way back from Bozeman, where I had been sent to get our mail. Half-way down Fleischman Creek my attention was attracted by a whole blanket spread out on the grass beside the trail. It was a good red blanket, with a black stripe across each end. On its middle was lying a bunch of wild rye, this neatly tied together by twisted long blades of green grass. One corner of the blanket was folded over and weighted thus. My interpretation was that the bundle of wild rye meant, "We are all together," and the folded corner of the blanket indicated the direction of travel. I decided these were Sioux, and that other Sioux, for whom the sign was meant, were not far behind. So I got away from that vicinity as rapidly as circumstances would permit….
> (LaForge in 1870s cited in Marquis: 1928, pp.74-5).

Ackomakki's maps show the territory known by the Blackfoot and the features on the landscape that they used as landmarks as they traveled around. Ackomakki used glyphs, written symbols to convey the names of the landmarks in the Upper Missouri country. You might recognize some of

these places. There's King or Chief Mountain, there's Heart for Heart Butte. There's the Bear's Tooth, a huge rock along the Missouri River near Gates of the Mountains, and there's the Bear's Paw Mountains (Ackomakki's map referenced in Binnema: 2001).

Indian travelers knew how to map the territory. They used whatever materials they had handy to prepare maps. Some of them were made of sand and rocks and sticks and whatever was at hand just to draw a picture. Others were carefully drawn on stone, or hide or bark to provide guidance to others. The tribes of the intermountain area used smoke in a number of ways. They "set the prairie on fire" as warnings to others such as the fires that Lewis & Clark followed much of the way up the upper Missouri.

Rob Collier (Nez Perce)
Our people didn't use the smoke signal obviously because of where we lived. We lived in valleys and you couldn't see smoke unless it was a fire. But out on the Plains I know they used them because you could see it for miles and miles and miles.

Sally Thompson
Cameahwait's band of Shoshones set the prairies afire to call people together for the buffalo hunt. During the same year that Lewis & Clark met the Shoshone, the summer of 1805, the Mountain Crow told Antoine Larocque how to notify them of his arrival when he returned the next year, documenting their system of smoke signal communication**.** Allies should use 4 fires, one less or one more would indicate enemies. He recorded it as this:

> Upon my arrival at the Island if I do not find them, I am to go to Pryor Mountains & then light 4 dif[feren]t fire[s] on 4 successive days, and they will come to us (for it is very high and the fire can be seen at a great distance) in number 4 & not more, if more than 4 come to us we are to act upon the defensive for it will be other Indians if we light less than 3 fires they will not come to us but think it is enemies. (Larocque cited in Wood & Thiessen: 1985, p.192)

What if you want to leave a record for the future, to supplement and enhance the oral history? Indian people had various ways to do this. One way was the Winter Count. Lone Dog, a Nakota, kept his winter count from 1800 to 1871. His winter count burned up in a fire, but copies were made before this happened. The South Dakota Historical Society has a copy of Lone Dog's winter count. It was drawn on cowhide. Each picture records an event. It tells about many things. It shows a meteor shower and an outbreak of measles. It records a flood on the Missouri River. The keeper of the winter count had to remember what each picture meant. It was his job to tell the stories to others.

Andy Blackwater (Kainai)
These are the areas, high-level areas. This is where the spirits touch base with the ground. So in those areas, we have common knowledge of all of them. And this is one place that people seek that spiritual guidance, quests. <Blackfeet> They go on these quests, especially the younger people. They go on a war path, on a raid to get horses from the enemy, to count coup. Coming back, this is where they leave information about the quest that they went on, whether it's a raid, or whether it's to get horses or to take other important items from the enemy. The participants provide or give testimony by counting coup. And that gives them that status or authority to speak on certain things. They more

or less qualify themselves by counting their accomplishments, their acts of bravery.

Sally Thompson
Now that you've had some time to think about different ways to communicate when you don't speak the same language, pay attention to all the non-verbal communication around you. Maybe you can keep track of things you notice and share the results with your classmates or family. Are you ready? I bet you just nodded your head!

Post-Viewing Activities

The use of glyphs to symbolically represent places on the landscape was introduced in the DVD with the example of the Ac ko mok ki map. Although there have been significant changes to both the way we travel across the landscape and the technology we use to create a map over the past two hundred years, the landscape remains essentially the same. The rivers and mountains still create travel challenges, and certain places still serve as landmarks helping us recognize where we are.

The following activities place students in the traditional homelands of Blackfeet and Crow, where they engage in following information left by others in the form of symbols and narrative descriptions. Please consult the appendices listed below to assist you in leading these activities.

- Appendix 4: 1802 Ak ko mok ki map with annotations
  1876 Rand-McNally map
  1954 Landforms Base map

- Appendix 5: Place Names and Glyphs Work sheet

- Appendix 6: Narrative excerpt of Two Leggings

1. <u>Landmarks of the Blackfeet Homeland – 1801</u>

   For this mapping activity, you will use two historical maps – 1802 Ac ko mok ki map and the 1876 Rand-McNally map - along with a 1954 Landforms Base map (see Appendix 4). In addition you will also need a Montana state highway map.
   .
   The 1802 Ac ko mok ki, ("The Feathers") map, provided to Hudson's Bay Company trader Peter Fidler, shows a very different worldview than the one we find on contemporary maps. The placement of rivers, for example, is from the point of view of the trail(s) that crossed them, and may misrepresent the rivers' courses beyond the vicinity of these crossings. A section of the 1876 Rand-McNally map is provided for comparison. The 1954 Landforms Base map provides another comparison as well as a place for students to record their findings.

   We encourage you to explore these maps in whatever ways you find useful for your teaching goals. Here are some recommended activities:

   <u>a. Recognizing Landmarks</u>. Look at the glyphs on the Ac ko mok ki map. Try to find three or more of the symbolized landmarks on the Rand-McNally map and then plot them where you think they go on the Landforms Base Map.

   Why do you think these landmarks were important to show on these maps?

   <u>b. Place Names and Glyphs</u>. Now that your students have become familiar with how glyphs can be used to represent landmarks, have them create some glyphs of their own. A work

sheet is provided in Appendix 5. Have your students add to the glyphs provided by Ac ko mok ki, with some of their own observations, using the back for additional information, if needed. Next have them add these glyphs to their Landforms Base Maps.

c. Distances and Modes of Travel. The Ac ko mok ki map shows "3 days travel" from the "3 Paps" (hills) to the Rocky Mountain Front. What is the distance between the two? Using a state highway map, have your students calculate the distance from the western edge of the Sweet Grass Hills (around Sunburst) to Augusta, near the "Pap" shown on Ac ko mok ki's map. (This may seem confusing because the trail looks like an east-west trail on the map, yet it angles to the southwest. Again, this reflects the perspective of the mapmaker at that time.) Have your students brainstorm the following:

How far did they travel each day?
Do you think this travel pace is estimated for walking on foot or on horseback?
How would you travel between those points today? How long would it take?

For additional information about the Blackfeet Homeland, and changes through time, go to https://trailtribes.org/greatfalls/shrinking-reservation.htm.

2. Following Two Leggings on a Raid into Blackfeet Country

a. Narrative Activity –Read the excerpt from Peter Nabakov's book, *Two Leggings: The Making of a Crow Warrior* (Appendix 6) to your students. Have them pay close attention to the descriptive elements (places mentioned, time of year, length of travel, etc). Following the reading, have students share the information they noted. Make a list of their observations on the board.

b. Expanded Geography Activity – Using the 1954 Landforms Base map (Appendix 4) and a Montana state highway map, have students, either as a whole group activity or in teams, retrace the travels of Two Leggings indicated in his narrative by drawing glyphs on the base map to represent the areas indicated in the story. The following will help you get started using clues from Two Leggings:

Plum Creek = Judith River
The Piegan Agency = located at the site of present-day Fort Benton
Crooked River = ?
Loud Sounding River = ?

Suggested Resources for Further Study

Portions of the 1930s Plains Indian Sign Language Conference, held in Browning, Montana, are available via www.youtube.com. The following links will take you to various clips organized by topic as specified.

Formal introductions of individual sign talkers:
http://www.youtube.com/watch?v=JST8l3ilsSQ

This clip consists of individual sign talkers introducing themselves and their tribal affiliation (written here as they appear on the video), followed by a story told in sign language by Mountain Chief, a Blackfeet.

Bitterroot Jim, Flathead
Night Shoots, Piegan
Drags Wolf, Lower Gros Ventre (Hidatsa)
Iron Whip, Sioux
Deer Nose, Crow
James Eagle, Arickara
Foolish Woman, Mandan
Strange Owl, Cheyenne
Bird Rattler, Blackfoot
Mountain Chief, Blackfoot
Assiniboine Boy, Upper Gros Ventre (Atsina)
Tom White Horse, Arapaho
Rides Black Horse, Assiniboine
Little Plume, Piegan
Fine Young Man, Sarcee
Joe Big Plume, Sarcee
Sagas in Signs: Mountain Chief tells a buffalo story of long ago

Stories in sign
http://www.youtube.com/watch?v=1C0eZoa6cOY
Strange Owl, Cheyenne, tells a hunting story
Bitterroot Jim, Flathead [Bitterroot Salish], recounts his famous bear story.

Dictionary of Signs as presented by General Scott:
1. Tribal names and names of others with interpretation; Rivers:
http://www.youtube.com/watch?v=7csQsTaFj1Q&feature=related

2. Rivers cont'd:
http://www.youtube.com/watch?v=X2JF8qn87gA&feature=related

3. Rivers cont'd; Trees and Plants:
http://www.youtube.com/watch?v=8sxp35HbPfI&feature=related

4. Trees and Plants cont'd; Animals:
http://www.youtube.com/watch?v=HtoZV83xBpg&feature=related

5. Animals cont'd, Birds; Fish and Reptiles; Places & People; Mountains [Mountain Ranges]:
http://www.youtube.com/watch?v=UCt1Vl97Mi0&feature=related

Also, the following link takes you to the **Washington State Historical Society's "Sign Language Primer" online activity,** which enables students to gather some useful signs and communicate simple concepts through interactive quiz activities and a sign language reference guide:
http://washingtonhistoryonline.org/L&C-columbia/online/primer.htm

Rock Art Resources

Pictograph Cave State Park Lesson Plan, "The Rocks Tell a Story," developed collaboratively by Montana State Parks and Montana OPI:
http://opi.mt.gov/Portals/182/Page%20Files/Indian%20Education/State%20Parks/PictographCave.pdf

Additional Rock Art Sites in Montana

The Deer Medicine Rocks petroglyph site is located in south central Montana, on a private ranch. Sioux and Cheyenne Indians state that this is where Sitting Bull pledged 100 pieces of his own flesh during the 1876 Sun Dance, about three weeks before the famous Battle of the Little Bighorn. In his vision, Sitting Bull saw soldiers falling from the sky like grasshoppers. This was a prophecy of the defeat of the 7th Cavalry under George Armstrong Custer (Custer's men crossed by this site on their way to the Little Bighorn).

The site is also called by the Sioux, "Light In The Rock," because of a lightning strike which left its mark, traveling down the face of the rock and blowing out a chunk of rock, thus the name, "Deer Medicine Rock." This link will take you to good images of the petroglyphs at this site: http://www.littlebighorntours.com/deer-medicine-rocks

In the early 1980s, a sandstone rock formation locally known as Ellison Rock was located in an area that was to be mined for coal near the town of Colstrip, Montana. Ellison Rock, named for the late, local rancher Claude Ellison, was typical of the Southeastern Montana landscape; however, it contained several outstanding petroglyphs or rock art done by ancient native people. In an effort to preserve this valuable resource, the petroglyphs were physically removed from the site and are on display at the Northern Cheyenne Capitol Building in Lame Deer, Montana.

Located 27 miles southeast of Lewistown, Montana (17 miles southwest of Grass Range) is the Bear Gulch Pictograph site. The Web site has a few pictures of the pictographs, and information regarding tours: http://www.beargulch.net/

Winter Count Activities

National Museum of the American Indian Lesson Plan, "Lone Dog's Winter Count: Keeping History Alive," complete with Overview, Curriculum Standards, Objectives, Historical Background, Study Map, Classroom Activity Handouts, Glossary, and Teacher Resources:
http://nmai.si.edu/sites/1/files/pdf/education/poster_lone_dog_final.pdf

South Dakota State Historical Society has an education kit with ready-to-use work sheets to download and print out pertaining to the Lone Dog Winter Count. Use the following link to download a copy of the Lone Dog Winter Count, a Key to the symbols, and activity instructions:
http://www.sdhistory.org/mus/ed/ed%20fur21.html

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1928, reprint 1974).

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Lone Dog Winter Count: for more information on this and other winter counts, please visit the Smithsonian Institute's online exhibit featuring Lakota Winter Counts with the following link: http://wintercounts.si.edu/html_version/html/thewintercounts.html

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Pre-Viewing Appendix
1 - 3

Geographic Base Map – Appendix 1

Map adapted from US Wall Map, Tom Patterson

Parker, Samuel, 1779-1866
Map of Oregon Territory.

1838 Parker, Samuel. "Oregon Territory", detached from *Journal of an Exploring Tour Beyond the Rocky Mountains* in the Years 1835, '36, and '37. 3rd ed., Mack, Andrus, & Woodruff, Ithica, NY. 1842.

Tribal Territories in Montana

Boundaries as defined by the Fort Laramie Treaty of 1851, and the Flathead and Blackfeet Treaties of 1855.

Reservations today shown in red.

© 2005 The University of Montana, Regional Learning Project.

USGS base map adapted by UM Regional Learning Project.

Appendix 2

List of Regional Tribes For Talking Without Words

Sioux

Salish

Mandan

Crow (Mountain Crow and River Crow)

Hidatsa

Cheyenne

Arikara

Nez Perce

Assiniboine

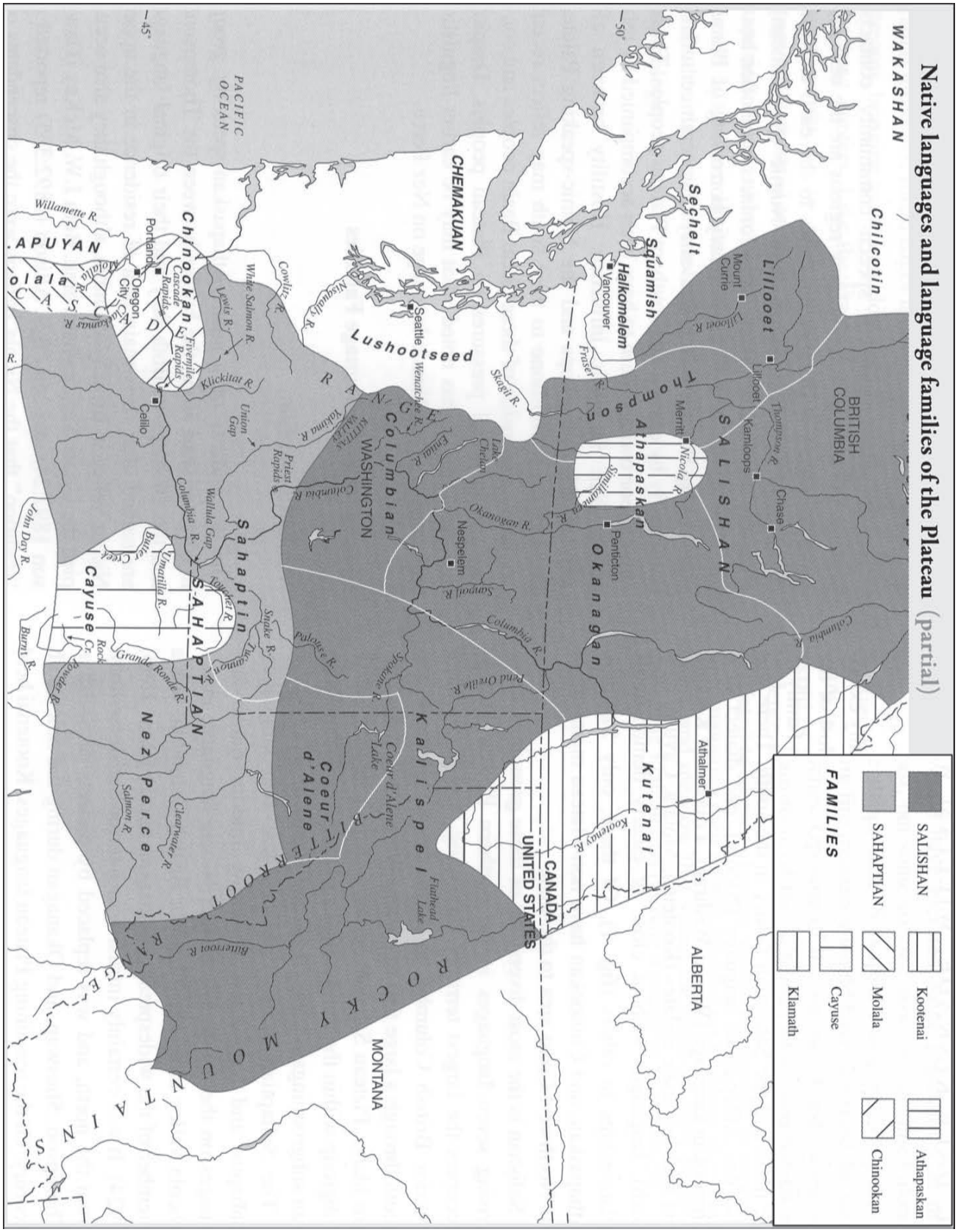
Shoshone

Gros Ventre

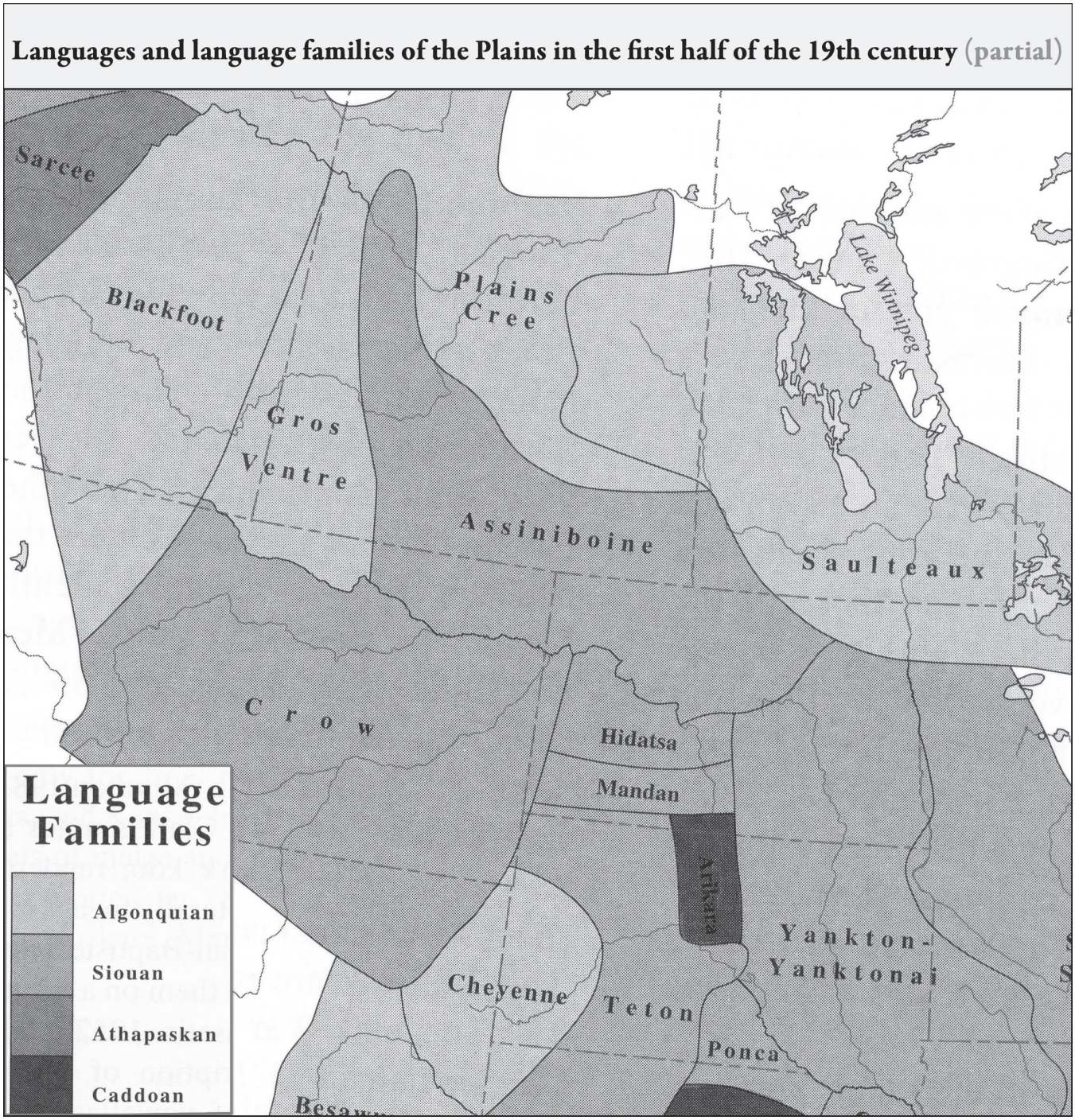
Arapaho

Piegan (Blackfeet)

Blood (Blackfeet)

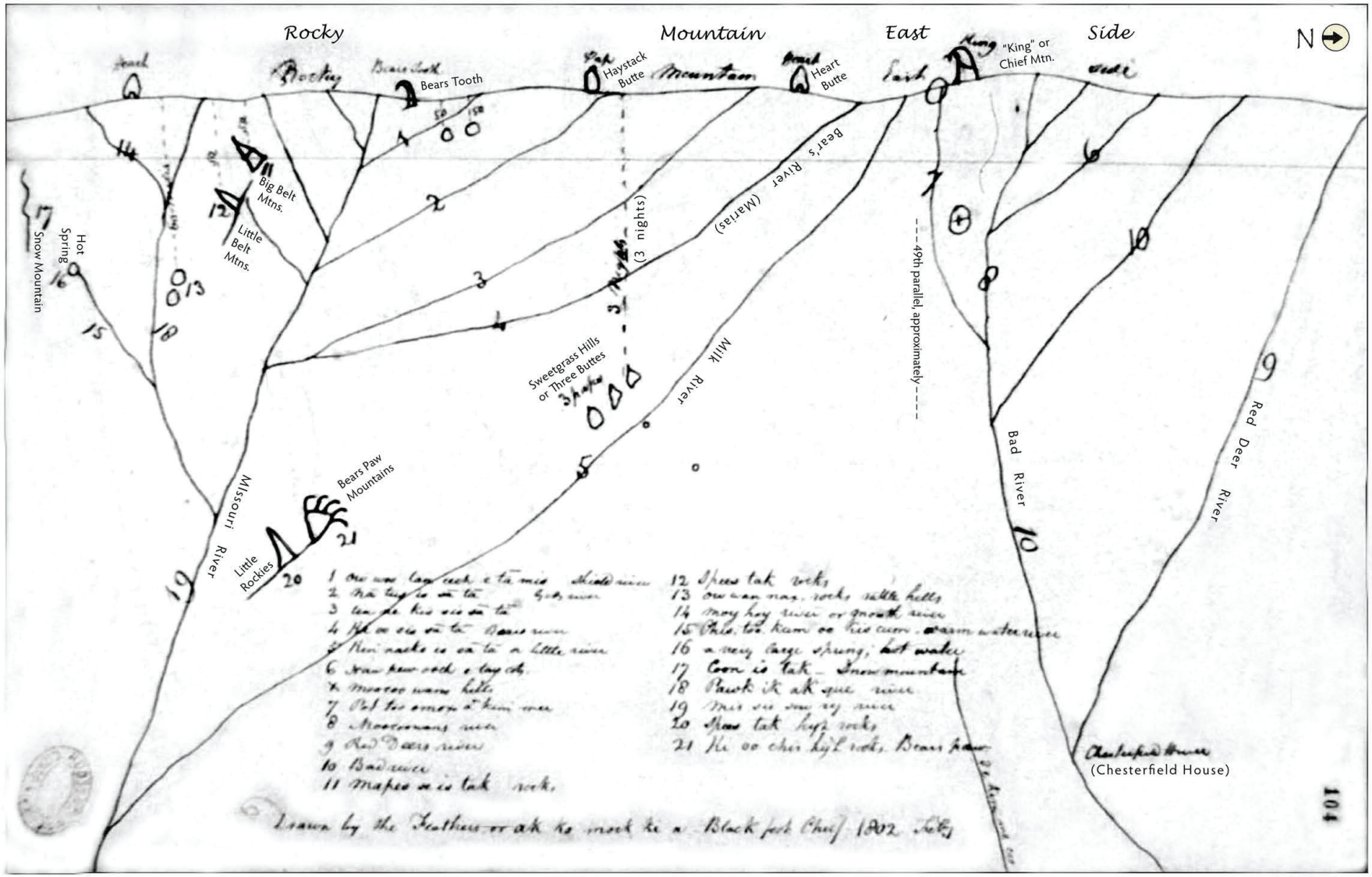


Map adapted from Kinkade, Elmendorf, Rigsby, and Aoki, "Native languages and language families of the Plateau" from Languages, The Handbook of North American Indians, V.12 Plateau. Smithsonian Institution, 1998.

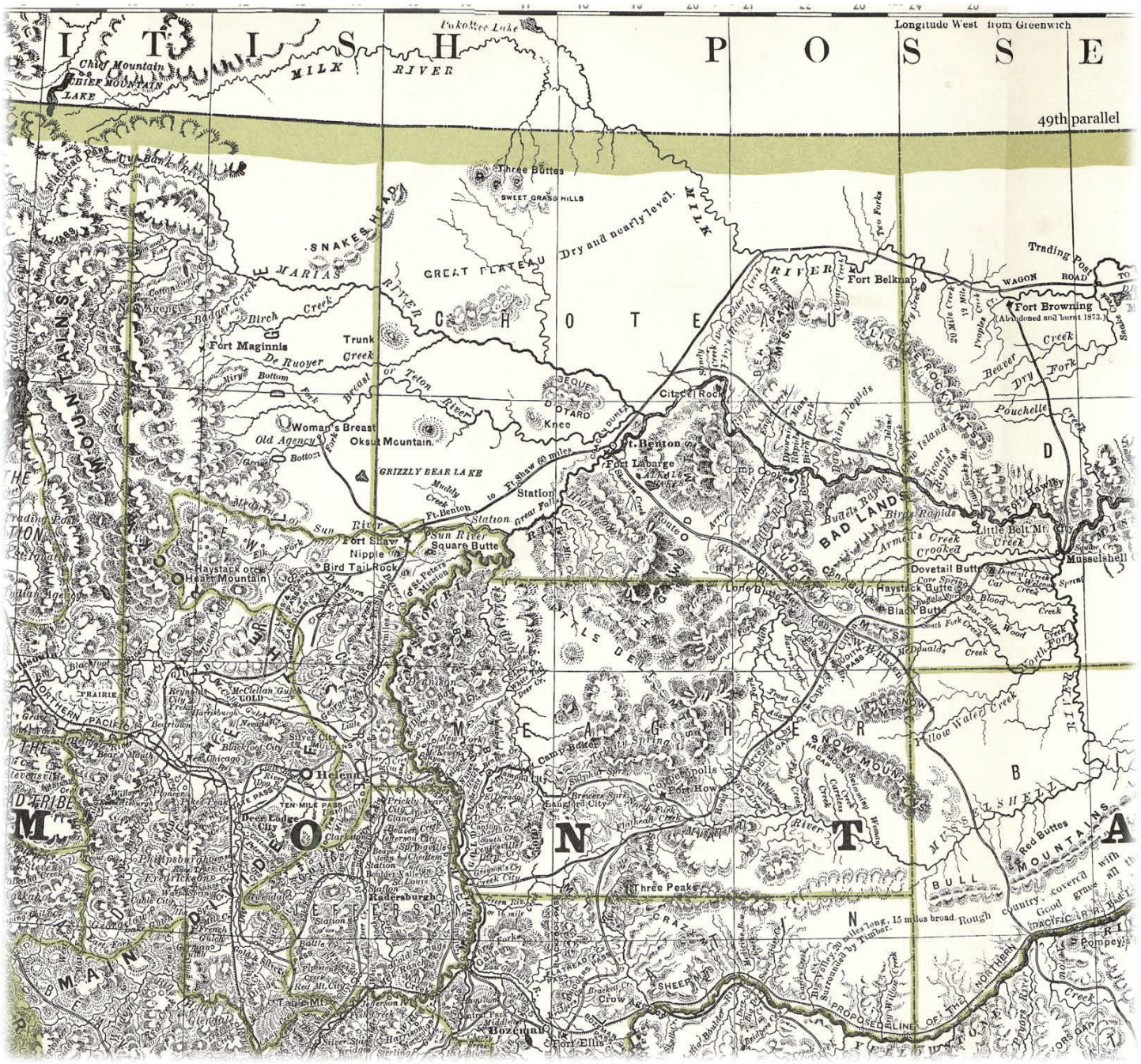


Map adapted from Goddard, "Languages and language families of the Plains in the first half of the 19th century" from The Languages of the Plains: Introduction, The Handbook of North American Indians, V.13 Plains. Smithsonian Institution, 1998.

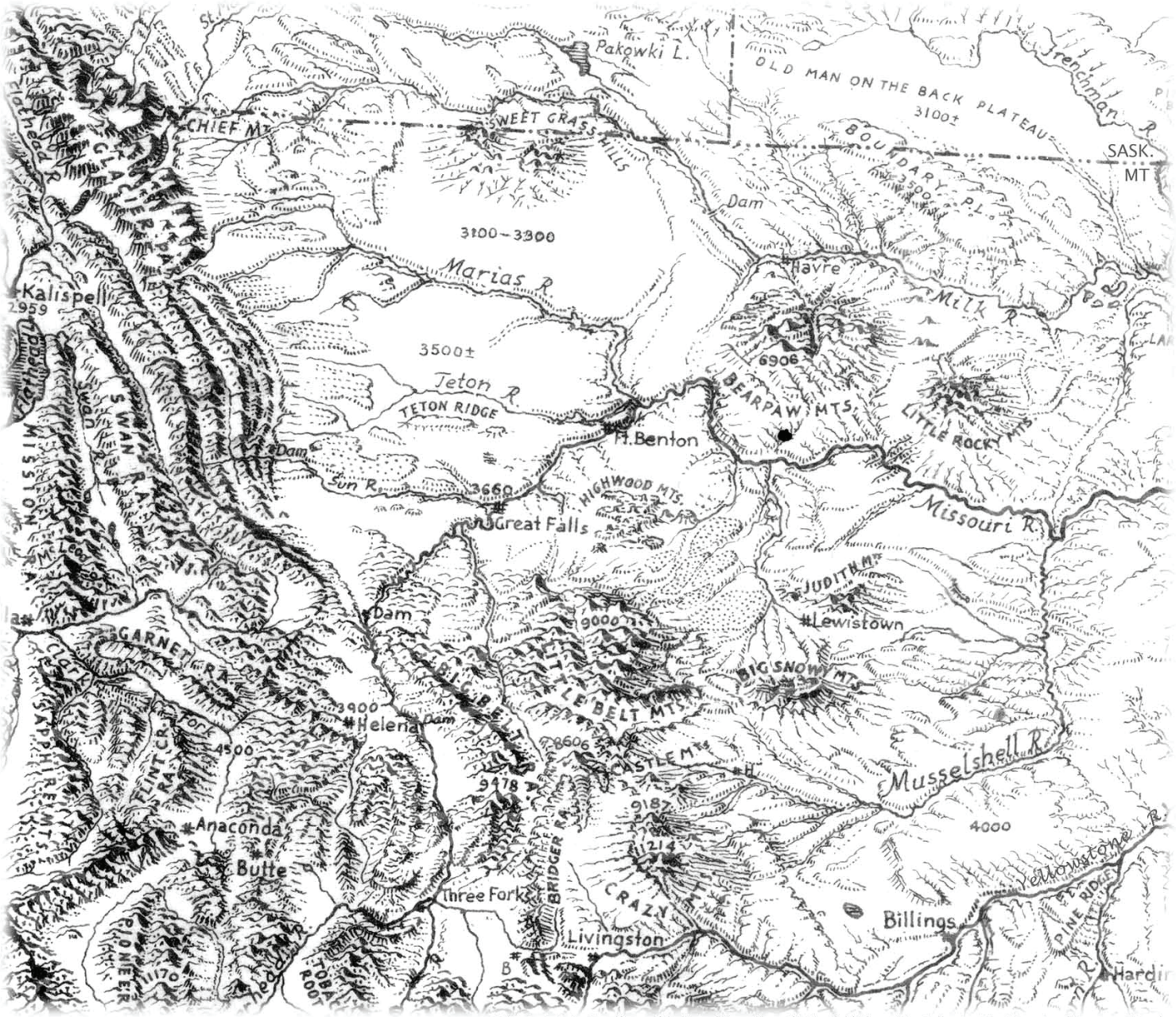
Post-Viewing Appendix
4 - 6



"Drawn by the Feathers or Ak ko mock ki, a Blackfeet Chief, 1802." Peter Fidler. Hudson's Bay Company Archives, Provincial Achives of Manitoba, Canada HBCA G.1/25.
Annotated by the Regional Learning Project, University of Montana–Missoula.



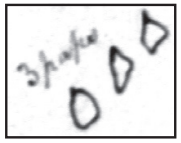
1876 Rand McNally & Co. "Montana" (partial) Mansfield Library Map Collection, The University of Montana–Missoula
This section showing north central Montana, adapted by Regional Learning Project, University of Montana



1954 Erwin Raisz, "Landforms of the United States" (partial), Mansfield Library Map Collection, The University of Montana–Missoula
This section showing north central Montana, adapted by Regional Learning Project, University of Montana

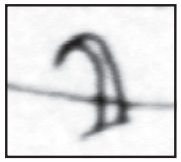
Place Names and Glyphs – add your own!

We've used some of the glyphs from the 1802 Ac ko mak ki map, and named the features they represent.
Add your own glyphs for the place names we've provided...then choose your own places and glyphs to fill in the blanks.



Sweetgrass Hills *(a.k.a. Sweet Pine Hills)*

Bears Paw Mountains



Bears tooth *(near Gates of the Mountains)*

Heart Butte *(near the town)*

King *(a.k.a. Chief Mountain)*

Hot Springs

Big Belt Mountains

Three Forks *(of the Missouri River)*

Square Butte *(near Great Falls)*

In the following excerpt, Two Leggings, a Crow leader, recounts a raid he and other member of his band made against the Piegan (Montana Blackfeet) in the late 1800s for the purpose of stealing horses. Taken from the book by Peter Nabokov, "Two Leggings: The Making of a Crow Warrior," (University of Nebraska, Lincoln and London: 1967), pp. 76-78.

... I bought a new gun which worked with a lever. Twins had carried it on a raid but was unable to make it shoot and had traded it to me for very little. Eight cartridges could be loaded at one time and then it shot eight times in a row. Taking it to the trader at the head of Plum Creek, I traded a buffalo robe for twenty shells and made a buckskin bag to hold them.

Now I could shoot so fast there was no reason to be afraid. I wanted to try the gun out on enemies and kept thinking those horses ought to be mine no matter what the two medicine men had said. Leaf-falling moon had passed and ice lined the river banks. I had to go out, and asked Young Mountain to join me on a trip to the Piegan country. First I visited the trader for more shells and when he showed me a cartridge belt I traded a buffalo robe for it.

My gun and belt were admired in camp. The guns cost fifty buffalo robes each year but that did not stop many from buying them. I had not yet made a real medicine but carried a hawk like the one in my dream. Two boys joined us, and one cold dawn we headed north and west for the Piegan country. After sleeping four times we reached the Crooked River where it makes a big bend. We had to cross twice and the water was very cold. But we built a fire to warm ourselves and felt better as we rode on.

I sent one man to scout ahead, but we saw no enemies or even their tracks and arrived at Loud Sounding River, close to the present Piegan agency. After crossing it we were about to ride on when we saw a howling wolf. Young Mountain said that maybe it was telling us of enemies close by. Although we could not understand the wolf we led our horses into some brush in a coulee.

We say nothing strange but the wolf walked closer, still howling. As it called to us we grew frightened and shipped our horses toward the head of the coulee. Finally we dismounted near a hill and crawled to the edge. Still we saw no enemies and the game seemed undisturbed. But we stayed on the hilltop until sundown when I decided to move to a higher hill. I was not afraid but

felt responsible for the men we had brought.

In the lead with my gun and telescope, I was near the top when a boy yelled out that people were coming. I saw Piegans running around the hill and knew why that wolf had called. Shouting for the boys to run I dismounted and started shooting. Bullets hit all around but I dodged them. When a Piegan shot an arrow at me I shot him off his horse.

Young Mountain had left with the boys but when he saw me surrounded he came back. Ly9ing flat on the ground I shot a Piegan's horse in the hindquarters. When it fell the rider ran off. Young Mountain had returned with my speckled white horse. As the Piegans emptied their guns and retreated we chased them. I shot one off his horse and then shot him again on the ground. When they had reloaded they came back singing medicine songs. Feeling a sting in my arm I saw blood on my shirt. We fell back but as soon as they had emptied their guns we chased them again.

Then a man rode to a hilltop and signaled with his blanket. I called to Young Mountain that their camp must be close and that my arm was no good. He yelled back that he was shot in the hip. It did not matter if we died but we had to help those two boys. As I turned my horse was shot. It stumbled and after I dismounted, it fell over.

When the Piegans rushed me I jumped on a Piegan horse I had picked up earlier in the fight and had tied to my other horse. My left arm was useless and my shells were almost gone.

Occasionally we stopped to shoot, making sign language for them to go back before we killed them. They were afraid of our repeating rifles and hung back. When we picked up the two boys who were waiting for us I told them to run for their horses while we protected them. I told them not to stop even if we were caught by the Piegans.

Another Piegan was signaling with a blanket for help. Young Mountain and I led our horses up a steep hill and then rode down a creek running through a coulee with thick brush on either side. By the time the Piegans had gathered on the hilltop we were on our way home.

Again we caught up with the two boys and began a ride which continued through the night an into the next day. When we arrived at Crooked River that sunset, Young Mountain wanted to rest because he was worried the water would get into our wounds. But I said they would not cross at night and we would be safe on the other side.

Making a skin float we put our clothes and ammunition inside and pulled it across with thongs held in our teeth. The two boys swim ahead with our horses. When we touched bottom and crawled up the bank we were exhausted and freezing. After warming ourselves over a fire, I had the boys find an old buffalo skull, knock off its horn, and bring us some water. We drank but went to sleep with nothing to eat. Before dawn we were riding again, crossing Muddy Creek and riding down Plum Creek to our village.

Elsie Arntzen, Superintendent
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