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**Teacher Guide for 2nd-3rd Grades**  
for use with the educational DVD

**LONG BEFORE  
WE WERE BORN**

First Edition

by Sally Thompson

The Regional Learning Project collaborates with tribal educators to produce top quality, primary resource materials about Native Americans, Montana, and regional history.

**Produced by**

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**Regional Learning Project**

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# Acknowledgments

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The following is a list of those appearing in the DVD, *Long Before We Were Born*, from interviews conducted by Sally Thompson, Ph.D.

## **Clover Smith Anaquod (Assiniboine and Sioux)**

**Narcisse Blood (Blackfeet)**

**Caroline Russell (Blackfeet)**

**Curly Bear Wagner (Blackfeet)**

**Calvin Weatherwax (Blackfeet)**

## **Patrick Chief Stick (Chippewa-Cree)**

**Tony Johnson (Chinook)**

**George Lagergren (Chinook)**

**Felix Aripa (Coeur d'Alene)**

**Cliff SiJohn (Coeur d'Alene)**

**Joe Medicine Crow (Crow)**

**Francis Cullooyah (Kalispel)**

**Alice Ignace (Kalispel)**

**Alex White Plume (Lakota)**

**Vernon Finley (Kootenai)**

**Tillie Walker (Mandan)**

**Malcolm Wolfe (Mandan)**

**Horace Axtell (Nez Perce)**

**Lee Bourgeau (Nez Perce)**

**Otis Halfmoon (Nez Perce)**

**Louis Adams (Salish)**

**Cecelia Bearchum (Walla Walla)**

**Pat Courtney Gold (Wasco)**



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# LONG BEFORE WE WERE BORN

## Teacher Guide

for 2<sup>nd</sup> and 3<sup>rd</sup> Grades

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# GETTING STARTED

## ►About this Guide

This guide is designed to aid you in extending and expanding classroom exploration of the topics introduced in the *Long Before We Were Born* DVD.

This 48-minute DVD features interviews with tribal educators and elders who tell us how people lived before modern conveniences, and how the traditions of long ago continue into modern times. Their testimonies will help students learn about American Indians of the Northwest and Great Plains then and now, make intertribal comparisons, think about the themes of the film from a health enhancement perspective and hone their listening skills.

## ►Using the DVD and Guide

The DVD is chaptered and this guide is divided into chaptered sections accordingly, except for Chapter 8, which segues from Chapter 7 with a story from Elaine Grinnell of the Jamestown S'Klallam tribe in Washington.

Although the DVD is intended to be viewed during one class period, consider pausing the film at the chapter breaks to consolidate what your students learned and to give them a chance to ask questions. It's okay if you, the teacher, don't know the answers. You all are setting out on a learning adventure together and you can model for your students how to research a subject that is new to you.

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 best be 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 film in the classroom, or you can watch the entire DVD and refer back to the guide for classroom review and exercises.

To begin, please consult the **Pre-Viewing Activities**, which include using a regional map to help orient students to the tribes and area covered in the film. Upon completing the pre-viewing activities, students will be ready to view the DVD.

continued ►

The DVD contains an introduction and eight chapters:

- Introduction (3:37 minutes)
- Chapter 1: Water (1:47 min)
- Chapter 2: Food (8:41 min)
- Chapter 3: Shelter (3:34 min)
- Chapter 4: Staying Warm (3:36 min)
- Chapter 5: Transportation (2:33 min)
- Chapter 6: Money (4:35 min)
- Chapter 7: Communication (5:55 min)
- Chapter 8: The Last Potlatch (9:37 min)

In the Introduction, you will meet several tribal elders and educators who will share their perspective and knowledge of what it was like to live “long before we were born” throughout the film. These educators and elders are representatives from some of the tribal groups living in the Northwest and Great Plains:

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#### **Assiniboine and Sioux**

Clover Smith Anaquod

#### **Blackfeet**

Curly Bear Wagner  
Calvin Weatherwax  
Narcisse Blood  
Caroline Russell

#### **Chippewa-Cree**

Patrick Chief Stick

#### **Chinook**

George Lagergren  
Tony Johnson

#### **Coeur d’Alene**

Cliff SiJohn  
Felix Aripa

#### **Crow**

Joe Medicine Crow

#### **Lakota**

Alex White Plume

#### **Kalispell (Lower Pend D’Oreille)**

Alice Ignace  
Francis Cullooya

#### **Kootenai**

Vernon Finley

#### **Mandan**

Malcolm Wolfe  
Tillie Walker

#### **Nez Perce**

Otis Halfmoon  
Horace Axtell  
Lee Bourgeau

#### **Salish**

Louis Adams

#### **Walla Walla**

Cecelia Bearchum

#### **Wasco**

Pat Courtney Gold

**PLEASE NOTE:** The DVD features only some of the tribes from the region. The film will provide students the opportunity to learn about these tribes, but they should also be made aware that many tribes are missing. For example, Washington State, alone, is home to more than 50 tribes.

Each section within the chapters of this guide begins with **Key Concepts** and **Vocabulary** presented in the DVD, followed by a list of **Essential Questions**. Lists of **Places, Plants** and **Animals** are also provided where relevant. These lists can facilitate a deeper understanding of the content and expand the learning opportunities of material presented in the DVD.

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

**Post-Viewing Activities** are included to expand, enhance and integrate learning about the following subjects, introduced in the DVD:

- **Geography of Tribal Homelands**
- **Nutritional Needs – Then and Now**
- **Traditional Economics Trading Game**
- **Time Travelers – Trip Adventure exploring Distance and Time**
- **Drawing a Story – Exploring Symbolic Communication**

At the end of this guide you will find a list of **Suggested Sources for Further Study**.



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# PRE-VIEWING ACTIVITIES

The following pre-viewing activities are intended to orient students to the people, geography and vocabulary encountered in the film while encouraging students to connect what they see in the film to their own state or region. We have provided detailed instructions with supplemental material supplied in the appendices.

## ►What is a tribe?

Ask your students to define the term “tribe.” You might want to use a dictionary definition and encourage students to think of the word “tribe” and how it applies to American Indians. Help students brainstorm a list of tribes from your state or region and encourage students to think about the kinds of shared characteristics that bring these groups together as tribes (e.g. language, lifeways and customs).

## ►Tribal and Geographical Comparisons

The following activities are intended to help students learn about the geographical, cultural and economic diversity of American Indians in the days before electricity. These activities will help students not only get to know the tribal groups represented in the film, but also compare and contrast tribal groups from your state or region and throughout the United States.

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### Geography of Tribal Homelands

To gain a geographical sense of tribal homelands and to help focus your students' attention to the tribes represented in the film, divide the class into four-to-six groups of three-to-four students. The idea is to have each group represent a tribe or group of tribes encountered in the DVD while also representing different sub-regions of the Northwest and Great Plains. Dividing the students into tribes before watching the film will help them identify with their respective tribes and key into the testimonies of their tribal representatives.

Depending on the size of your class, there are multiple options for tribal groupings.

**Group 1:** The Columbia Plateau – Walla Walla, Wasco, Chinook

**Group 2:** The Rocky Mountain Front – Blackfoot Confederacy

**Group 3:** The Intermountain tribes – Kootenai, Salish, Kalispel, Nez Perce, Coeur d'Alene

**Group 4:** The Plains – Lakota, Mandan, Chippewa Cree, Crow, Assiniboine

For larger classes:

\***Group 3** can be divided by separating the Nez Perce into one group.

\***Group 4** can be divided by separating the Chippewa Cree, as its own group.

Distribute copies of the two maps – **Northwest Tribal Homeland Territories** and the **Geographical Base Map of the Northwest** – located inside the back cover, for each group. Help them orient to their tribe's homeland and consider where their group lived in relation to the other groups.

Give each student a copy of the **Geography Study Sheet**, located on page 46, so they can write down what they notice on the **Geographical Base Map of the Northwest** with the following questions in mind: What might their respective locations mean in terms of access to resources like water, game and shelter? Were there mountains, rivers or forests nearby? What groups likely traded with each other? What groups likely shared or competed for resources?

Students will have an opportunity to refine their answers to these questions in the **Post-Viewing Activities**. For now, simply expose them to the idea that the geographical characteristics of tribal homelands made a difference in the way Native people lived in the past, just like the local features of the natural world influence people today.

### Geography of Home Town Area

Using a map of your state or region have students work together to locate the town in which they, themselves, live. They can place stickers on or mark up the map to indicate the hometown of the class, nearby rivers, lakes, mountains, etc. Discuss with students where they have been and have them mark the map to indicate some of the places they have visited and what kinds of resources they have near them. Once they are comfortable with exploring the map, have them locate any tribal homelands and consider the same questions from activity "a" – "Geography of Tribal Homelands."

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### Tribal Diversity

To help students gain a sense of tribal diversity, create a grid to list all of the tribes and reservations in your state or region, if any, on the vertical axis and chart some of the characteristics of the tribes on the horizontal axis. Use the grid to help students compare and contrast how and where tribes of your state or region lived and/or continue to live today.

### Reservations

Discuss the idea of "reserved lands" with the class. Are there any American Indian reservations near your place of residence? Your state? If not, do you know why?

Have your students watch the DVD with their tribal group, paying special attention to their own group(s) and their relationships with others. Afterward, you can have them revisit their study sheet and share their observations with each other.

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# INTRODUCTION

## Transcript

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

### Introduction (3:37 minutes)

#### Sally Thompson

Sometimes it's hard to really imagine how people used to live, back before your grandparent's time. When you see pictures from long ago, are you able to imagine how things smelled, or how hot the day was? Looking at a picture, it's hard to get a sense of a living, breathing person.

Today, let's try to peel back some layers and take ourselves to those earlier times, bringing our imaginations along as a way to learn more about the land under our feet. With the help of our tribal educators, we're going to compare the way things are now with the way things were long before we were born. We'll cover the topics of Water, Food, Shelter, Staying Warm, Transportation, Money and Communication. Then we'll listen to a story and practice using our imaginations.

But first, let's introduce you to our tribal elders and educators who will help us understand this story...

We have two from the Chinook tribe: **George Lagergren** and **Tony Johnson**.

From the Wasco tribe we have **Pat Courtney Gold**.

And representing the Walla Walla, we have **Cecelia Bearchum**.

We have three from the Blackfeet Tribe: **Curly Bear Wager**, **Calvin Weatherwax**, and **Narcisse Blood**.

And from the Kalispel tribe, we have **Alice Ignace** and **Francis Cullooyah**.

Two from the Coeur d'Alene tribe: **Cliff SiJohn** and **Felix Aripa**.

Three from Nez Perce: **Otis Halfmoon**, **Horace Axtell**, and **Lee Bourgeau**.

From the Kootenai tribe: **Vernon Finley**.

From the Salish, we have **Louis Adams**.

From Crow, **Joe Medicine Crow**.

And from Chippewa-Cree, **Patrick Chief Stick**.

We have two from the Mandan tribe: **Malcom Wolfe** and **Tillie Walker**.

From Lakota, we have **Alex White Plume**.

We also have **Caroline Russell** and **Clover Smith Anaquod**, two young women who help us understand how these traditions continue. \*



# WATER

In this chapter we learn about the spirit of water, its importance to life, and the animate nature of all living things.

## KEY CONCEPT(S)

- Everything is Living/All Things are Related

## VOCABULARY

- Interconnected
- Water source
- Ceremony

## ESSENTIAL QUESTIONS

1. How did people get water? How did they haul it to their camps?
2. Curly Bear Wagner says, "The water, what we call the Sayitap spirit, the water is extremely powerful." What does he mean by this? What role does water play in all living things? What does the reference to the water as possessing a "spirit" tell us about the Blackfeet's idea of water?
3. What effects does water have on you? Did you know that your body is made up of approximately sixty percent water?
4. In what other important ways does water provides for us?

## Transcript

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

### Chapter 1 – Water (1:47 minutes)

#### Sally Thompson

Have you ever drawn water from a well? How would you get water if you didn't have a well? Could you drink just anywhere from a creek? Would it be the same to drink out of the Missouri River? Have you ever had fresh spring water from the source, not a plastic bottle?

#### Curly Bear Wagner – *Blackfeet* (*Pikuni*)

The water, what we call the Sayitapi spirit, the water is extremely powerful. Everything is living. Everything is alive. You look up at the sun, you look at the sky, the moon, the stars, the clouds, the mountains, the trees, the rocks, the hills, the grass, the water, everything is living, and they are all related, and we are part of that relationship. Without those things we can't survive as a people; our people fully understood that.

#### Lee Bourgeau – *Nez Perce*

All of the living things, water – especially water – water, our elders tell us, is the blood life of Mother Earth. And anytime we do a ceremony, you know the first things that we do when we eat our meal is to drink water to cleanse ourselves and we get done eating and we sing our last song, which is a prayer, and we drink water again. Everything needs water so water is very sacred to us. \*

#### Notes

# FOOD

This chapter explores hunting, gathering, preparation and storage of food items that were essential to the survival of Native American peoples before the arrival of domestic animals, garden plots, grocery stores, and refrigerators.

Before watching this chapter, distribute copies of the **Food Study Sheet** located on page 51. Have students work in their tribal groups and focus in on the categories of foods that their tribe(s) talk about in the DVD, like berries or fish. Afterwards, they can add details, like chokecherries and currants or salmon.

## KEY CONCEPTS

- Hunting
- Gathering
- Procuring

## VOCABULARY

- “the Almighty”
- major staples
- ravines

## PLACES

- Priest Lake, ID
- Fish Lake, ID
- Yellowstone River, MT
- Missouri River, MT

## PLANTS & ANIMALS

- Buffalo
- Deer: dry meat and tan hides
- Fish: whitefish, trout
- Game birds: Prairie Chickens, Sage Hens, Blue Grouse
- Wild Carrots and Turnips
- Juneberries
- Chokecherries
- Currants

## ESSENTIAL QUESTIONS

- Did tribes in your state or region farm? If so, what crops did they raise?
- What are the Native foods where you live?
- How would you feed your family if you couldn't go to the grocery store?
- How long would it take to prepare a garden for planting? Think about the steps.
- How did Native people hunt in the past and how do they hunt now? Does your family hunt? If so, how? How does your family use the animal? Which parts of the animal are used and which parts are not?

## Transcript

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

### Chapter 2 – Food (8:41 minutes)

#### Sally Thompson

Where does our food come from? Do you know what the native foods of this place are? What would you have to think about to make sure you could feed your family in the days before grocery stores, and domesticated animals and garden plots?

#### Felix Aripa – *Coeur d'Alene*

I said a long time ago we didn't know what a store was. We didn't know what money was. But we had all of this, what the Almighty gave us. That's what we had. I guess they consider that their supermarket.

#### Vernon Finley – *Kootenai*

The major staples being buffalo, the deer and the elk, a lot of elk, and the fish, the fish, the trout, the whitefish.

#### Alice Ignace, Kalispel – *Kalispel (Lower Pend d'Oreille)*

When I was growing up, when I was about ten, we used to spend half of the year around Priest Lake. Several families go and camp there because they can hunt and nobody bother them. They get their deer. The ladies dry meat, tan hides. They also trap whitefish in the creeks and they dry them, put them in bags and save them, they bring it home. I think when the first snow, then they move back.

#### George Lagergren – *Chinook*

And that's why they migrated quite a lot, you know, through the years and months, you know, that went by. They knew when the fish runs were coming, and they knew when they should be here and where they should be there, you know. But, all year around there was oysters – oysters and clams were available all year round, anytime, just according to the tide is all they had to go by there.

#### Lee Bourgeau – *Nez Perce*

When we have ceremonies, the first thing we do is we drink water, but the first food that's set on the table is the salmon. And that's followed by the meat, the deer meat, the elk meat, our traditional foods. And then comes the roots. And the way the foods are placed on the table for me is very simple because it's simply in the sequence of when they're harvested, you know, which root is ready first? That's the one that's set in front. And then we just go on down the line and those that are harvested at the end of the year just before fall, those are the ones that are last on the table.

#### Horace Axtell – *Nez Perce*

After their feast they'd go out and gather food all through this country, different places, and then come back in the fall and prepare for the winter. And that's when the time was when they got their spirits together and powers together and had games and made handcraft and all that all winter long. And then the summer then it's like getting prepared for the next time around – next summer. So that's what we call our way of life and just automatically know what to do every year.

#### Joe Medicine Crow – *Crow*

When it's getting cold up here we go down to the big rivers, Yellowstone and Missouri, and there the grass is always high and animals are all down there. So it's good.

And our women go up these creeks and the ravines and pick berries, chokecherries, and juneberries. And, of course, they dig wild carrots, wild turnips.

And then, of course, there was always game there, buffalo and deer, and even birds. There are a lot of game birds here, we call prairie chickens, and they're out on the prairie.

And on the foothills we have what we call the sage hens, they are larger birds, and up in the mountains we have what we call blue grouse. They had white meat, so they have all kinds of birds to eat and of course there's fish, trout, all over all these mountain streams, big rivers, trout. But then Crows would rather eat buffalo than sit and fish, but occasionally they'll get some and eat it.

### **Tillie Walker** – *Mandan*

The Mandan taught the Hidatsa how to garden and shared with them the seeds that they had and so these two tribes were both permanent villagers and planted large gardens.

When I think about the kinds of gardens they planted, when they say five acres and developing those acres with a stick, with a digging stick, I can't imagine that being done. You know, clearing the land and then digging and having prosperous gardens, very good gardens. Especially the corn, which has really sustained us through centuries of time. It's a sacred food that isn't taken lightly. It's just a part of us. Just like your neighbors or your friends or your own relatives.

Notes

**Clover Smith Anaquod –***Assiniboine/Sioux*

In June we would go out and get the berries, Juneberries, chokecherries. We would go and get the currants. My grandma had this way that her grandma taught her; instead of breaking down the limbs like some people do, they would break down the branches of the chokecherry trees and the berry trees.

She would have a big stick, and she would lay a tarp underneath the bush and then she would hit the bush with a stick to have the berries fall off, so that way the trees would still be there for next year, so the berries could come back. And she would laugh because it's called <Native language> when you hit. She would say <Native language> she'd say that we should go right now, you know, go hit the berries off the trees.

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**Sally Thompson**

How would you store your food?



Maggie Big Belly, Sarcee, drying Saskatoon berries. Arnold Lupson photograph ca. 1920. Glenbow Archives, Calgary, NA-667-346.

**Cecelia Bearchum –***Walla Walla/Yakama*

They moved towards the mountains when it was time for either digging or for hunting. And when they moved they always dug a... dug into the ground and lined it with tule mats and put all their belongings into those storage areas, and then they covered them up and left them so they knew where they were, cause we couldn't leave it in storage someplace in town or anything like that. There was no such place.

So when they went to the mountains to gather roots or whatever, then they would go back to where they had the things stored and then that's where they would winter.

You always hear about Pemmican. Well, they had the same things. Salmon – they took all the moisture out of it and they stored it and that's what they used for the winter. When I was growing up, we still stored things in cellars. We still dried things cause there was no such thing as cold storage. And canning, salting, and but everybody had a cellar.

**Tillie Walker –***Mandan*

Mandan people and Hidatsa people had caches under their homes, under the earth lodges. And they kept corn and squash and sunflowers and beans – all the varieties.

**Alice Ignace –***Kalispel (Lower Pend d'Oreille)*

Do a lot of drying meat and fish and hang them up in the tree where the bugs wouldn't get into it. \*

# SHELTER

This chapter examines the types of shelter used by tribes featured in the DVD, and the various types of materials used to construct shelters, depending on the environment in which the tribe lived.

## KEY CONCEPTS

- Shelter
- Environment

## VOCABULARY

- Tipi/Lodges
- Cedar Bark Lodges
- Longhouse
- Tule Mats
- War Lodge
- Camouflage
- Nomads
- Traditional area
- Migrate

## ESSENTIAL QUESTIONS

- What are the different types of shelters mentioned in this chapter?
- How is each type of shelter unique? For example, how is a tule mat lodge different from a buffalo-hide lodge? How is a war lodge different from a buffalo-hide lodge?
- How does the surrounding environment determine what kind of shelter we use?
- What kinds of housing were traditionally used by tribes in your area?

## Transcript

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

### Chapter 3 – Shelter (3:34 minutes)

#### Sally Thompson

What about shelter? What did people used to do to stay dry and warm in winter and out of the sun in summer?

#### Cliff SiJohn – *Coeur d'Alene*

We made our tipis from the hide of the buffalo. We also had cedar lodges, cedar bark lodges in the winter. Long houses, like long tipis with cedar bark. These places were used as a communal building.

#### Vernon Finley – *Kootenai*

Some of the original lodgings that they made, that the Kootenais made, were using tule mats. And tule, when it was woven and the mats were used, if it was on a rainy day, the tule would kind of swell and it would close off and it would become waterproof so it would be nice and cool in the summertime when it was dry and hot, but it could be warm and waterproof after the tule became wet.

#### Cecelia Bearchum – *Walla Walla/ Yakama*

They were not singular, they were layered. Any kind of material if you layer it eventually it becomes insulated. If you look at tule real good, the inside is like a sponge. And when the water would get on that and it would absorb it, then it would expand, it would close itself. But there was always a place for the smoke to go out and there was fire inside and there was several families that stayed in these tule mat lodges.

Notes

**George Lagergren – Chinook**

Their camps were always on the north side. All the winter winds and storms come out of the southeast and southwest. And so that was the protected side of the hill. And in the summer months, the northwest winds would come and that'd come then and it cooled them off then. Kept it cool where they lived on the north side of those hills.

**Alex White Plume – Lakota**

The Lakota used to camp in the shape of the buffalos horns. It's shaped like a horse-shoe, I guess, or the horns of the buffalo. And it's always facing east – those horns. So they would camp this way. And when somebody wanted to come into camp they had to come to the center and announce themselves. And if they were accepted then they could come in.

**Curly Bear Wagner – Blackfeet  
(Pikuni)**

During Blackfeet country they traveled during the day, and when they got into Crow

country they traveled at night and they would build these war lodges. A war lodge would consist of trees, maybe dead trees piled up together, and it's camouflaged, very unique. There is no rain that will come in on you, that's how tightly they were placed together, and this is their resting place. They would rest during the day and they may cook in there, build small fires and cook meat in there and prepare, and then go on at night.

**Narcisse Blood – Blackfeet (Kainai)**

We moved throughout our area. You know I get a kick out of when they said that we were nomads, but we were in a very well defined area depending on the season, moving into higher ground as different roots and berries ripened, and followed the buffalo as they migrated, but in a very defined, traditional area. And you had the different clans moving where there was good camping grounds, where you get out of the wind and cold areas. \*



Wanapum  
Tule Mat  
House at  
Priest Rapids  
Indian Village  
in the year  
2000.



# STAYING WARM

This chapter focuses on the astute knowledge Native American people had of their environment long before modern technology, and how that knowledge enabled Native people to predict and prepare for different weather conditions. In addition, this chapter discusses the types of fuel native people utilized to stay warm.

## KEY CONCEPTS

- Predicting weather/seasons
- Traditional Knowledge

## VOCABULARY

- Sun Dogs
- Buffalo Chips/Buffalo Pies

## ESSENTIAL QUESTIONS

- List some of the things you notice when the weather changes. For example, what do you notice right before a thunderstorm on a hot summer day?
- How do you know when the seasons are changing? Do your pets act or look differently when the weather is starting to change?
- List some of the types of things you do to prepare for the change of seasons.
- How would you stay warm if you could not buy blankets at the store and did not have a furnace?

## Transcript

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

### Chapter 4 – Staying Warm (3:36 minutes)

#### Sally Thompson

What do you have to think about to take care of yourself outdoors? How did people stay warm? How did they plan for the weather? Did they know when storms were coming?

#### Pat Courtney Gold – *Wasco*

They wore cedar because cedar, when you pound red cedar bark it becomes very soft. And they would weave that into a cape, and a skirt for the women. When you pound the cedar bark you're actually putting air pockets into the cedar so that not only is it waterproof but the air pockets insulate so it's also warm. And that was a perfect outfit to wear in a wet climate.

#### Calvin Weatherwax – *Blackfeet (Pikuni)*

We used to have people that could read the weather. Now they read the weather, they'll turn on the weather station. But they had that gift by seeing the plants, how they grew; the animals, how soon they got their winter fur.

#### Caroline Russell – *Blackfeet (Kainai)*

My grandmother, she still has a lot of that traditional knowledge, of what animals were like back then, to be able to look at an animal and say, 'Okay, this is the type of season that we are gonna have.'

And I remember she would talk about

#### Notes

little things, such as ants, she'd be watching and she would show me if their houses were built upwards, it's gonna be a wet summer, as opposed to a little bit lower, it's gonna be dry, because they build their houses up because the water won't go into their homes.

And in the winter time she would look at ... we had a muskrat that lived in a lake near our house, and if he had his house on the inside of the lake, it's gonna be a hard winter, and if it's on the outside of the lake, near the edge of the shore, it would be not so harsh of a winter.

And just stuff like, I think she would call it sundogs, if there was two of them on each side of the sun it's change of weather as well. And there would even be a ring around the sun or the moon at nighttime, and that would mean it would be colder weather.

My grandmother would make comments with little kids running around in the house, 'Oh, it's gonna be a change of weather, the winds going to blow,' or something. And she would make that comment because even with the horses running, it's a change of weather. So she would make that connection with children and animals. She was so in-tuned with what her mother had taught her, and so I would pay attention a lot of the times because it was so interesting to know what she knew.

### **Sally Thompson**

What kinds of fuel did people use?

**Alice Ignace** – *Kalispel (Lower Pend d'Oreille)*

I helped my grandma gather wood. She put her ropes there and pile all the wood, take

it then throw it on her back pack. Stack it, we'd have a big stack of wood, dry wood. Then when they're going to dry meat they have wood right there. They never let their fire go down.

### **Sally Thompson**

Out on the prairie where wood was scarce, do you know what people used for fuel? I'll give you a hint: some people call these 'chips', and others call them 'pies.' The buffalo left them all over the prairie. \*



Crow Indians, Rosebud, Montana, 1883. "The Travois". K. Ross Toole Archives, 81-493, the University of Montana, Missoula.

# TRANSPORTATION

Throughout time Native American people have traveled to places near and far. This chapter explores the various means by which some tribes traveled.

## KEY CONCEPTS

- Waterways as Highways

## VOCABULARY

- Accommodating
- Wolf-like
- Canoe
- Snowshoes
- Belongings

## PLACES

- Camino Real
- Mexico
- Spain
- Plateau
- Kootenai Territory

## ESSENTIAL QUESTIONS

- This chapter illustrates how horses changed the way in which some Native American groups traveled and hunted. What modern forms of travel let us visit new and different places?
- Describe the preparations you make for a trip.
- What preparations do you think your ancestors made for a trip? How much energy and how many days would it take?

## Transcript

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

### Chapter 5 – Transportation (2:33 minutes)

#### Sally Thompson

How would you get from one place to another? What did people do before cars?

#### Otis Halfmoon – *Nez Perce*

The horses was something that came up from Spain, from the Camino Real, it was from Mexico, worked its way up to all the tribes.

#### Felix Aripa – *Coeur d'Alene*

When we got horses, it opened up for us to go, that's when they can go buffalo hunt, they can go all different places, go visit their neighbor tribes, you know. <Native Language> Said, 'Gee, that was accommodating.'

#### Curly Bear Wagner – *Blackfeet (Pikuni)*

And before the coming of the horse we used dogs as a means of transportation. The dogs that we used was a wolf-like dog, and what we do is put a harness over there and the lodge poles in the back and we carried our belongings that way. An average family of four would have about 16 dogs to move their belongings. And a good day's journey would be about five miles, and so that's how we traveled in those days.

#### George Lagergren – *Chinook*

The Chinook people were canoe people. You know, where ever they went they went

in a canoe or they walked. There was no roads, there were only trails on the land and that's the only way of travel that really they knew.

#### Francis Cullooyah – *Kalispel (Lower Pend d'Oreille)*

The routes that the Pend d'Oreille, the Kalispel people took, were mainly the river system with canoes, because we didn't really have any horses and such at the time.

#### Vernon Finley – *Kootenai*

The waterways were the highways of the <Native Language>. And if you looked throughout the Plateau area, the Kootenai territory, there are waterways, small and large waterways everywhere and the way the Kootenai canoe is designed, it can travel on smaller creeks to larger rivers.

The other way, if you are going to go directly east into the mountains or across the mountains into the plains after the buffalo, prior to the horse, was walking. Another important part of it through the wintertime was the snowshoes that were made also out of a certain willow, a type of shoe that would stay on top of the snow as opposed to sinking in. \*

# MONEY

In this chapter we learn about how people obtained the things that they needed before money.

## KEY CONCEPTS

- Trading and Sharing of goods

## VOCABULARY

- Trade routes
- Sacred
- Moccasins
- Survive

## ESSENTIAL QUESTIONS

- How did people pay for what they needed before coins and bills were created?
- Curly Bear Wagner says “The buffalo would be the same thing as money today,” as it was important to all aspects of life for many Native American people. List some of the ways in which buffalo represented money.
- What served as “money” for tribes in your area?
- Talk about what you would “buy” and how you would have to prepare to purchase what you want.
- What does the phrase “time is money” mean?

## Transcript

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

### Chapter 6 – Money (4:35 minutes)

#### Sally Thompson

How did people pay for what they needed?

#### Otis Halfmoon – *Nez Perce*

Trade. Sharing. That was how it was way back then. I mean this whole country that we called the Northern Plains, trade routes everywhere going to and fro, every which way.

#### Horace Axtell – *Nez Perce*

This old trail that goes through here, was where the people that went over the Plains area to trade our kind of food with their kind of food, because all of the native foods aren't all the same. And they used this special trail they called <Nez Perce> "going to gather food."

#### Pat Courtney Gold – *Wasco*

Salmon were very important, not only as a food crop, but we traded salmon and unlike a lot of tribes our food came to us, we didn't have to go out and hunt for our food. And in this climate with the strong east winds, we could preserve our food. So we preserve...we caught more salmon than we could consume, and we would preserve it and this is what we would trade.

#### Tony Johnson – *Chinook*

Our main money was kind of a fathom of [Chinook] the dentallium shells. And it was either [arikochicks] the big ones, and [oos-

ku-oop] the little [arikochick], that's a set money was a fathom of, you know, strung, big dentallium shells or strung little dentallium shells.

#### Otis Halfmoon – *Nez Perce*

The Nez Perce were known for their horses. Not only for the Apaloosa which were being credited for all these years but also other horses as well as a mode of wealth – horses.

#### Curly Bear Wagner – *Blackfeet (Pikuni)*

The buffalo would be the same thing as money today, because we focused, our life went around the buffalo. We focused everything on the buffalo. That was our food, our shelter, our clothing, our toys, everything we needed came from the buffalo. So our whole system was focused around the buffalo, so the buffalo was considered very sacred to our people.

#### Patrick Chief Stick – *Chippewa-Cree*

The buffalo, they can use it for blankets. They can tan their buffalo hides, use it for moccasins. And even the bones. The shoulder blade, buffalo shoulder blade. They dry that, after it's really dry then they get a rock. They scrape the ends. They use that shoulder blade to skin other animals.

#### Malcolm Wolf – *Mandan*

Our people say time is not money. Time is always with us. And here and the hereafter. Time is always with us. And there's no dollars involved what-so-ever. So that's how we visualize. That is why our people really didn't have any value about anything other than it's sacred.

**Alex White Plume** – *Lakota*

The Lakotas were givers. I know families who gave away everything including their home at one time. And I was so impressed with that I went home and I just gathered up more expensive gifts than they gave me and I went back and I returned it to them.

And they ended up with a better home and nicer things and so Lakotas it don't hurt to give everything away because when you die you're not taking anything with you. Those are just material possessions. And what's more important is the spirit that exists within you. That is what has to be maintained.

**Alice Ignace** – *Kalispel (Lower Pend d'Oreille)*

And the ones that are not able to go anywhere they know, they divide their food. Everyone gets something. They share their food with each other to help one another survive. \*

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# COMMUNICATION

This chapter considers how oral tradition and storytelling were and are important means of communicating the history, traditions, values and ethics of Native American cultures. Tribes use sophisticated techniques to ensure proper recounting of their histories. History is different from folklore, where more freedom is allowed in re-telling stories of the past. All cultures have different categories within their oral traditions, such as myths, folklore, and history.

## KEY CONCEPTS

- Oral tradition/history
- Storytelling as communication
- Storytelling as personal experience
- Vocabulary

## ORAL TRADITION

- Storyteller
- Protocols
- Hibernate

## ESSENTIAL QUESTIONS

- What kinds of information are shared orally in American society?
- How do we know our history?
- Narcisse Blood tells us that storytelling is the experience of the teller. Can you think of family or friends that are really good storytellers? What makes them good storytellers?
- Louis Adams tells us that the Coyote stories of the Salish people are not told until the height of winter time, or “until the trees pop from the cold...sometime in January.” Why is this the case? Can you think of stories that are only told at certain times?
- What are other ways people communicated with each other in the days before telephones and computers? How did people get messages to others far away?

## Transcript

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

### Chapter 7 – Communication (5:55 minutes)

#### Sally Thompson

Have people always had telephones? If you couldn't call someone far away, how would you leave them a message? If your group got delayed on the way to the summer gathering, how would you communicate with the people waiting for you?

How did native people pass down history, stories and legends, and keep track of events? Did they have calendars? Because each group is unique, different groups had different ways to record important things. Cecelia Bearchum tells us about time balls, a way to keep track of important events in an individual's life.

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#### Cecelia Bearchum – *Walla Walla/ Yakama*

It was like a diary that they kept and it was string made out of leather string or buckskin. Knots were put on, or beads were put on, whatever the person had they put on. And that individual knew exactly what was on there. And what happened at that time. It was an individual way of keeping a diary or a notebook, whatever. Like you have right there. And she could pull that back and find something and this is what happened at this time. And then go back further or to recall something by that string. But it was an individual diary.

#### Sally Thompson

How did native people pass down information about noteworthy events for

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the community? Some tribes, like the Lakota and the Blackfeet, kept a calendar called a winter count. One person would keep track of the years, counted as winters, by painting a picture to represent an important event. A Lakota man, named Lone Dog, kept this winter count noting one important event for each year as a symbol to remind people of their history.

### **Malcolm Wolf** – *Mandan*

We didn't write things, but we drew things. We drew figures, so it's etched in stone, wood, maybe on a piece of buckskin, buffalo robe as such.

### **Sally Thompson**

How did native people pass down stories and legends from one generation to the next? Without a written language, people told stories allowed usually in the winter time.

### **Alice Ignace** – *Kalispel (Lower Pend d'Oreille)*

My uncle, he was a storyteller. Wherever they hear him, everybody comes in and sit around and tell stories.

### **Narcisse Blood** – *Blackfeet (Kainai)*

When you own something and it becomes yours, an experience. And the kind of storytelling that we heard was exactly that. They were such good storytellers that you experienced the story because of the language.

### **Caroline Russell** – *Blackfeet (Kainai)*

My grandmother, I learned to understand our language from her, and a lot of our protocols she taught me, and she shared a lot of stories with me. And a lot of the stories I

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take to heart with me. And even when she would tell a story, hearing it in Blackfoot, it's like your reliving the whole thing, like you were right there. She was such a gifted storyteller that you could actually see it happening, and the words that she would use in Blackfoot, they're so descriptive.

I remember one time it was raining outside and thundering, and she was laying on her bed, so I laid down with her and I was telling her, 'Tell me one of your stories.' And that was the best story that she told me. She told me one, and it took her three hours to tell me and by the end of the story I had goose bumps. I was so freaked out, but it was one of the stories about a character called <Blackfoot>.

**Alice Ignace** – *Kalispel (Lower Pend d'Oreille)*

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All kinds of stories. That's what I told my granddaughter, I wish they had invented a tape recorder and video cameras then. Boy, we'd have some nice pictures.

**Louis Adams** – *Salish*

And we don't tell coyote stories until the trees pop from the cold, that was sometime in January. My grandmother had a house down here, my Dad's mother, a log house. It was in December, I went down there, I told her <Salish> you know I told her, tell me a coyote story. She said <Salish>. She said, 'No, all the animals that hibernate haven't gone in yet.' You've got to wait until everything goes into hibernation before, and you wait for the trees that are water-soaked to pop <Salish>, and then the coyote stories come out. That's because at that time 'til spring the people wanted to protect the animals that were big, that were going to have little ones, the elk, the deer and stuff,

so you left everything alone. And you made sure you had enough wood and stuff to settle in for the winter. That's when the stories come out.

**Sally Thompson**

Is it different to just listen to a story told to you by your parent or grandparent than to watch a story, like *The Lion King* in a movie? Let your imagination take you to that question. How is it different to just be listening?

You'll get a chance to listen to a story. An old, old story told to you by Elaine Grinnell from the S'Klallam tribe on the coast of Washington. If you listen carefully, you'll find that the story teaches a lesson.

Imagine that you're sitting in a lodge surrounded by your friends and family. The fire is growing dim as the story begins. As you listen, watch the pictures that form in your mind. \*



Big Spring Hide Painting.  
Glacier National Park.

# THE LAST POTLATCH

The following S'Klallam story is an exercise in listening and imagination. Consider the following concepts, vocabulary, places and essential questions when listening to the story.

## KEY CONCEPTS

- Winning and losing
- Inclusion

## VOCABULARY AND SPELLING

- Potlatch
- Itinerary
- Bonfire
- Cargo canoe
- Pullers
- Runner
- Athletic
- Stick gaming
- Tremble

## PLACES

- Sequim Harbor, WA
- Port Gamble, WA

## ESSENTIAL QUESTIONS

- What does the story tell us about including everyone? You might ask students to raise their hands if they've ever been left out. Have students share examples about excluding someone or being excluded and how that felt.
- Some of the themes we have learned about throughout the DVD show up in the story. What are they?

## Transcript

Transcript text is an exact rendition of each interview, without corrections for grammar, etc.

### Chapter 8 – The Last Potlatch A S'Klallam Story (9:37 minutes)

#### Elaine Grinnell – *S'Klallam*

This drum right here represents the last potlatch. And you can see that many things were going on here. But the basis of this painting started when down here, you see, in the evening time the chief would always go out in the evening time and look out over the water and look to the west to see what kind of day it was going to be. Make up the . . . kind of like the itinerary for the next day: are we gonna fishing or are we gonna hunting, or are we not going to go out there at all? Is there going to be a storm coming? So he'd go out there and then he'd look down the beach and then he'd see many bonfires. And then he'd see those when they, you know, every person had a bonfire and that's where they gathered. They'd go down on the beach and the whole family would sit around and they would talk.

Okay. And so, anyway, when he was looking out this one day or one evening, he looked way out here and around this spit comes this, MY! A Canoe! A cargo canoe and it was really loaded. And he could tell that it was loaded because it was really down deep into the water. And it appears that the paddlers, the pullers you know, were sneaking; I mean they were trying to maintain a very low profile. And there was a sail up too. And they were just moving along. And look at that. He could tell that they were using their hunting paddles. They were very, very quiet. So he thought,

"Oh well. They're going to come in. We're going to have company this evening." So he stood out there and watched them for awhile, and you know that canoe just went right on. And he's "you don't just paddle around in the dark. What's the matter with them? What's going on? Oh, guess they're just trying to make their destination before dark. Sure is odd, though." He didn't say anything more about it, he just came in and went to bed.

The next night he went out and there goes another one. There goes another canoe. And for sure this is going to come. Oh, it was low in the water, you know, and they were pulling so hard. And again they went by. So he thought, "well something is going on that we don't know about." So what he did is he came into the house and he asked his wife, he said, "When is the potlatch?" And she says, "I don't know. I haven't heard of any potlatches." He says, "There's gonna be a potlatch pretty soon." And she says, "Yea, I know. But I haven't heard."

About that time here comes a runner from down south. He says, "Oh," he says, "When are we gonna leave for the potlatch?" And the chief says, "What potlatch?" "Yea, they're having a potlatch down here," what we now know as Sequim Bay, Washington Harbor. And he says, "Well!" He says, "That's where all those canoes are going I'm seeing then." Because then they started to multiply, you know, and "Gee, there's many going by now." He says, "That's where they're going. They're going down to that potlatch! Well, why weren't we asked to go?" "I don't know."

Well, come to find out what had happened. The S'Klallam's were very, very athletic. They had tremendous upper-body

strength. And because of the work that they did. And they're not very tall people, but oh the shoulders that they had and the muscular body that they had. It just was very conducive to, you know, to be very athletic and anything that they did they did very well. Well when it came to the games, the S'Klallam's just swept everything. They kept winning continuously and winning. And the people really got mad about that. They just didn't want to play for second place all the time, and so they had made up their minds, "We're not going to invite the S'Klallams this year. We are going to just not say anything. We're going to have this potlatch, but we're not going to invite them this year cause they win everything and we don't like that." Well, chief finally got all of his people together. He told this one runner, he says, "You go down to Eshwa," he says, "you tell them to bring their strongest men, best weapons, and their fastest canoes. We're gonna teach those people a lesson." And he sent another runner way over to [speaking S'Klallam], that's Port Gamble. He said, "You bring your best weapons, strongest people, fastest canoes. We're gonna teach them a lesson." So they all met right here. And away they went.

When they pulled out away from the beach it was a sight to behold. They all jumped in their canoes and when they stuck those extra wide paddles in the water, and they were the only ones that could really use those wide paddles because of the upper body strength. They stuck them down into the water and it would cause those canoes to just about jump out of the water – Wwwwooooohhhh, Wwwwoooooh! With every stroke it was just beautiful thing to see. It was just like porpoises just taking off.

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Well it didn't take them very long to get out of distance, out of eyesight and the people that were way over here now, they were having a potlatch and they were having a good time. Why, they were doing what we call gambling – stick gaming. Oh, they're running contests, they had the long house with the big fires in there. The women were all in there. Ohhh! They're having a good time weaving and telling stories and taking care of the children and cooking. Everyone was having a good time. But they knew they left out some people. And it was kind of scary too. So every once and awhile someone would go down to the beach and they'd look to the north and say "Anybody coming?" "No, nobody's coming." Okay... they'd go back, have a good time and eat again. "Anybody coming?" "No." Third time some little boy went down and they say "Here comes a canoe, [speaking S'Klallam]," that's what we call a canoe.

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Here it comes, here it comes! Here comes another one! Here comes another one! So everybody gathered down along the beach and they say, "Who is it? Who is it?" Here come those canoes. Whh-hoooshh, Whooooshhh, Whoooooshhh! Ooooooh, it was coming fast too! And they couldn't tell who it was! Maybe it's a late comer? Yea! It might be from another tribe! It's a late comer! It's from another tribe!! Uh-Oh! The sun hit the paddles just at the right time and when the thickness, the width of the paddles came up the sun hit that and it glistened, and they could tell that it was a wide paddles that indicated the S'Klallams. Oh, everybody got so afraid. They ran as fast as they could.

The S'Klallams came up on the beach. They didn't even get out of their canoe, they just run their canoe up on the beach.

And they just sat there and the whole earth started to tremble. Perhaps not the whole earth, but where they were it was trembling. And then all at once it just opened up like this, and that long house went down. And all those people went down that great big gaping hole! And then again it started trembling and it closed! The S'Klallams were so shocked! They weren't happy all this happened because a lot of their friends were there too. And they just looked, they were just so shocked.

There was a man up on top of the hill. In fact, a young man. He had gone up there for some reason. And then he was watching from the top of this mountain, he was watching down. He saw the shaking, he saw the S'Klallams come in. And they didn't even get out of their canoe. And then all at once the shaking began and it closed up that hole and everything was gone and the man just stood there and he couldn't believe what was happening. And the S'Klallams looked up, they saw him, and he just took off running. S'Klallams were already seated in their canoe and they just started paddling backwards, and they all went home. The expression on their face was not one of happiness or of a win. It was one of sadness. And they came on home.

But, that young man run for two days and two nights. And as he was coming down into his village, and oh my! His hair was sticking out to here and he looked so tired and bedraggled. And an old woman who had been out there cooking for the elders that could not travel, she was stirring her pot, food, and she looked up and gee, she was startled by his appearance. She said, "What happened?" And he told her the story about the S'Klallams coming and as soon as their canoe had hit the beach,

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well then this trembling started. And it trembled so hard that it opened up this gaping hole and all the people that had been at that potlatch went down and all the time he was telling the story she was going like this – and she was stirring. “Yes. Yes. Hmmm,” she’d say, “Hmmm.”

And he says, “Old woman,” he says, “have you ever heard of that before?” And she said, “Yes, I have.” And she says, “I want you to remember this too.” She says, “It’s really important.” She says, “You remember this. And don’t ever let it happen again because you see how many people suffer. When you’re going to have a big event, no matter who they are, you invite everyone. They don’t have to be your dear friends, they don’t have to be your relatives. But they’re people with feelings too and you have to invite them. That’s the good thing to do.”

And so I give this to you: when you have an event, you invite them all. \*

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# POST-VIEWING ACTIVITIES

These activities can help students deepen their understanding of the information presented in the DVD. Below you will find a listing of the activities and their corresponding supplements where applicable. Detailed instructions for these activities and how to use these supplements appear in the pages that follow.

## **GEOGRAPHY OF TRIBAL HOMELANDS**

### **MATCHING TRIBES TO RESERVATIONS**

- American Indian Tribes Map (inside back cover)
- Regional Resource Map (inside back cover)
- Geography Study Sheet (page 46)

### **COMPARING TRIBAL TERRITORIES**

### **TRIBES OF OUR STATE**

## **CHARTING AND GRAPHING: NUTRITIONAL NEEDS THEN AND NOW**

### **LEARNING FROM THE FOOD PYRAMID**

- Food Study Sheet (page 51)
- Examples of Food Pyramids (pages 53-59)
  - New Food Pyramid
  - Native American Food Pyramid
  - The Traditional Healthy Mediterranean Diet Pyramid for Children
  - Food Guide Pyramid for Vegetarian Meal Planning

### **CONSIDERING THE SEASONAL ROUND (pages 61-67)**

- Seasonal Round Template
- Northern Shoshone–Bannock Seasonal Round
- The Plateau Seasonal Round
- “MyPyramid” Worksheet

## **ROLE PLAY: TRADITIONAL ECONOMICS TRADING GAME**

- Trade Cards (inside back cover)

## **TIME TRAVELERS: TRIP ADVENTURE EXPLORING DISTANCE AND TIME**

## **DRAWING A STORY: EXPLORING SYMBOLIC COMMUNICATION**

# Geography Study Sheet

Group Name: \_\_\_\_\_

Students: \_\_\_\_\_

My tribal group lived in or near...

1) What state or region?

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2) What bodies of water?

3) In the mountains or on flat land? Or in between? Give the name of the area or mountain range.

4) Forests? Or open grasslands?

## GEOGRAPHY OF TRIBAL HOMELANDS

### ► Matching Tribes to Reservations

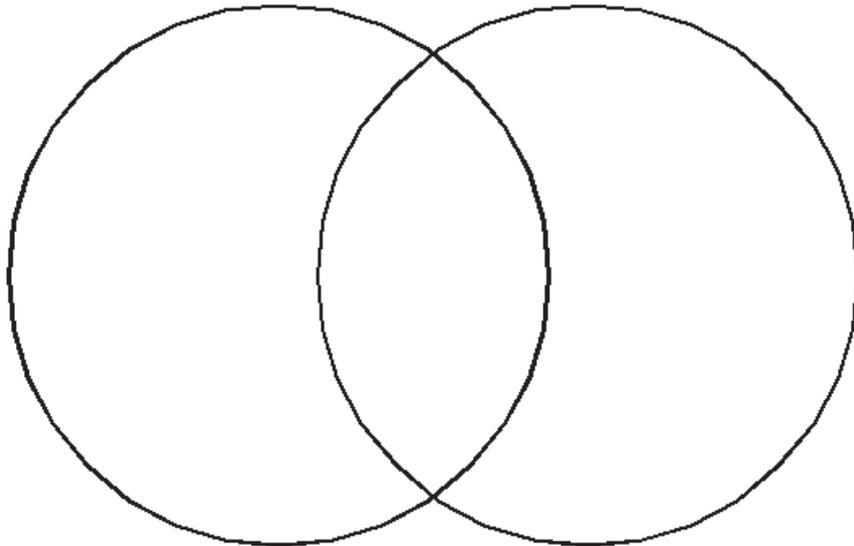
Divided into their tribal groups, remind students of their exploration of the **Northwest Tribal Homeland Territories** map and the **Geographical Base Map of the Northwest** (both located inside back cover) from the **Pre-Viewing Activities**. Give each group its own copy of the maps and a clean copy of the **Geography Study Sheet** to focus on their tribal homeland or reservation to review how tribal territories differ from one another. For added perspective on this region in relation to the rest of the United States, you might also choose to distribute copies of the map showing **Tribal Locations in America** (inside back cover).

Each group will locate its tribal territory on the base map by using a sticker or marker. They should identify rivers, lakes, mountains and any other geographical landmarks that might be important to their tribe. Students will discuss what they learned from the DVD along with their map study and then present their findings to the rest of the class.

### ► Comparing Tribal Territories

Students can then record the geographical differences and similarities between their tribe and another by drawing a **VENN diagram** (see below) on the board or overhead to compare physical characteristics and natural resources of two tribal territories.

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### ► Tribes of Our State

To help students make these kinds of connections with American Indians from their state or region, students can repeat this exercise by exploring a map of your area and identifying the differences and similarities among tribal homelands or reservations near you. The map showing **Tribal Locations in America** may also be a helpful resource to use with this exercise.



## CHARTING AND GRAPHING: NUTRITIONAL NEEDS THEN AND NOW

These activities will encourage students to identify our nutritional needs as humans and then compare how we acquire(d) food to meet these needs both long ago and in the present.

### ► Learning from the Food Pyramid

**Hand out the Food Study Sheets.** Referring to the examples of various food pyramids provided on pages 53-59, lead a class discussion to create a modern food pyramid on the board or overhead. Continue by turning the discussion to the different foods mentioned in the film and asking students to add any other foods—keeping in mind the resources they found in their map exploration and their **Food Study Sheets**—that people acquired through hunting, gathering and/or growing.

After brainstorming, the class, as a whole, will categorize all of these foods to create a food pyramid of long ago next to the food pyramid of the present. Having the pyramids of the past and present next to each other will allow students to visualize the similarities and differences in the way people balance(d) their diets both then and now.

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### ► Considering the Seasonal Round

Understanding the Seasonal Round will deepen your students' understanding of the food pyramid of long ago, when food choices were dictated more by nature than technology.

To begin, make copies of the **Seasonal Round Template** (page 61) for each student. Either pass out copies of the **Northern Shoshone–Bannock** and the **Plateau Seasonal Rounds** (pages 63 and 65) or project them on an overhead, and discuss the content with the whole group. Have them think about foods they eat only at certain times of year. Brainstorm together. You might draw a seasonal round chart on the board and fill it in as you go along.

Option: Have each of them illustrate their seasonal round chart.

Next, have students work together in their tribal groups. You will want them to have their completed **Food Study Sheets** handy and, if you choose, they could have copies of the **Northern Shoshone–Bannock** and the **Plateau Seasonal Rounds**, as examples, for each group. The group should also have the **Seasonal Round Template**. Referring to their completed **Food Study Sheets** as well as the examples of seasonal rounds, direct students to brainstorm the foods their respective tribe could acquire either through hunting, gathering and/or growing. They should fill in the seasonal round template to show how their tribe adjusted their diets to the seasons.

*continued* ►

To complete this activity on nutritional needs, pass out copies of **"MyPyramid Worksheet"** (page 67) and have the groups fill in their worksheets and chart the specific foods according to the pyramid categories, e.g. proteins, fruits/vegetables, etc. This focus will help the students see what their tribes have in abundance and what their diets lack. How will each tribe acquire what it lacks and what will it do with its surpluses?

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# Food Study Sheet

Group Name: \_\_\_\_\_

Students: \_\_\_\_\_

My tribal group...

1) Ate what kinds of food?

51

2) Grew or produced what kinds of food?

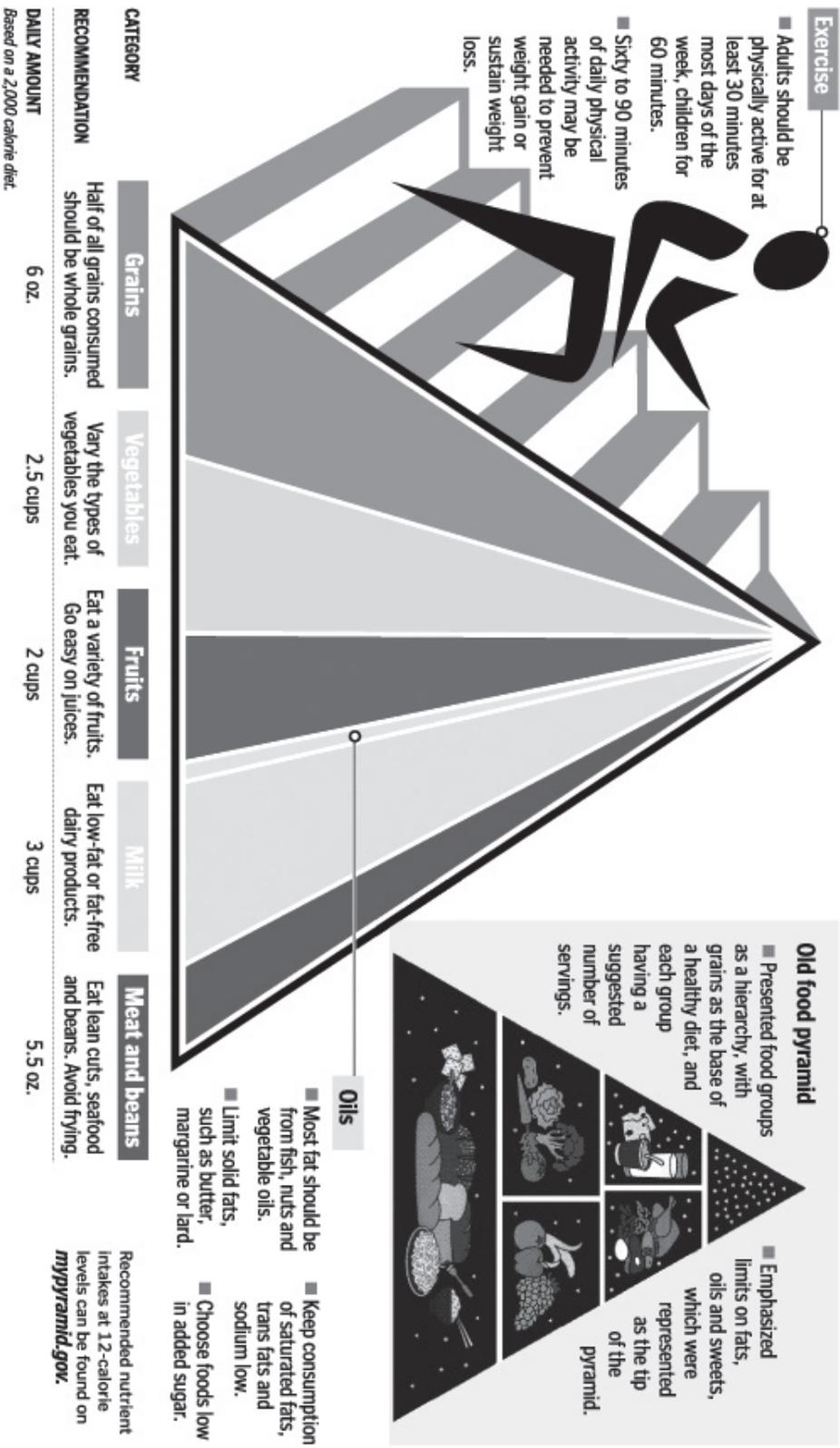
3) Traded what kinds of food?



Post-Viewing Activity #2

# THE NEW FOOD PYRAMID

The U.S. Department of Agriculture released a new food pyramid, which breaks food categories into a spectrum to emphasize variety. Exercise was introduced as a component of the food pyramid, and 12 individualized intake profiles were added.



SOURCE: U.S. Department of Agriculture | The Washington Post



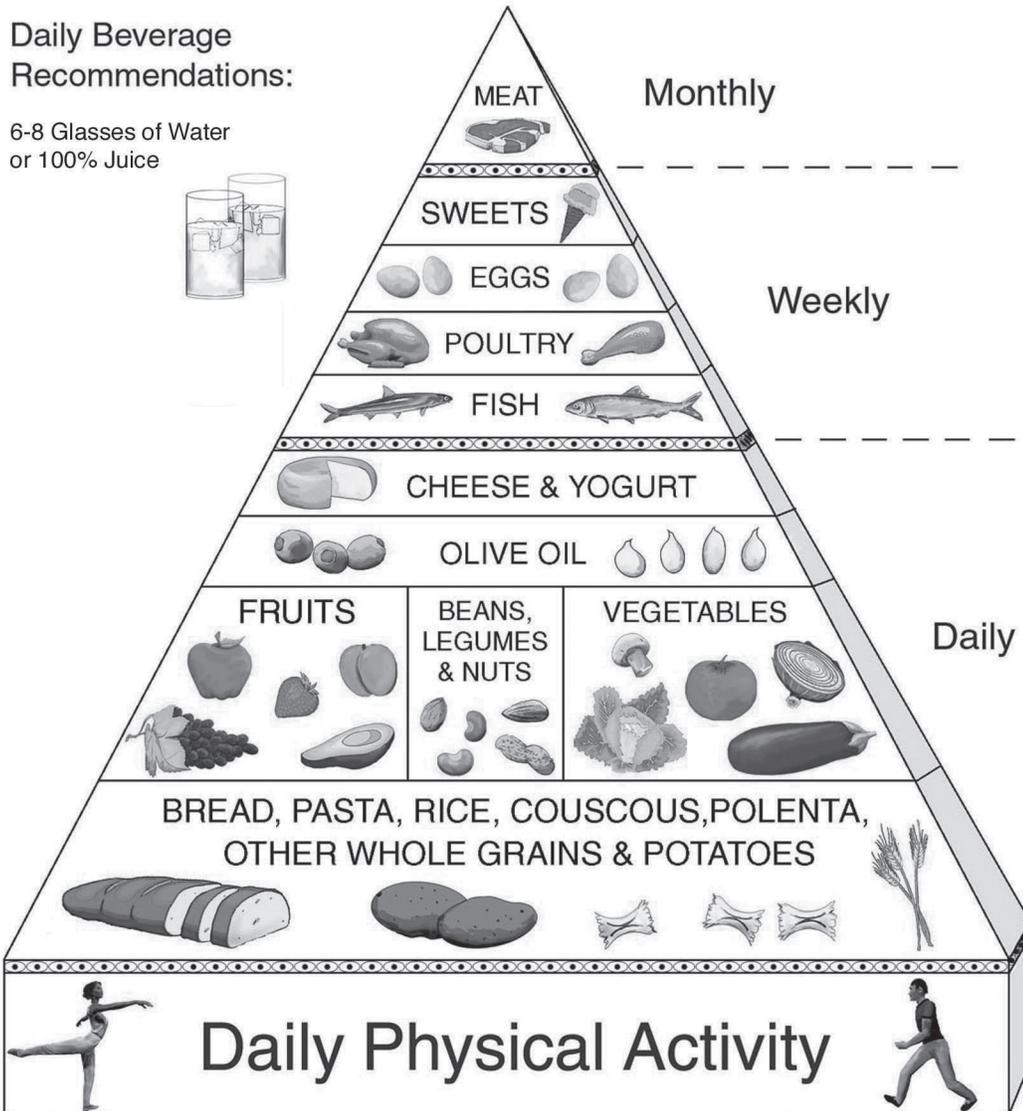
## NATIVE AMERICAN FOOD PYRAMID



Note: These are only a few of the many Native American Foods that could fit within the Food Guide Pyramid.



## The Traditional Healthy Mediterranean Diet Pyramid for Children



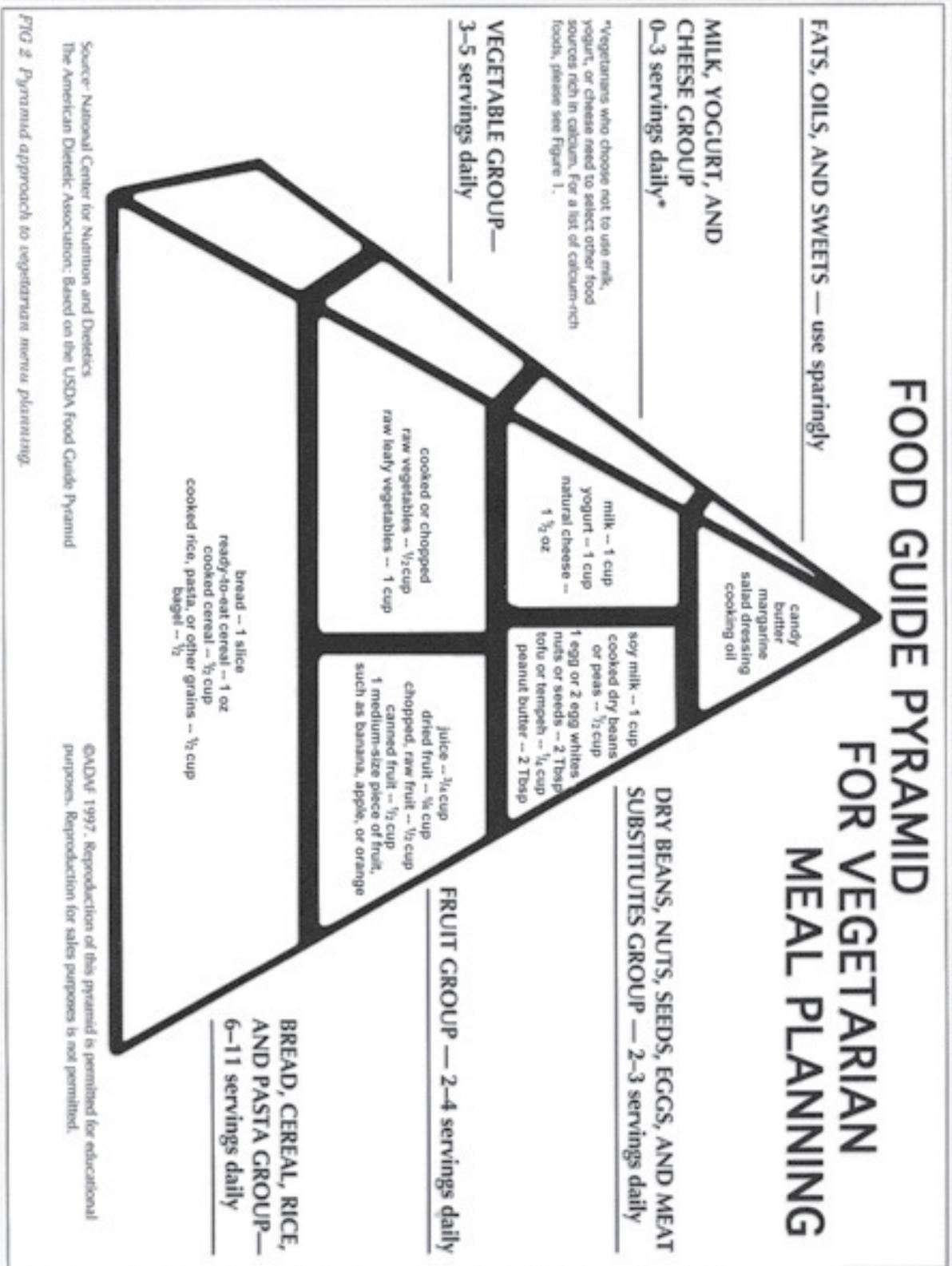
© 2000 Oldways Preservation & Exchange Trust

[www.oldwayspt.org](http://www.oldwayspt.org)

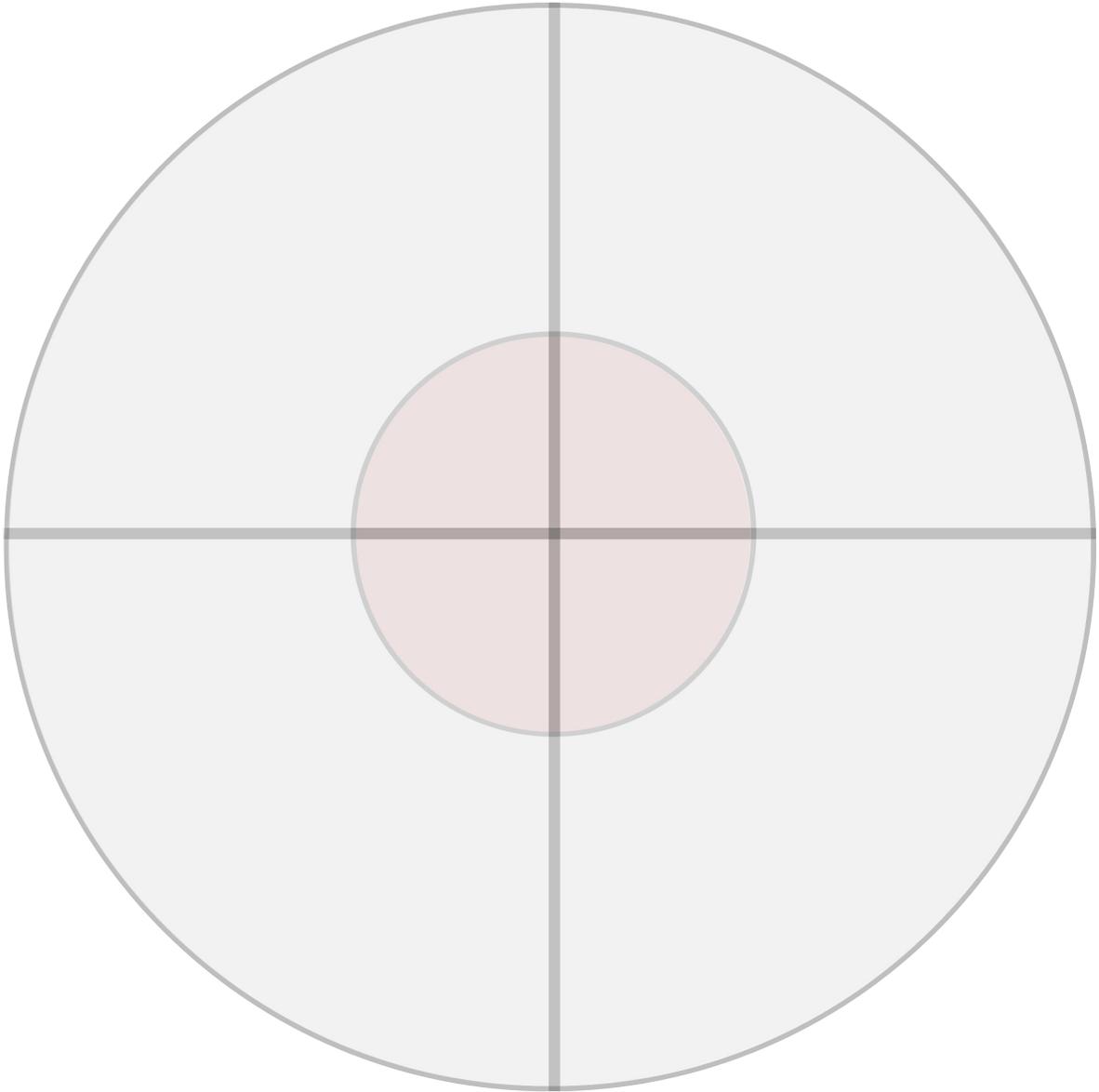
SOURCE: U.S. Department of Agriculture



Post-Viewing Activity #2





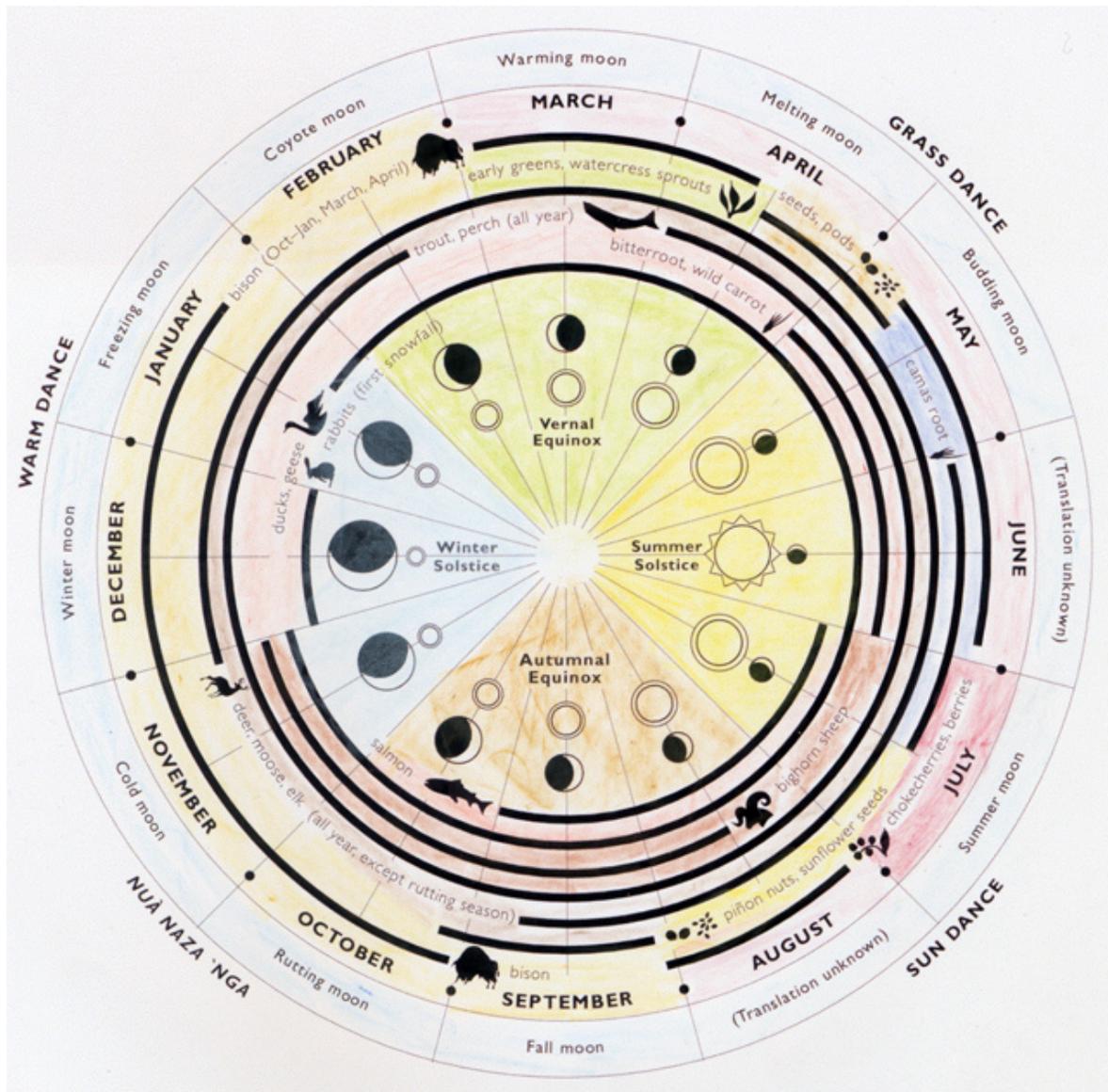


Seasonal Round Template  
Regional Learning Project, the University of Montana



Post-Viewing Activity #2

## Example: Northern Shoshone – Bannock Seasonal Round



Adapted from image appearing in *North American Indian Jewelry and Adornment* by Lois Sherr Dubin. © Harry N. Abrams, Inc.



# Example: The Plateau Seasonal Round



© Lynn Kitagawa



# MyPyramid Worksheet

Name: \_\_\_\_\_



Check how you did yesterday and set a goal to aim for tomorrow

Write In Your Choices From Yesterday	Food and Activity	Tip	Goal <small>(Based On a 1800 Calorie Pattern)</small>	List Each Food Choice In Its Food Group*	Estimate Your Total
Breakfast:	<b>Grains</b>	Make at least half your grains whole grains.	<b>6 ounce equivalents</b> (1 ounce equivalent is about 1 slice bread, 1 cup dry cereal, or 1/2 cup cooked rice, pasta, or cereal)		_____ ounce equivalents
Lunch:	<b>Vegetables</b>	Color your plate with all kinds of great tasting veggies.	<b>2 1/2 cups</b> (Choose from dark green, orange, starchy, dry beans and peas, or other veggies).		_____ cups
Snack:	<b>Fruits</b>	Make most choices fruit, not juice.	<b>1 1/2 cups</b>		_____ cups
Dinner:	<b>Milk</b>	Choose fat-free or lowfat most often.	<b>3 cups</b> (1 cup yogurt or 1 1/2 ounces cheese = 1 cup milk)		_____ cups
Physical activity:	<b>Meat and Beans</b>	Choose lean meat and chicken or turkey. Vary your choices—more fish, beans, peas, nuts, and seeds.	<b>5 ounce equivalents</b> (1 ounce equivalent is 1 ounce meat, chicken or turkey, or fish, 1 egg, 1 T. peanut butter, 1/2 ounce nuts, or 1/4 cup dry beans)		_____ ounce equivalents
	<b>Physical Activity</b>	Build more physical activity into your daily routine at home and school.	At least <b>60 minutes</b> of moderate to vigorous activity a day or most days.		_____ minutes

How did you do yesterday?  Great  So-So  Not So Great

My food goal for tomorrow is: \_\_\_\_\_

\* Some foods don't fit into any group. These "extras" may be mainly fat or sugar—limit your intake of these.

My activity goal for tomorrow is: \_\_\_\_\_





## ROLE PLAY: TRADITIONAL ECONOMICS TRADING GAME

Teachers should direct students to think about the themes of each chapter of the film as interconnected, representing important components of the ways Native people lived long ago. In particular, these themes underscore how people sustained and enhanced their health in the time before modern conveniences.

Tribes traded with each other as well as with distant tribes as much for what they wanted as for what they needed to provide balance and variety in their diets, to create shelter for protection from the elements, and to stay warm.

With these ideas in mind, you can orchestrate a trade session among the students in their tribal groupings created for the pre-viewing activities or, to make it more relevant to your area, create new tribal groupings. You can use “tokens” (see the examples located inside the back cover: Trade Cards for Lewis & Clark, Wishram, and Nez Perce) to represent various goods that could be used in trading. The tokens can be labeled as you wish, but should only include items that would have been traded in the region you have chosen, whether the Northwest and Great Plains or your own area. For example, tokens could represent horses, buffalo hides, dried meats and fish, and berries or chokecherries; or you can create tokens for resources more common to your area.

Distribute these “goods” among the “tribes,” thinking about the resources available to each tribe in relation to where they live. There will be some overlap among the tribes and thus some tribes might choose not to trade with each other. Each group will decide with whom they should trade to acquire what they need for food, shelter, staying warm, and transportation.

This activity could be planned to take place after students have had an opportunity to research what their respective tribes would have to offer and need to gain through trade by consulting books in their classroom or library, looking online, or through discussions with the parents at home.



## TIME TRAVELERS: TRIP ADVENTURE

### EXPLORING DISTANCE AND TIME

**R**eflecting back on the way people traveled long ago, as portrayed in Chapter 5, Transportation, consider how we travel today and have students plan a trip from their town to somewhere else of their choosing.

Using a contemporary state highway map that shows mileage between towns, students can plot their route and figure out the distance to travel, how they would make the trip today, estimating how long it would take, and then figure out how long it would take if they were traveling by horse or by foot.

This could be done as a team activity and students could take this home for further research.



## **DRAWING A STORY: EXPLORING SYMBOLIC COMMUNICATION**

**S**tudents learned from the film that storytelling was an important custom to native people. Recalling the painting on the drum in the beginning of the story in Chapter 8, “The Last Potlatch,” have students create their own stories through drawing symbols rather than writing words. Their drawings should not be mere illustrations of a written story.

Since these stories will not have written words, they should reflect a sequential order of symbolic drawings that allow the story to unfold through visual representations of characters, actions and scenery.



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## Suggested Resources for Further Study

The series *American Indian Contributions to the World* is a five-volume set that provides helpful details about the topics covered in the DVD. The following references are written with a slightly older age-group in mind, fourth through ninth grade students, but should nonetheless assist you in building your own knowledge and planning the suggested activities for your second and third graders.

***American Indian Contributions to the World*** – Buildings, Clothing, and Art, by Emory Dean Keoke and Kay Marie Porterfield, Facts on File, Inc., 2005

***American Indian Contributions to the World*** – Food, Farming, and Hunting, by Emory Dean Keoke and Kay Marie Porterfield, Facts on File, Inc. 2005

***American Indian Contributions to the World*** – Medicine and Health, by Emory Dean Keoke and Kay Marie Porterfield, Facts on File, Inc., 2005

***American Indian Contributions to the World*** – Science and Technology, by Emory Dean Keoke and Kay Marie Porterfield, Facts on File, Inc. 2005

***American Indian Contributions to the World*** – Trade, Transportation, and Warfare, by Emory Dean Keoke and Kay Marie Porterfield, Facts on File, Inc., 2005

## Recommended Websites

**The Tatonka Trading Company** website (<http://tatonkatradingcompany.com/tribe-terr.htm>) contains the American Indian Tribes map that we have included here as well as other useful information on the histories and locations of tribes throughout the United States.

**The Montana State Parks** website ([www.fwp.mt.gov/education/parks/indianed.html](http://www.fwp.mt.gov/education/parks/indianed.html)) provides a list of links to Indian education lesson plans related to various parks in Montana. These lessons could be adapted to fit your state or region. Likewise, the targeted ages for these lesson plans range from fourth through twelfth grade, but could be adapted to your classroom or else used as a resource to enhance your own knowledge. Consider consulting the link for the park nearest you and perhaps planning a field trip. We have included below the ones from Montana that would be most relevant to the themes of the *Long Before We Were Born* DVD.

**Lone Pine State Park** offers a plan that explores how Native Americans who lived in this area used fire for reasons critical to their survival, such as providing food, places to live, safety and in warfare.

**Missouri Headwaters State Park's** lesson plan provides activities and resources related to how Native Americans used plants for food and medicines. It also provides useful information on the histories and cultures of the Montana tribes.

**Sluice Boxes State Park** also gives a lesson plan that will help students increase their knowledge of plants and Montana Indians gathered and used plants for food and medicine.

**Tower Rock State Park** offers a foundational lesson on how people came to be in the Americas in the first place, migrating from Asia, following food resources, etc.

**Travelers' Rest State Park's** lesson plan addresses seasonal patterns of the Salish in the Bitterroot Valley, and how they used natural resources during different times of the year.